

YOUNG INNOVATORS CULTIVATING CREATIVITY IN THE CLASSROOM HOME AND

The Twenty-Third Night of the Month..On like wise, O king," continued the young treasurer, "is it with thee. If God have written aught on my forehead, needs must it befall me and my speech to the king shall not profit me, no, nor my adducing to him of [illustrative] instances, against the fore-ordinance of God. So with these viziers, for all their eagerness and endeavour for my destruction, this shall not profit them; for, if God [be minded to] save me, He will give me the victory over them." Officer's Story, The Second, ii. 134..88. The Thief turned Merchant and the other Thief cccxcviii. Then said Er Razi to El Merouzi, 'Come with me to my city, for that it is nearer [than thine].' So he went with him, and when he came to his lodging, he said to his wife and household and neighbours, 'This is my brother, who hath been absent in the land of Khorassan and is come back.' And he abode with him in all honour and worship three days' space. On the fourth day, Er Razi said to him, 'Know, O my brother, that I purpose to do somewhat' 'What is it?' asked El Merouzi. Quoth the other, 'I mean to feign myself dead and do thou go to the market and hire two porters and a bier. [Then come back and take me up and go round about the streets and markets with me and collect alms on my account.] (34).122. El Hejjaj ben Yousuf and the Pious Man cccclxx. Now there was in the house a ram, with which the Persian used to butt, and when he saw what the woman did, he thought she would butt with him; so he broke his halter and running at her, butted her and broke her head. She fell on her back and cried out; whereupon the Persian started up from sleep in haste and seeing the singing-girl [cast down on her back] and the singer with his yard on end, said to the latter, 'O accursed one, doth not what thou hast already done suffice thee?' Then he beat him soundly and opening the door, put him out in the middle of the night..? ? ? ? Could they who reproach me but see my sufferings, their hearts would relent; They'd marvel, indeed, at my case and the loss of my loved ones bewail..When Merjaneh had made an end of her song, the prince said to her, "Well done, O damsel! Indeed, thou sayest a thing that had occurred to my mind and my tongue was like to speak it." Then he signed to the fourth damsel, who was a Cairene, by name Sitt el Husn, and bade her tune her lute and sing to him upon the [same] subject. So she tuned her lute and sang the following verses:..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.50. Ibrahim ben el Mehdi and the Merchant's Sister Night ccxli. 'Twere fitter and better my loves that I leave, For, if the eye see not, the heart will not grieve..?THE FIRST OFFICER'S STORY..? ? ? ? Th' Amir (quoth it) am I whose charms are still desired; Absent or present, all in loving me consent..? ? ? ? Whenas the folk assemble for birling at the wine, Whether in morning's splendour or when night's shades descend..Suleiman Shah and his Sons, Story of King, i. 150..138. Hind Daughter of En Numan and El Hejjaj dclxxxi.? ? ? ? b. The Fakir and his Pot of Butter dccccii. 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..Then said the sharper, 'O folk, this is my friend and I deposited with him a deposit, but he denieth it; so in whom shall the folk put trust after this?' And they said, 'This (49) is a man of worth and we have found in him nought but trustiness and loyalty and good breeding, and he is endowed with understanding and generosity. Indeed, he avoucheth no falsehood, for that we have consorted with him and mixed with him and he with us and we know the sincerity of his religion.' Then quoth one of them to the merchant, 'Harkye, such an one! Bethink thee and consult thy memory. It may not be but that thou hast forgotten.' But he said, 'O folk, I know nothing of that which he saith, for indeed he deposited nought with me.' And the affair was prolonged between them. Then said the sharper to the merchant, 'I am about to make a journey and have, praised be God the Most High, wealth galore, and this money shall not escape me; but do thou swear to me.' And the folk said, 'Indeed, this man doth justice upon himself.' (50) Whereupon the merchant fell into that which he disliked (51) and came near upon [suffering] loss and ill repute..? ? ? ? g. The King's Son and the Ogress dccccclxxxv. Next morning, up came the Cadi, with his face like the ox-eye, (104) and said, "In the name of God, where is my debtor and where is my money?" Then he wept and cried out and said to the prefect, "Where is that ill-omened fellow, who aboundeth in thievery and villainy?" Therewith the prefect turned to me and said, "Why dost thou not answer the Cadi?" And I replied, "O Amir, the two heads (105) are not equal, and I, I have no helper but God; but, if the right be on my side, it will appear." At this the Cadi cried out and said, "Out on thee, O ill-omened fellow! How wilt thou make out that the right is on thy side?" "O our lord the Cadi," answered I, "I deposited with thee a trust, to wit, a woman whom we found at thy door, and on her raiment and trinkets of price. Now she is gone, even as yesterday is gone; and after this thou turnest upon us and makest claim upon me for six thousand dinars. By Allah, this is none other than gross unright, and assuredly some losel of thy household hath transgressed against her!..? ? ? ? Thou that wast absent from my stead, yet still with me didst bide, Thou wast removed from mine eye, yet still wast by my side..The Seventh Day..Galen heard that which he avouched of his understanding and it was certified unto him and established in his mind that the man was a skilled physician of the physicians of the Persians and [he said in himself], 'Except he had confidence in his knowledge and were minded to confront me and contend with me, he had not sought the door of my house neither spoken that which he hath spoken.' And concern gat hold upon Galen and doubt. Then he looked out upon (21)

