

THE LAY ANTHONY A ROMANCE

Some with religion themselves concern and make it their business all; Sitting, (53) they weep for the pains of hell and still for mercy bawl!.When the morning morrowed, the first who presented himself before the Amir was the Cadi Amin el Hukm, leaning on two of his black slaves; and he was crying out and calling [on God] for aid and saying, "O crafty and perfidious Amir, thou depositedst with me a woman [yesternight] and broughtest her into my house and my dwelling-place, and she arose [in the night] and took from me the good of the little orphans, (96) six great bags, [containing each a thousand dinars, (97) and made off;] but as for me, I will say no more to thee except in the Sultan's presence." (98) When the Master of the Police heard these words, he was troubled and rose and sat down; then he took the Cadi and seating him by his side, soothed him and exhorted him to patience, till he had made an end of talk, when he turned to the officers and questioned them. They fixed the affair on me and said, "We know nothing of this affair but from Captain Muineddin." So the Cadi turned to me and said, "Thou wast of accord with this woman, for she said she came from the Citadel." .AND BOULAC EDITIONS OF THE ARABIC TEXT OF.The Twenty-Fourth Night of the Month..117. The Righteousness of King Anoushirwan cccclxiv.As they abode thus on the fourth day, behold, a company of folk giving their beasts the rein and crying aloud and saying, "Quick! Quick! Haste to our rescue, O King!" Therewithal the king's chamberlains and officers accosted them and said to them, "What is behind you and what hath befallen you?" Quoth they, "Bring us before the king." [So they carried them to Ins ben Cais;] and when they saw him, they said to him, "O king, except thou succour us, we are dead men; for that we are a folk of the Benou Sheiban, (67) who have taken up our abode in the parts of Bassora, and Hudheifeh the Arab (68) hath come down on us with his horses and his men and hath slain our horsemen and carried off our women and children; nor was one saved of the tribe but he who fled; wherefore we crave help [first] by God the Most High, then by thy life." .When the news reached El Aziz, he rejoiced with an exceeding joy in the coming of his son and straightway took horse, he and all his army, what while the trumpets sounded and the musicians played, that the earth quaked and Baghdad also trembled, and it was a notable day. When Mariyeh beheld all this, she repented with the uttermost of repentance of that which she had wroughten against El Abbas his due and the fires still raged in her vitals. Meanwhile, the troops (104) sallied forth of Baghdad and went out to meet those of El Abbas, who had halted in a meadow called the Green Island. When he espied the approaching host, he knew not what they were; so he strained his sight and seeing horsemen coming and troops and footmen, said to those about him, "Among yonder troops are ensigns and banners of various kinds; but, as for the great green standard that ye see, it is the standard of my father, the which is reserved [unto him and never displayed save] over his head, and [by this] I know that he himself is come out in quest of me." And he was certified of this, he and his troops..So the sharper took the two thousand dinars and made off; and when he was gone, the merchant said to his friend, the [self-styled] man of wit and intelligence, 'Harkye, such an one! Thou and I are like unto the hawk and the locust.' 'What was their case?' asked the other; and the merchant said,.127. The Justice of Providence cccclxxviii.? ? ? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother xxxii.? ? ? ? ? Brother of En Numan, with thee lies an old man's anguish to allay, A graybeard slain, may God make fair his deeds upon the Reckoning-Day!.The old man laughed at her speech and her verses pleased him. Then said she to him, "I desire of thee a lute." (38) So he arose and brought her a piece of firewood. Quoth she, "What is that?" And he said, "Didst thou not bid me bring thee wood?" "I do not want this," answered she, and he rejoined, "What then is it that is called wood, other than this?" She laughed and said, "The lute is an instrument of music, whereunto I sing." Quoth he, "Where is this thing found and of whom shall I get it for thee?" And she said, "Of him who gave thee the wine." So he arose and betaking himself to his neighbour the Jew, said to him, "Thou favouredst us aforetime with the wine; so now complete thy favours and look me out a thing called a lute, to wit, an instrument for singing; for that she seeketh this of me and I know it not" "Harkening and obedience," replied the Jew and going into his house, brought him a lute. [The old man took it and carried it to Sitt el Milah,] whilst the Jew took his drink and sat by a window adjoining the other's house, so he might hear the singing..Conclusion..When he saw those many bones, he rejoiced therein with an exceeding joy and carried away what he had a mind to thereof. Then we returned to his house and he entreated me with increased favour and said to me, 'Verily, O my son, thou hast directed us to a passing great gain, may God requite thee with all good! Thou art free for the sake of God the Most High. Every year these elephants used to kill of us much people on account of these bones; but God delivered thee from them and thou hast done us good service in the matter of these bones, of which thou hast given us to know; wherefore thou meritest a great recompense, and thou art free.' 