the weaver and addressed himself to see what he should do, whilst the folk began to flock to him and set out to him their ailments, and he would answer them thereof [and prescribe for them], hitting the mark one while and missing it another, so that there appeared unto Galen of his fashion nothing whereby his mind might be assured that he had formed a just opinion of his skill. There was once a king of the kings, by name Ibrahim, to whom the kings abased themselves and did obedience; but he had no son and was straitened of breast because of this, fearing lest the kingship go forth of his hand. He ceased not vehemently to desire a son and to buy slave-girls and lie with them, till one of them conceived, whereat he rejoiced with an exceeding joy and gave gifts and largesse galore. When the girl's months were accomplished and the season of her delivery drew near, the king summoned the astrologers and they watched for the hour of her child-bearing and raised astrolabes [towards the sun] and took strait note of the time. The damsel gave birth to a male child, whereat the king rejoiced with an exceeding joy, and the people heartened each other with the glad news of this. Now the singer had entered and the druggist's wife said to him, 'Arise, enter this chest.' So he entered it and she shut the lid on him and opened to her husband, who came in, in a state of bewilderment, and searched the house, but found none and overlooked the chest. So he said in himself, 'The house [of which the singer spoke] is one which resembleth my house and the woman is one who resembles my wife,' and returned to his shop; whereupon the singer came forth of the chest and falling upon the druggist's wife, did his occasion and paid her her due and weighed down the scale for her. (196) Then they ate and drank and kissed and clipped, and on this wise they abode till the evening, when she gave him money, for that she found his weaving good, (197) and made him promise to come to her on the morrow. Presently, El Abbas looked out of the window of the saloon and saw thereby a house of goodly ordinance, lofty of building and abounding in chambers, with two upper stories; but therein was no sign of inhabitants. So he said to the merchant, "Indeed, thou exceedest in doing us honour; but, by Allah, I will not eat of thy victual till thou tell me what is the reason of the emptiness of yonder house." "O my lord," answered the other, "that was El Ghitrif's house and he was admitted to the mercy of God (79) and left none other heir than myself; so it became mine, and by Allah, if thou hast a mind to sojourn in Baghdad, do thou take up thine abode in this house, so thou mayst be in my neighbourhood; for that indeed my heart inclineth unto thee with love and I would have thee never absent from my sight, so I may still have my fill of thee and hearken to thy speech." El Abbas thanked him and said to him, "Indeed, thou art friendly in thy speech and exceedest [in courtesy] in thy discourse, and needs must I sojourn in Baghdad. As for the house, if it like thee, I will abide therein; so take of me its price." "For thy sweet sake, as 'twere, indeed, an exile I had been, lone and deserted I became, lamenting, weeping-eyed. As the version of the sixth and seventh voyages of Sindbad the Sailor contained in (197) the Calcutta Edition (1814-18) of the first two hundred Nights and in the text of the Voyages published by M. Langles (Paris, 1814) differs very materially from that of the complete Calcutta (1839-42) Edition (198) (which is, in this case, practically identical with those of Boulac and Breslau), adopted by me as my standard text in the translation of "The Book of the Thousand Nights and One Night," the story of the seventh voyage in particular turning upon an altogether different set of incidents, related nearly as in the old version of M. Galland, I now give a translation of the text of the two voyages in question afforded by the Calcutta (1814-18) Edition, corrected and completed by collation with that of M. Langles, from which it differs only in being slightly less full. It will be observed that in this version of the story the name Sindbad is reserved for the Sailor, the porter being called Hindbad. Police, El Melik ez Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of, ii. 117. When the morning morrowed, he recited the following verses: Munir drank off his cup and ordered her eight hundred thousand dinars, whereat Kemeriyehe rejoiced and rising to her feet, kissed Tuhfeh on her face and said to her, 'May the world not be bereaved of thee, O thou who lordest it over the hearts of Jinn and mortals!' Then she returned to her place and the Sheikh Iblis arose and danced, till all present were confounded; after which he said to Tuhfeh, 'Indeed, thou embellishest my festival, O thou who hast commandment over men and Jinn and rejoicest their hearts with thy loveliness and the excellence of thy faithfulness to thy lord. All that thy hands possess shall be borne to thee [in thy palace and placed] at thy service; but now the dawn is near at hand; so do thou rise and rest thee, as of thy wont' Tuhfeh turned and found with her none of the Jinn; so she laid her head on the ground and slept till she had gotten her rest; after which she arose and betaking herself to the pool, made the ablution and prayed. Then she sat beside the pool awhile and pondered the affair of her lord Er Reshid and that which had betided him after her and wept sore. eb. Story of the Barber's Second Brother cliv.83. The Woman's Trick against her Husband cccxciii.57. Werdan the Butcher's Adventure with the Lady and the Bear cclliii. Then he sprang up [and going] to the place wherein was the other half of his good, [took it] and lived with it well; and he swore that he would never again consort with those whom he knew, but would company only with the stranger nor entertain him but one night and that, whenas it morrowed, he would never know him more. So he fell to sitting every night on the bridge (7) and looking on every one who passed by him; and if he saw him to be a stranger, he made friends with him and carried him to his house, where he caroused with him till the morning. Then he dismissed him and would never more salute him nor ever again drew near unto him neither invited him. Therewithal Nouredin's life was troubled; so he arose and donned his clothes, and his host said, "Whither away this night, O my lord?" Quoth Nouredin, "I mean to go to my lodging, and to-morrow I will betake myself to the palace of the Commander of the Faithful and demand my slave-girl." "Sleep till the morning," said the other, "and go not forth at the like of this hour." But he answered, "Needs must I go;" and the host said to him, "[Go] in the safeguard of God." So Nouredin went forth, and drunkenness had got the mastery of him, wherefore he threw himself down on [a bench before one of] the shops. Now the watch were at that hour making their round and they smelt the sweet scent [of essences] and wine that exhaled from him; so they made for it and found the youth lying on the bench, without sense or motion. They poured water upon him, and he awoke, whereupon they carried him to the house of the Chief of the