'O my lord,' answered I, 'may God free thy neck from the fire! I desire of thee that thou give me leave to return to my own country.' 'So be it,' replied he; 'but we have a fair, on occasion whereof the merchants come hither to us and take of us these elephants' bones. The time of the fair is now at hand, and when they come to us, I will send thee with them and give thee somewhat to bring thee to thine own country.' .The crown of the flow'rets am I, in the chamber of wine, ii. 224..50. Ibrahim ben el Mehdi and the Merchant's Sister Night cclxvi.91. The Loves of Abou Isa and Curret el Ain dclxxviii.Fourteenth Officer's Story, The, ii. 183..When it was the day of the going-in, (110) Bihzad, of his haste and lack of patience, betook himself to the wall, which was between himself and the princess's lodging and in which there was a hole pierced, and looked, so he might see his bride, of his haste. But the bride's mother saw him and this was grievous to her; so she took from one of the servants two red-hot iron spits and thrust them into the hole through which the prince was looking. The spits ran into his eyes and put them out and he fell down aswoon and joyance was changed and became mourning and sore concern. See, then, O king," continued the youth, "the issue of the prince's haste and lack of deliberation, for indeed his haste bequeathed him long

repentance and his joy was changed to mourning; and on like wise was it with the woman who hastened to put out his eyes and deliberated not. All this was the doing of haste; wherefore it behoveth the king not to be hasty in putting me to death, for that I am under the grasp of his hand, and what time soever thou desirest my slaughter, it shall not escape [thee]." When El Melik ez Zahir heard Muineddin's story, he marvelled thereat. Then rose another officer and said, 'O lord, bear what befell me in bygone days..18. Ardeshir and Heyat en Nufous cclxiv. Thereat Queen Zelzeleh was moved to exceeding delight and bidding her treasurers bring a basket, wherein were fifty pairs of bracelets and the like number of earrings, all of gold, set with jewels of price, the like whereof nor men nor Jinn possessed, and an hundred robes of coloured brocade and an hundred thousand dinars, gave the whole to Tuhfeh. Then she passed the cup to her sister Sherareh, who had in her hand a stalk of narcissus; so she took it from her and turning to Tuhfeh, said to her, 'O Tuhfeh, sing to me on this.' 'Harkening and obedience,' answered she and improvised and sang the following verses: No slaves with me have I nor camels swift of foot, Nor slave-girls have I brought in curtained litters dight. Queen Kemeriyeh embraced her, as also did Queen Zelzeleh and Queen Wekhimeh and Queen Sherareh, and the former said to her, 'Rejoice in assured deliverance, for there abideth no harm for thee; but this is no time for talk.' Then they cried out, whereupon up came the Afrits ambushed in the island, with swords and maces in their hands, and taking up Tuhfeh, flew with her to the palace and made themselves masters thereof, whilst the Afrit aforesaid, who was dear to Meimoun and whose name was Dukhan, fled like an arrow and stayed not in his flight till he came to Meimoun and found him engaged in sore battle with the Jinn. When his lord saw him, he cried out at him, saying, 'Out on thee! Whom hast thou left in the palace?' And Dukhan answered, saying, 'And who abideth in the palace? Thy beloved Tuhfeh they have taken and Jemreh is slain and they have gotten possession of the palace, all of it.' With this Meimoun buffeted his face and head and said, 'Out on it for a calamity!' And he cried aloud. Now Kemeriyeh had sent to her father and acquainted him with the news, whereat the raven of parting croaked for them. So, when Meimoun saw that which had betided him, (and indeed the Jinn smote upon him and the wings of death overspread his host,) he planted the butt of his spear in the earth and turning the point thereof to his heart, urged his charger upon it and pressed upon it with his breast, till the point came forth, gleaming, from his back..21. Kemerezzeman and Budour clxx. O hills of the sands and the rugged piebald plain, Shall the bondman of love win ever free from pain!. As for King El Aziz, he lived after this seven years and was admitted to the mercy of God the Most High; whereupon his son El Abbas carried him forth to burial on such wise as beseemeth unto kings and let make recitations and readings of the Koran, in whole or in part, over his tomb. He kept up the mourning for his father a full-told month, at the end of which time he sat down on the throne of the kingship and judged and did justice and distributed silver and gold. Moreover, he loosed all who were in the prisons and abolished grievances and customs dues and did the oppressed justice of the oppressor; wherefore the people prayed for him and loved him and invoked on him endurance of glory and kingship and length of continuance [on life] and eternity of prosperity and happiness. Moreover, the troops submitted to him and the hosts from all parts of the kingdom, and there came to him