Police and he questioned him of his affair. "O my lord," answered Nouredin, "I am a stranger in this town and have been with one of my friends. So I came forth from his house and drunkenness overcame me." The draper answered with "Hearkening and obedience" and going forth from the deputy's presence, betook himself to his shop and brought out thence [the casket and] somewhat considerable, which he removed to his house. At break of day he arose and going to his shop, broke the lock and cried out and shrieked and called [on God for help,] till the folk assembled about him and all who were in the city were present, whereupon he cried out to them, saying even as the prefect had bidden him; and this was bruited abroad. Then he made for the prefecture and presenting himself before the chief of the police, cried out and complained and made a show of distraction..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..? ? ? ? No rest is there for me, no life wherein I may delight, Nor pleasant meat nor drink avails to please me, night or day..So she gave him all that she possessed and he sold it and paid the rest of her price; after which there remained to him a hundred dirhems. These he spent and lay that night with the damsel in all delight of life, and his soul was like to fly for joy; but when he arose in the morning, he sat weeping and the damsel said to him, 'What aileth thee to weep?' And he said, 'I know not if my father be dead, and he hath none other heir but myself; and how shall I win to him, seeing I have not a dirhem?' Quoth she, 'I have a bracelet; do thou sell it and buy small pearls with the price. Then bray them and fashion them into great pearls, and thereon thou shalt gain much money, wherewith we may make our way to thy country.' So he took the bracelet and repairing to a goldsmith, said to him, 'Break up this bracelet and sell it.' But he said, 'The king seeketh a good (183) bracelet; I will go to him and bring thee the price thereof.' So he carried the bracelet to the Sultan and it pleased him greatly, by reason of the goodness of its workmanship. Then he called an old woman, who was in his palace, and said to her, 'Needs must I have the mistress of this bracelet, though but for a single night, or I shall die.' And the old woman answered, 'I will bring her to thee.' 105. Ali Nouredin and the Frank King's Daughter dcccxxi.161. King Jelyaad of Hind and his Vizier Shimas: whereafter ensueth the History of King Wird Khan son of King Jelyaad and his Women and Viziers dcccxciz.Melik (El) Ez Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of Police, ii. 117..? ? ? ? But when ye saw my writ, the standard ye o'erthrew Of faith, your favours grudged and aught of grace denied..If I must die, then welcome death to heal, iii. 23..? ? ? ? O skinker of the wine of woe, turn from a love-sick maid, Who drinks her tears still, night and morn, thy bitter-flavoured bowl..When King Bekhtzeman heard this, his heart was comforted and he said in himself, 'I put my trust in God. If He will, I shall overcome mine enemy by the might of God the Most High.' So he said to the folk, ' Know ye not who I am?' and they answered, ' No, by Allah.' Quoth he, 'I am King Bekhtzeman.' When they heard this and knew that it was indeed he, they dismounted from their horses and kissed his stirrup, to do him honour, and said to him, 'O king, why hast thou thus adventured thyself?' Quoth he, 'Indeed, my life is a light matter to me and I put my trust in God the Most High, looking to Him for protection.' And they answered him, saying, 'May this suffice thee! We will do with thee that which is in our power and whereof thou art worthy: comfort thy heart, for we will succour thee with our goods and our lives, and we are his chief officers and the most in favour with him of all folk. So we will take thee with us and cause the folk follow after thee, for that the inclination of the people, all of them, is to thee.' Quoth he, 'Do that unto which God the Most High enableth you.' Then will he say to thee, 'Then thou art an ape-leader of the tribe of the mountebanks?' And do thou reply, 'I may in nowise deny my origin, for the sake of thy daughter and in her honour.' The Cadi will say, 'It may not be that thou shalt be given the daughter of a sheikh who sitteth upon the carpet of the Law and whose descent is traceable by genealogy to the loins of the Apostle of God, (267) nor is it seemly that his daughter be in the power of a man who is an ape-dancer, a minstrel.' And do thou rejoin, 'Nay, O Effendi, she is my lawful wife and every hair of her is worth a thousand lives, and I will not let her go, though I be given the kingship of the world.' Then be thou persuaded to speak the word of divorce and so shall the marriage be dissolved and ye be delivered from each other." King Shah Bekht and his Vizier Er Rehwan, i. 215..60. Uns el Wujoud and the Vizier's Daughter Rose-in-bud ccllxxi. Then said the young man, the villager's son, 'And I, O holy woman, my father brought us a woman who had been stoned, and my people tended her till she recovered. Now she was surpassing of beauty; so I required her of herself; but she refused and clave fast to God (to whom belong might and majesty), wherefore folly (8) prompted me, so that I agreed with one of the youths that he should steal clothes and coin from my father's house. Then I laid hands on him [and carried him] to my father and made him confess. So he avouched that the woman was his mistress from the city and had been stoned on his account and that she was of accord with him concerning the theft and had opened the doors to him, and this was a lie against her, for that she had not yielded to me in that which I sought of her. So there befell me what ye see of punishment." And the young man, the thief, said, 'I am he with whom thou agreedst concerning the theft and to whom thou openedst the door, and I am he who avouched against her falsely and calumniously and God (extolled be His perfection and exalted be He!) knoweth that I never did evil with her, no, nor knew her in any wise before then.' Then she changed the measure and the mode and sang the following verses:..? ? ? ? For those whom we cherish are parted and gone; They

have left us in torment to pine for dismay..Issues of Good and Evil Actions, Of the, i. 103..After a few days, his brother returned and finding him healed of his sickness, said to him, "Tell me, O my brother, what was the cause of thy sickness and thy pallor, and what is the cause of the return of health to thee and of rosiness to thy face after this?" So he acquainted him with the whole case and this was grievous to him; but they concealed their affair and agreed to leave the kingship and fare forth pilgrim-wise, wandering at a venture, for they deemed that there had befallen none the like of this which had befallen them. [So they went forth and wandered on at hazard] and as they journeyed, they saw by the way a woman imprisoned in seven chests, whereon were five locks, and sunken in the midst of the salt sea, under the guardianship of an Afrit; yet for all this that woman issued forth of the sea and opened those locks and coming forth of those chests, did what she would with the two brothers, after she had circumvented the Afrit..How many, in Yemameh, dishevelled widows plain! i. 50..The Khalif assigned them pensions and allowances and as for Nouredin, his father brought him those riches and his wealth waxed and his case was goodly, till he became the richest of the folk of his time in Baghdad and left not the presence of the Commander of the Faithful night or day. Moreover, he was vouchsafed children by Sitt el Milah, and he ceased not to live the most delightful of lives, he and she and his father and mother, a while of time, till Aboulhusn sickened of a sore sickness and was admitted to the mercy of God the Most High. After awhile, his mother died also and he carried them forth and shrouded them and buried and made them expiations and nativities. (45) Then his children grew up and became like unto moons, and he reared them in splendour and fondness, what while his wealth waxed and his case flourished. He ceased not to pay frequent visits to the Commander of the Faithful, he and his children and his slave-girl Sitt el Milah, and they abode, he and they, in all solace of life and prosperity till there came to them the Destroyer of Delights and the Sunderer of Companies; and extolled be the perfection of the Abiding One, the Eternal! This is all that hath come down to us of their story..? ? ? ? Your water I'll leave without drinking, for there Too many already have drunken whilere..? ? ? ? It had sufficed me, had thy grace with verses come to me; My expectation still on thee in the foredawns was bent..On the morrow they (199) returned to their place, as of their wont, and betook themselves to eating and drinking and merry-making and sporting till the last of the day, when Sindbad bade them hearken to his relation concerning his sixth voyage, the which (quoth he) is of the most extraordinary of pleasant stories and the most startling [for that which it compriseth] of tribulations and disasters. Then said he,.Now the king was leaning back upon the cushion, when he heard the man's words, he knew the purport thereof; so he sat up and said, "Return to thy garden in all assurance and ease of heart; for, by Allah, never saw I the like of thy garden nor stouter of ward than its walls over its trees!" So Firouz returned to his wife, and the cadì knew not the truth of the affair, no, nor any of those who were in that assembly, save the king and the husband and the damsel's brother. (176).Ibrahim and his Son, Story of King, i. 138..? ? ? ? I make a vow to God, if ever day or night.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:..? ? ? ? A sun of beauty she appears to all who look on her, Glorious in arch and amorous grace, with coyness beautified;..? ? ? ? Then sent I speech to thee in verses such as burn The heart; reproach therein was none nor yet unright;.78. The Water-Carrier and the Goldsmith's Wife cccxc.55. The Ruined Man who became Rich again through a Dream ccli.Son, Story of King Ibrahim and his, i. 138..When the prefect saw this, he said, "By Allah, the captain is excused!" Then my comrades came round about me and sprinkled water on my face, [till I came to myself,] when I arose and accosting the Cadi, who was covered with confusion, said to him, "Thou seest that suspicion is fallen on thee, and indeed this affair is no light matter, for that this woman's family will assuredly not sit down under her loss." Therewith the Cadi's heart quaked and he knew that the suspicion had reverted upon him, wherefore his colour paled and his limbs smote together; and he paid of his own money, after the measure of that which he had lost, so we would hush up the matter for him. (106) Then we departed from him in peace, whilst I said in myself, "Indeed, the woman deceived me not"..? ? ? ? I am filled full of longing pain and memory and dole, That from the wasted body's wounds distract the anguished soul..13. Seif el Mulouk and Bediya el Jemal ccxcii.? ? ? ? b. The Falcon and the Birds clii.104. El Amin and his Uncle Ibrahim ben el Mehdi ccccxviii.? ? ? ? Favour or flout me, still my soul shall be Thy ransom, in contentment or despite..143. Ibrahim of Mosul and the Devil dclxxxvii.When the appointed day arrived, En Numan sent for Sherik and said to him, "Verily the first part of this day is past." And Sherik answered, "The king hath no recourse against me till it be eventide." When it evened, there appeared one afar off and En Numan fell to looking upon him and on Sherik, and the latter said to him, "Thou hast no right over me till yonder fellow come, for belike he is my man." As he spoke, up came the Tai in haste and En Numan said "By Allah, never saw I [any] more generous than you two! I know not whether of you is the more generous, this one who became warrant for thee in [danger of] death or thou who returnest unto slaughter." Then said he to Sherik, "What prompted thee to become warrant for him, knowing that it was death?" And he said, "[I did this] lest it be said, 'Generosity hath departed from viziers.'" Then said En Numan to the Tai, "And thou, what prompted thee to return, knowing that therein was death and thine own destruction?" Quoth the Arab, "[I did this] lest it be said, 'Fidelity hath departed from the folk.'" And En Numan said, "By Allah, I will be the third of you, (173) lest it be said, 'Clemency hath departed from kings.'" So he pardoned him and bade abolish the day of ill-omen; whereupon the Arab recited the following verses:.26. The City of Lebtait cclxxii.The old woman returned to the man and told him what the damsel said; and he lusted after her, by reason of her beauty and her repentance; so he took her to wife, and when he went in to her, he loved her and she also loved him. On this wise they abode a great while, till one day he questioned her of the cause of a mark (13) he espied on her body, and she said, 'I know nought