presents from all the lands. The kings obeyed him and many were his troops and his grandees, and his subjects lived with him the most easeful and prosperous of lives..46. The Sharper of Alexandria and the Master of Police cccxli. THE FOURTH OFFICER'S STORY.. Sindbad the Sailor and Hindbad the Porter, iii. 199.. Then said she to him, "O my son, was there any one with thee yesternight?" And he bethought himself and said, "Yes; one lay the night with me and I acquainted him with my case and told him my story. Doubtless, he was from the Devil, and I, O my mother, even as thou sayst truly, am Aboulhusn el Khelia." "O my son," rejoined she, "rejoice in tidings of all good, for yesterday's record is that there came the Vivier Jaafer the Barmecide [and his company] and beat the sheikhs of the mosque and the Imam, each four hundred lashes; after which they paraded them about the city, making proclamation before them and saying, 'This is the reward and the least of the reward of whoso lacketh of goodwill to his neighbours and troubleth on them their lives!' and banished them from Baghdad. Moreover, the Khalif sent me a hundred dinars and sent to salute me." Whereupon Aboulhusn cried out and said to her, "O old woman of ill-omen, wilt thou contradict me and tell me that I am not the Commander of the Faithful? It was I who commanded Jaafer the Barmecide to beat the sheikhs and parade them about the city and make proclamation before them and who sent thee the hundred dinars and sent to salute thee, and I, O beldam of ill-luck, am in very deed the Commander of the Faithful, and thou art a liar, who would make me out a dotard." Then he bade set up for her a tent and another for himself, facing hers, so he might worship God with her, and fell to sending her food; and she said in herself, 'This is a king and it is not lawful for me that I suffer him forsake his subjects and his kingdom for my sake. So she said to the serving-woman, who used to bring her the food, 'Speak to the king, so he may return to his women, for he hath no need of me and I desire to abide in this place, so I may worship God the Most High therein.' The slave-girl returned to the king and told him this, whereupon he sent back to her, saying, 'I have no need of the kingship and I also desire to abide here and worship God with thee in this desert.' When she found this earnestness in him, she consented to his wishes and said, 'O king, I will consent unto thee in that which thou desirest and will be to thee a wife, but on condition that thou bring me Dadbin the king and his Vizier Kardan and his chamberlain (116) and that they be present in thine assembly, so I may speak a word with them in thy presence, to the intent that thou mayest redouble in affection for me.' Quoth Kisra, 'And what is thine occasion unto this?' So she related to him her story from first to last, how she was the wife of Dadbin the king and how the latter's vizier had miscalled her honour.. O ye who have withered my heart and marred my hearing and my sight, Desire and transport for your sake wax on me night and day.. But on no wise was I affrayed nor turned from love of her; So let the railer rave of her henceforth his heart's content.. a. Story of the Ox and the Ass. When the king heard their speech, he bade the crier make proclamation in the thoroughfares of the city that the troops should prepare [for the march] and that

the horsemen should mount and the footmen come forth; nor was it but the twinkling of the eye ere the drums beat and the trumpets sounded; and scarce was the forenoon of the day passed when the city was blocked with horse and foot. So the king passed them in review and behold, they were four-and-twenty thousand in number, horsemen and footmen. He bade them go forth to the enemy and gave the commandment over them to Said ibn el Wakidi, a doughty cavalier and a valiant man of war. So the horsemen set out and fared on along the bank of the Tigris..?Story of the Unlucky Merchant..? ? ? ? ? Our Lord, after sev'rance, with them hath conjoined us, for he who doth good Shall ne'er disappointed abide and kindnesses kindness entail..Sindbad the Sailor and Hindbad the Porter.Woman (The Old) and the Draper's Wife, ii. 55..? ? ? ? ? ? ? ? ? ? ea. Story of the Barber's First Brother cxlv. There was once a man hight Khelbes, who was a lewd fellow, a calamity, notorious for this fashion, and he had a fair wife, renowned for beauty and loveliness. A man of his townfolk fell in love with her and she also loved him. Now Khelbes was a crafty fellow and full of tricks, and there was in his neighbourhood a learned man, to whom the folk used to resort every day and he told them stories and admonished them [with moral instances]; and Khelbes was wont to be present in his assembly, for the sake of making a show before the folk..? ? ? ? ? The approof of my lord, so my stress and unease I may ban and mine enemies' malice defy.,As for the king their father, he abode with his wife, their mother, what while God (to whom belong might and majesty) willed, and they rejoiced in reunion with each other. The kingship endured unto them and glory and victory, and the king continued to rule with justice and equity, so that the people loved him and still invoked on him and on his sons length of days and durance; and they lived the most delightsome of lives