thereof save that my mother told me a marvellous thing concerning it.' 'What was that?' asked he, and she answered, 'She avouched that she gave birth to me one night of the nights of the winter and despatched a hired man, who was with us, in quest of fire for her. He was absent a little while and presently returning, took me and slit my belly and fled. When my mother saw this, affliction overcame her and compassion possessed her; so she sewed up my belly and tended me till, by the ordinance of God (to whom belong might and majesty), the wound healed up." .89. Mesrour and Ibn el Caribi cccxcix.NOTE..?Story of the Merchant and His Sons..72. Haroun er Reshid and the three Girls cclclxxxvii.Quoth Selma to Selim, 'Hasten not to slay him, but ponder the matter and consider the issue to which it may lead; for whoso considereth not the issues [of his actions], fortune is no friend to him.' Then they arose on the morrow and occupied themselves with devising how they should turn away their mother from that man, and she forebode mischief from them, by reason of that which she saw in their eyes of alteration, for that she was keen of wit and crafty. So she took precaution for herself against her children and Selma said to Selim, 'Thou seest that whereinto we have fallen through this woman, and indeed she hath gotten wind of our purpose and knoweth that we have discovered her secret. So, doubtless, she will plot against us the like of that which we plot for her; for indeed up to now she had concealed her affair, and now she will forge lies against us; wherefore, methinks, there is a thing [fore-]written to us, whereof God (extolled be His perfection and exalted be He!) knew in His foreknowledge and wherein He executeth His ordinances.' 'What is that?' asked he, and she said, 'It is that we arise, I and thou, and go forth this night from this land and seek us a land wherein we may live and witness nought of the doings of yonder traitress; for whoso is absent from the eye is absent from the heart, and quoth one of the poets in the following verse:HAROUN ER RESHID AND THE WOMAN OF THE BARMECIDES. (84).Reshid (Haroun er) and the Woman of the Barmecides, i. 57..When I had made an end of washing, I cried out, saying, "Harkye, my lady Rihaneh!" But none answered me. So I went out and found her not; and indeed she had taken my clothes and that which was therein of money, to wit, four hundred dirhems. Moreover, she had taken my turban and my handkerchief and I found not wherewithal to cover my nakedness; wherefore I suffered somewhat than which death is less grievous and abode looking about the place, so haply I might espy wherewithal to hide my shame. Then I sat a little and presently going up to the door, smote upon it; whereupon up came the housekeeper and I said to her, "O my sister, what hath God done with the woman who was here?" Quoth she, "She came down but now and said, 'I am going to cover the boys with the clothes and I have left him sleeping. If he awake, tell him not to stir till the clothes come to him.'" Then said I, "O my sister, secrets are [safe] with the worthy and the freeborn. By Allah, this woman is not my wife, nor ever in my life have I seen her before this day!" And I recounted to her the whole affair and begged her to cover me, informing her that I was discovered of the privities..12. Asleep and Awake cclxxi."There was once a king of the kings, whose name was Bekhtzeman, and he was a great eater and drinker and carouser. Now enemies of his made their appearance in certain parts of his realm and threatened him; and one of his friends said to him, 'O king, the enemy maketh for thee: be on thy guard against him.' Quoth Bekhtzeman, 'I reckon not of him, for that I have arms and wealth and men and am not afraid of aught.' Then said his friends to him, 'Seek aid of God, O king, for He will help thee more than thy wealth and thine arms and thy men.' But he paid no heed to the speech of his loyal counsellors, and presently the enemy came upon him and waged war upon him and got the victory over him and his trust in other than God the Most High profited him nought. So he fled from before him and seeking one of the kings, said to him, 'I come to thee and lay hold upon thy skirts and take refuge with thee, so thou mayst help me against mine enemy.'? ? ? 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..Man who was lavish of House and Victual to One whom he knew not, The, i 293..Certain husbandmen once made complaint to David (on whom be peace!) against certain owners of sheep, whose flocks had fallen upon their crops by night and devoured them, and he bade value the crops [and that the shepherds should make good the amount]. But Solomon (on whom be peace!) rose and said, "Nay, but let the sheep be delivered to the husbandmen, so they may take their milk and wool, till they have repaid themselves the value of their crops; then let the sheep return to their owners." So David withdrew his own ordinance and caused execute that of Solomon; yet was David no oppressor; but Solomon's judgment was more pertinent and he showed himself therein better versed in jurisprudence.' (245).Baghdad, El Abbas and the King's Daughter of, iii. 53..Actions, Of the Issues of Good and Evil, i. 103..Then he lighted him three candles and three lamps and spreading the drinking-cloth, brought clarified wine, limpid, old and fragrant, the scent whereof was as that of virgin musk. He filled the first cup and saying, "O my boon-companion, by thy leave, be ceremony laid aside between us! I am thy slave; may I not be afflicted with thy loss!" drank it off and filled a second cup, which he handed to the Khalif, with a reverence. His fashion pleased the Khalif and the goodliness of his speech and he said in himself, "By Allah, I will assuredly requite him for this!" Then Aboulhusn filled the cup again and handed it to the Khalif, reciting the following verses:..In my soul the fire of yearning and affliction rageth aye, iii. 65..She abode with Ins ben Cais twelve years, during which time he was blessed with no children by her; wherefore his breast was straitened, by reason of the failure of lineage, and he besought his Lord to vouchsafe him a child. Accordingly the queen conceived, by permission of God the Most High; and when the days of her pregnancy were accomplished, she gave birth to a maid-child, than whom never saw eyes a goodlier, for that her face was as it were a pure pearl or a shining lamp or a golden (50) candle or a full moon breaking forth of a cloud, extolled be the perfection of Him who created her from vile water (51) and made her a delight to the beholders! When her father saw her on this wise of loveliness, his reason fled for joy, and when she grew up, he taught her the art of writing and polite letters (52) and philosophy and all manner of tongues. So she excelled the folk of her time and overpassed her peers; (53) and the sons of the kings heard of her and all of them desired to look upon her..? ? ? ? ? In the wide world no house thou hast, a homeless wanderer thou: To thine own place thou shall be borne, an

object for lament. (88). Thou that the dupe of yearning art, how many a melting wight, iii. 86..? ? ? ? She let him taste her honey and wine (183) before his death: This was his last of victual until the Judgment Day..139. Khuzeimeh ben Bishr and Ikrimah el Feyyas dclxxxii.? ? ? ? Behold, I am clad in a robe of leaves green And a garment of honour of ultramarine..? ? ? ? Bravo for a fawn with a houri's eye of black, Like the sun or the shining moon midst the starry train!.In this island is a river of very sweet water, issuing from the shore of the sea and entering in at a wide cavern in the skirt of an inaccessible mountain, and the stones of the island are all limpid sparkling crystal and jacinths of price. Therein also is a spring of liquid, welling up like [molten] pitch, and when it cometh to the shore of the island, the fish swallow it, then return and cast it up, and it becometh changed from its condition and that which it was aforetime; and it is crude ambergris. Moreover, the trees of the island are all of the most precious aloes-wood, both Chinese and Comorin; but there is no way of issue from the place, for it is as an abyss midmost the sea; the steepness of its shore forbiddeth the drawing up of ships, and if any approach the mountain, they fall into the eddy aforesaid; nor is there any resource (205) in that island..? ? ? ? ? ? ? ? Before I rent my clothes, reproach me not, I pray..? ? ? ? Say, by the lightnings of thy teeth and thy soul's pure desire, Moan'st thou as moan the doves and is thy heart for doubt on fire?..? ? ? ? j. The Enchanted Springs dlxxxii.164. The Merchant of Oman dccccxvi.Meanwhile, news was brought that Khorassan had been conquered; (23) whereupon Er Reshid rejoiced and bade decorate Baghdad and release all who were in the prisons, giving each of them a dinar and a dress. So Jaafer addressed himself to the decoration of the city and bade his brother El Fezl ride to the prison and clothe and release the prisoners. El Fezl did his brother's bidding and released all but the young Damascene, who abode still in the Prison of Blood, saying, "There is no power and no virtue save in God the Most High, the Sublime! Verily, we are God's and to Him we return." Then said El Fezl to the gaoler, "Is there any prisoner left in the prison?" "No," answered he, and El Fezl was about to depart, when Nouredin called out to him from within the prison, saying, "O my lord, tarry, for there remaineth none in the prison other than I and indeed I am oppressed. This is a day of clemency and there is no disputing concerning it." El Fezl bade release him; so they set him free and he gave him a dress and a dinar. So the young man went out, bewildered and knowing not whither he should go, for that he had abidden in the prison nigh a year and indeed his condition was changed and his favour faded, and he abode walking and turning round, lest El Muradi should come upon him and cast him into another calamity..In every rejoicing a boon (240) midst the singers and minstrels am I, ii. 258.? ? ? ? k. The Blind Man and the Cripple dccccx.73. Mohammed el Amin and Jaafer ben el Hadi dclvii.Barmecides, Er Reshid and the, i. 189..Fair patience use, for ease still followeth after stress, iii. 117..Then he bade lodge him near himself and was bountiful to him and took him apart and said to him, 'Expound to me the story of the phial and whence then knewest that the water therein was that of a man, and he a stranger and a Jew, and that his ailment was indigestion?' 'It is well,' answered the weaver. 'Thou must know that we people of Persia are skilled in physiognomy (23) and I saw the woman to be rosy-cheeked, blue-eyed and tall. Now these attributes belong to women who are enamoured of a man and are distraught for love of him; (24) moreover, I saw her consumed [with anxiety]; wherefore I knew that the patient was her husband. As for his strangerhood, I observed that the woman's attire differed from that of the people of the city, wherefore I knew that she was a stranger; and in the mouth of the phial I espied a yellow rag, (25) whereby I knew that the patient was a Jew and she a Jewess. Moreover, she came to me on the first day [of the week]; (26) and it is the Jews' custom to take pottages (27) and meats that have been dressed overnight (28) and eat them on the Sabbath day, (29) hot and cold, and they exceed in eating; wherefore indigestion betideth them. On this wise I was directed and guessed that which thou hast heard.'.When the vizier was ware that she was Arwa and heard her speech, he knew that it behoved him not to lie and that nought would avail him but truth-speaking; so he bowed [his head] to the ground and wept and said, 'Whoso doth evil, needs must he abide it, though his day be prolonged. By Allah, I am he who hath sinned and transgressed, and nought prompted me unto this but fear and overmastering desire and the affliction written upon my forehead; (118) and indeed this woman is pure and chaste and free from all fault.' When King Dadbin heard this, he buffeted his face and said to his vizier, 'God slay thee! It is thou that hast parted me and my wife and wronged me!' But Kisra the king said to him, 'God shall surely slay thee, for that thou hastenedst and lookedst not into thine affair and knewest not the guilty from the guiltless. Hadst thou wrought deliberately, the false had been made manifest to thee from the true; so where was thy judgment and thy sight?'.There was once aforetime a certain sharper, who [was so eloquent that he] would turn the ear inside out, and he was a man of understanding and quick wit and skill and perfection. It was his wont to enter a town and [give himself out as a merchant and] make a show of trafficking and insinuate himself into the intimacy of people of worth and consort with the merchants, for he was [apparently] distinguished for virtue and piety. Then he would put a cheat on them and take [of them] what he might spend and go away to another city; and he ceased not to do thus a great while..Third Officer's Story, The, ii. 137..Then said Queen Es Shuhba, 'By Allah, O Sheikh, my sister Tuhfeh is indeed unique among the folk of her time, and I hear that she singeth upon all sweet-scented flowers.' 'Yes, O my lady,' answered Iblis, 'and I am in the utterest of wonderment thereat. But there remaineth somewhat of sweet-scented flowers, that she hath not besung, such as the myrtle and the tuberose and the jessamine and the moss-rose and the like.' Then he signed to her to sing upon the rest of the flowers, that Queen Es Shuhba might hear, and she said, 'Hearkening and obedience.' So she took the lute and played thereon in many modes, then returned to the first mode and sang the following verses:..? ? ? ? a. The First Old Man's Story i.Now, as destiny would have it, a band of thieves, whose use it was, whenas they had stolen aught, to resort to that place and divide [their booty], came thither [that night], as of their wont; and they were ten in number and had with them wealth galore, which they were carrying. When they drew near the sepulchre, they heard a noise of blows within it and the captain said, 'This is a Magian whom the angels (43) are tormenting.' So they entered [the burial-ground] and when they came over