till there came to them the Destroyer of Delights and Sunderer of Companies, He who layeth waste the palaces and peoplet the tombs; and this is all that hath come down to us of the story of the king and his wife and children. Nor," added the vizier, "if this story be a solace and a diversion, is it pleasanter or more diverting than that of the young man of Khorassan and his mother and sister." Now the king was seated at the lattice, hearkening to their talk, and Abou Sabir's words angered him; so he bade bring him before him and they brought him forthright. Now there was in the king's palace an underground dungeon and therein a vast deep pit, into which the king caused cast Abou Sabir, saying to him, 'O lackwit, now shall we see how thou wilt come forth of the pit to the throne of the kingdom.' Then he used to come and stand at the mouth of the pit and say, 'O lackwit, O Abou Sabir, I see thee not come forth of the pit and sit down on the king's throne!' And he assigned him each day two cakes of bread, whilst Abou Sabir held his peace and spoke not, but bore with patience that which betided him..37. Abou Mohammed the Lazy ccc.Advantages of Patience, Of the, i. 89..? ? ? ? ? I am become, for severance from my loved one, Like a left hand, forsaken of the right.."And indeed," continued Adi, "this ode on the Prophet (may God bless and keep him!) is well known and to comment it would be tedious." Quoth Omar, "Who is at the door?" "Among them is Omar ibn [Abi] Rebya the Cureishite," (49) answered Adi, and the Khalif said, "May God show him no favour neither quicken him! Was it not he who said ... ?" And he recited the following verses:..Meanwhile, she prayed to God the Most High that He would establish her innocence in the eyes of her husband and the folk. So He sent down upon her husband's brother a sore disease and none knew a remedy for him; wherefore he said to his brother, ' In such a city is a pious woman, a recluse, and her prayers are answered; so do thou carry me to her, that she may pray for me and God (to whom belong might and majesty) may make me whole of this sickness.' Accordingly, he took him up and fared on with him, till they came to the village where dwelt the old man, who had rescued the woman from the pit and carried her to his dwelling and tended her there, [till she recovered]..So the girl's owner betook himself to the bazaar, where he found the youth seated at the upper end of the merchants' place of session, selling and buying and taking and giving, as he were the moon on the night of its full, and saluted him. The young man returned his salutation and he said to him, "O my lord, be not thou vexed at the girl's speech the other day, for her price shall be less than that [which thou badest], to the intent that I may propitiate thy favour. If thou desire her for nought, I will send her to thee, or if thou wouldst have me abate thee of her price, I will well, for I desire nought but what shall content thee; for that thou art a stranger in our land and it behoveth us to entreat thee hospitably and have consideration for thee." "By Allah," answered the youth, "I will not take her from thee but at an advance on that which I bade thee for her aforesaid; so wilt thou now sell her to me for seventeen hundred dinars?" And the other answered, " O my lord, I sell her to thee, may God bless thee in her." When Belekhsa had made an end of her verses, all present were moved to delight and El Abbas said to her, "Well done, O damsel!" Then he bade the fifth damsel come forward and sing. Now she was from the land of Syria and her name was Rihaneh; she was surpassing of voice and when she appeared in an assembly, all eyes were fixed upon her. So she came forward and taking the rebeck (for that she was used to play upon [all manner] instruments) improvised and sang the following verses:..Tither, The Unjust King and the, i. 273..Now there was in the camp a wise woman, (11) and she questioned him of the new-born child, if it was male or female. Quoth he, 'It is a girl;' and she said, 'She shall do whoredom with a hundred men and a journeyman shall marry her and a spider shall slay her.' When the journeyman heard this, he returned upon his steps and going in to the woman, took the child from her by wile and slit its paunch. Then he fled forth into the desert at a venture and abode in strangerhood what [while] God willed..Three men once went out in quest of riches and came upon a block of gold, weighing a hundred pounds. When they saw it, they took it up on their shoulders and fared on with it, till they drew near a certain city, when one of them said, 'Let us sit in the mosque, whilst one of us goes and buys us what we may eat.' So they sat down in the mosque and one of them arose and entered the city. When he came therein, his soul prompted him to play his fellows false and get the gold for himself alone. So he bought food and poisoned it; but, when he returned to his comrades, they fell upon him and slew him, so they might enjoy the gold without him. Then they ate of the [poisoned] food and died, and the gold abode cast down over against them..On this wise they did with her sister Dinarzad, and when they had made an end of displaying the two brides, the king bestowed dresses of honour on all