against El Merouzi, he feared lest they should be the officers of the watch come upon him, wherefore he [arose and] fled and stood among the tombs. (44) The thieves came up to the place and finding Er Razi bound by the feet and by him near seventy sticks, marvelled at this with an exceeding wonderment and said, 'God confound thee! This was sure an infidel, a man of many crimes; for, behold, the earth hath rejected him from her womb, and by my life, he is yet fresh! This is his first night [in the tomb] and the angels were tormenting him but now; so whosoever of you hath a sin upon his conscience, let him beat him, as a propitiatory offering to God the Most High.' And the thieves said, 'We all have sins upon our consciences.' Appointed Term, Of the, i. 147..? ? ? ? ? The fires in my vitals that rage if I did but discover to view, Their ardour the world to consume, from the East to the West, might avail..? ? ? ? ? d. The Tailor's Story cxxxvi.? ? ? ? ? Him with my life I'd ransom whose rigours waste away My frame and cause me languish; yet, if he would but hear,.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.'? ? ? ? ? ? ? ? ? ? ea. Story of the Barber's First Brother cxlv.? ? ? ? ? a. The First Voyage of Sindbad the Sailor cclii.80. Yehya ben Khalid and the Poor Man cccxci.? ? ? ? ? Unto its pristine lustre your land returned and more, Whenas ye came, dispelling the gloom that whiles it wore..When the night was half spent, I arose [and went forth the tent] to do an occasion of mine, and none knew of my case save this woman. The dogs misdoubted of me and followed me and gave not over besetting me, till I fell on my back into a deep pit, wherein was water, and one of the dogs fell in with me. The woman, who was then a girl in the first bloom of youth, full of strength and spirit, was moved to pity on me, for that wherein I was fallen, and coming to me with a rope, said to me, "Lay hold of this rope." So I laid hold of the rope and clung to it and she pulled me up; but, when I was halfway up, I pulled her [down] and she fell with me into the pit; and there we abode three days, she and I and the dog..? ? ? ? ? By Allah, what sorrows and woes to my soul for thy sake were decreed! My heart is grown hoar, ere eld's snows have left on my tresses their trail..39. Abou Mohammed the Lazy dlviii.Assemble, ye people of passion, I pray, iii. 31..Relief, Story of the Prisoner and how God gave him, i. 174..? ? ? ? ? I hope for present (62) good [and bounty at thy hand,] For souls of men are still to present (63) good inclined..? ? ? ? ? The curtain of delight, perforce, we've lifted through the friend, (143) For tidings of great joy, indeed, there came to us of late..When the youth had made an end of his story, the king's anger subsided a little and he said, "Restore him to the prison, for the day draweth to an end, and tomorrow we will took into his affair."

[Catalogue of the Mollusca in the Collection of the British Museum Vol 1 Cephalopoda Antepedia](#)

[Erinnerungen Vol 4](#)

[The Epistle to the Hebrews with Explanatory Notes To Which Are Added a Condensed View of the Priesthood of Christ and a Translation of the Epistle Prepared for This Work](#)

[Lecturas Escolares Notas Historicas y Paginas Selectas de Literatura Castellana](#)

[Scientific Handicraft Vol 1 A Descriptive Illustrated and Priced Catalogue of Apparatus Suitable for the Performance of Elementary Experiments in Physics Mechanics Hydrostatics Hydrodynamics and Pneumatics](#)

[The Carolina Journal of Pharmacy Vol 15 September 1933](#)

[Tsing Hua Lectures on Ethics](#)

[The Nursery 1869 Vol 5 A Monthly Magazine for Youngest Readers](#)

[Statistical View of France Compiled from Authentic Documents](#)

[Short Stories of the Hymns Being a Brief Account of the Circumstances in Which Some of Our Best Hymns and Songs Were Written](#)

[Catalogue of War Publications Comprising Works Published to June 1916 Compiled for the Central Committee for National Patriotic Organizations](#)

[Romancero](#)

[Synopsis of Lectures Upon Diseases of the Nervous System Delivered at the College of Physicians and Surgeons Medical Department of Columbia University New York](#)

[The Future of the Empire An Account of the Growth and Extent of the British Empire Showing How Its Solidarity Maybe Strengthened Its Intercommunications Facilitated and Its Illimitable Resources Developed](#)

[Investigation of Improper Activities in the Labor or Management Field Vol 51 Hearings Before the Select Committee on Improper Activities in the Labor or Management Field Eighty-Sixth Congress First Session Pursuant to Senate Resolution 44 86th Cong](#)

[Forest Planting A Treatise on the Care of Timber Lands and the Restoration of Denuded Wood-Lands on Plains and Montains](#)

[Applied Geography a Preliminary Sketch With Ten Maps](#)
[Bibliography of Physical Training English Titles 1905 to May 1911 A Thesis](#)
[Vie Inconsciente Et Les Mouvements La](#)
[Outlines of Nature](#)
[Trois Contes de Theuriet Edited with Introduction Notes and Vocabulary](#)
[Cervantes El Licenciado Vidriera](#)
[The Carolina Journal of Pharmacy Vol 5](#)
[Insel-Almanach Auf Das Jahr 1911](#)
[LAGitation Autonomiste de Guienne Et Le Mouvement Federaliste Des Girondins En Limousin \(1787-1793\)](#)
[The Philosophy of Sound and History of Music](#)
[Paris Qui Marche Revue En Trois Actes \(Dix Tableaux\)](#)
[Canzoniere Di Francesco Petrarca Riprodotto Letteralmente Dal Cod Vat Lat 3195 II](#)
[Opere Edite Ed Inedite in Prosa Ed in Versi Vol 19](#)
[Numismatische Zeitschrift 1915 Vol 48](#)
[Adorable Clio](#)
[Talking Screen September 1930](#)
[A Course in the Elementary Principles of Chemistry for Secondary Schools Edition](#)
[Nichd Annual Report of Intramural Research October 1 1983 Through September 30 1984](#)
[The Assembly Song Book A Collection of Songs Arranged Especially for Schools](#)
[Afrique Asie Insulinde](#)
[Homes for Workmen A Presentation of Leading Examples of Industrial Community Development](#)
[Gustav Adolfs Und Seines Kanzlers Wirtschaftspolitische Absichten Auf Deutschland](#)
[Nouveau Caveau Pour 1823 Le](#)
[Nouveau Glossaire Genevois Vol 2](#)
[The Aletheian Critic Vol 1 Or Error Exposed by an Exhibition of Truth](#)
[Seventeenth Annual Report of the Dairy and Food Commissioner of the State of Michigan For the Year Ending June 30 1910](#)
[Variety or Selections and Essays Consisting of Anecdotes Curious Facts Interesting Narratives with Occasional Reflections](#)
[Bulletin de la Commission Royale DHistoire 1921 Vol 85 Ier Bulletin](#)
[The Health-Care of the Baby A Handbook for Mothers and Nurses](#)
[Erkrankungen Des Siebbeins Die](#)
[Uncle Wiggily in Wonderland](#)
[The Lawyer in Literature](#)
[The Age of the Earth Considered Geologically and Historically](#)
[Paysages Avec Un Portrait de LAuteur](#)
[The Great Metropolis Vol 2 of 2](#)
[Ancient Landmarks of Pembroke](#)
[The Land of the Castanet Spanish Sketches](#)
[My Life as Soldier and Sportsman](#)
[Parnaso Degl Italiani Viventi Vol 3 Pignotti](#)
[Nociones de Economia Politica](#)
[Moltke in His Home](#)
[Du Pont Des Arts Au Pont de Kehl Reisebilder DUn Parisien](#)
[After the Ball And Other Poems](#)
[Papiiri Greci E Latini Vol 3 N 157-279 Con Una Tavola Fotocollografica](#)
[Essay on the Elements of British Industry Comprising Remarks on the Cause of Our Present Depressed State Agricultural Commercial Manufacturing English Scotch and Irish Together with Suggestions for Its Removal](#)
[Emanuel Geibels Jugendbriefe Bonn Berlin Griechenland](#)
[Physiology A Manual for Students and Practitioners](#)
[Das Hans Thoma-Buch Freundesgabe Zu Des Meisters 80 Geburtstage](#)
[Flores de Ceibo \(Poemas\)](#)

[Rime Di Francesco Petrarca Vol 1 Con L'Interpretazione](#)
[The Snow Man Vol 2](#)
[Modern Carpentry and Building Giving Methods of Obtaining the Various Cuts in Carpentry](#)
[Quarterly Homeopathic Journal 1853 Vol 1](#)
[The Carontawan 1932](#)
[Eucharistica Verse and Prose in Honour of the Hidden God](#)
[Orientalistische Literatur-Zeitung Vol 7 15 Januar 1904](#)
[La Nave Tragedia](#)
[The Canadian Entomologist 1880 Vol 12](#)
[The Kidnappers A Tale of Last Century](#)
[L'Arte Della Pittura Di Carlo Alfonso Du Fresnoy Tradotta Dal Latino in Francese](#)
[Twentieth Annual Report of the Town of Newburg 1911-12 Newburg Was Incorporated March 13 1819](#)
[The Farm Mortgage Handbook A Book of Facts Regarding the Methods by Which the Farmers of the United States and Canada Are Financed Especially Intended for Investors Seeking Information Regarding Investments in Farm Mortgages](#)
[Souvenirs D'Un Voyage En Abyssinie Vol 2](#)
[Nos Fils Que Feront-Ils?](#)
[The Story of Young Benjamin Franklin](#)
[Index the Opinions of the Attornies General of the United States Containing I List of Attorneys General II List of Opinions in Chronological Order III Digest of Decisions and References to Subjects Alphabetically Arranged IV List of Acts Cited](#)
[The Sorosis Vol 12 October 1905](#)
[Sylvestra Studies of Manners in England from 1770 to 1800 Vol 1](#)
[The Free Church Council Hymnal With Tunes Prepared by a Special Committee of the National Council of Evangelical Free Churches](#)
[Homemaking Home Furnishing and Information Services Reports of the Committees on Homemaking Housing and Family Life](#)
[The Use of the Prepositions in Apollonius Rhodius Compared with Their Use in Homer](#)
[Fortieth Annual Report of the Inspector of Prisons and Public Charities Upon the Hospitals for the Insane Idiotic and Epileptic of the Province of Ontario Being for the Year Ending 31st December 1907](#)
[The Tecoa 1937](#)
[History of the Union Baptist Association 1918-1970](#)
[Indians of the Northwest Coast](#)
[Neue Zeitschrift Des Ferdinandeums Fir Tirol Und Vorarlberg 1844 Vol 10](#)
[Mathematical Tracts on Physical Astronomy The Figure of the Earth](#)
[Kunstwerke Vom Alterthum Bis Auf Die Gegenwart Vol 2 Die Ein Wegweiser Durch Das Ganze Gebiet Der Bildenden Kunst](#)
[American Biography Vol 6](#)
[Antiquarische Briefe](#)
[My Ladys Dress A Play in Three Acts](#)
[Memoir of Mrs Jane Greenleaf Of Newburyport Mass](#)
[Aux Vieux Pays \(Impressions Et Souvenirs\) Vol 2 Rome Et Terre Sainte](#)
[Select Popular Orations of Demosthenes With Notes and a Chronological Table](#)