who were present and dismissed them to their own places. Then Shehrzad went in to King Shehriyar and Dinarzad to King Shahzeman and each of them solaced himself with the company of his beloved and the hearts of the folk were comforted. When the morning morrowed, the vizier came in to the two kings and kissed the ground before them; wherefore they thanked him and were bountiful to him. Then they went forth and sat down upon couches of estate, whilst all the viziers and amirs and grandees and the chief officers of the realm and the household presented themselves before them and kissed the earth. King Shehriyar ordered them dresses of honour and largesse and they offered up prayers for the abiding continuance [on life] of the king and his brother..12. Asleep and Awake cclxxi. Presently, up came the old woman, whereupon the young man sprang to his feet and laying hold of her, demanded of her the turban-cloth. Quoth she, "Know that I entered one of the houses and made the ablution and prayed in the place of prayer; and I forgot the turban-cloth there and went out. Now I know not the house in which I prayed, nor have I been directed (59) thereto, and I go round about every day till the night, so haply I may light on it, for I know not its owner." When the draper heard this, he said to the old woman, "Verily, Allah restoreth unto thee what which thou hast lost. Rejoice, for the turban-cloth is with me and in my house." And he arose forthright and gave her the turban-cloth, as it was. She gave it to the young man, and the draper made his peace with his wife and gave her raiment and jewellery, [by way of peace-offering], till she was content and her heart was appeased. (60).? ? ? ? ? Reproach me not for what I did, but be thou kind to one Who's sick of body and whose heart is wasted all away..? ? ? ? ? Haste not to that thou dost desire, for haste is still unblest; Be merciful to men, as thou on mercy reckonest; Indeed, thou'st told the tale of kings and men of might, iii. 87..? ? ? ? ? e. The Fifth Voyage of Sindbad the Sailor. Haroun er Reshid, Tuhfet el Culoub and, ii. 203..? ? ? ? ? a. Story of Prince Seif el Mulouk and the Princess Bediya el Jemal dcllviii. I blessed him and thanked him and abode with him in all honour and consideration, till, after a little, the merchants came, even as he had said, and bought and sold and bartered; and when they were about to depart, my master came to me and said, 'The merchants are about to depart; arise, that thou mayst go with them to thy country.' So I betook myself to the folk, and behold, they had bought great store of elephants' bones and bound up their loads and embarked in the ship; and my master took passage for me with them and paid my hire and all that was chargeable upon me. (220) Moreover, he gave me great store of goods and we set sail and passed from island to island, till we traversed the sea and arrived at the port of our destination; whereupon the merchants brought out their goods and sold; and I also brought out that which was with me and sold it at a good profit.. Now the magistrate knew of the theft of the pearls; so he bade clap the merchant in prison. Accordingly they imprisoned him and flogged him, and he abode in the prison a whole year, till, by the ordinance of God the Most High, the Master of Police arrested one of the divers aforesaid and imprisoned him in the prison where the merchant lay. He saw the latter and knowing him, questioned him of his case; whereupon he told them his story and that which had befallen him, and the diver marvelled at the sorriness of his luck. So, when he came forth of the prison, he acquainted the Sultan with the merchant's case and told him that it was he who had given him the pearls. The Sultan bade bring him forth of the prison and questioned him of his story, whereupon he told him all that had befallen him and the Sultan pitied him and assigned him a lodging in his own palace, together with an allowance for his living..? ? ? ? ? And whenas the dogs at a fountain have lapped, The lions to drink of the water forbear." Quoth the king, "Belike, if I hear this story, I shall gain wisdom from it; so I will not hasten in the slaying of this vizier, nor will I put him to death before the thirty days have expired." Then he gave him leave to withdraw, and he went away to his own house.. Voyage of Sindbad the Sailor, The Seventh, iii. 224..? ? ? ? ? The nobles' hands, for that my place I must forsake, Do solace me with beds, whereon at ease I lie.. Moreover, King Shehriyar summoned chroniclers and copyists and bade them write all that had betided him with his wife, first and last; so they wrote this and named it "The Stories of the Thousand Nights and One Night." The book came to (195) thirty volumes and these the king laid up in his treasury. Then the two kings abode with their wives in all delight and solace of life, for that indeed God the Most High had changed their mourning into joyance; and on this wise they continued till there took them the Destroyer of Delights and Sunderer of Companies, he who maketh void the dwelling-places and peopleth the tombs, and they were translated to the mercy of God the Most High; their houses were laid waste and their palaces ruined and the kings inherited their riches.. He [seated himself on the divan and] leant upon a cushion, whilst she put out her hand to her veil and did it off. Then she put off her heavy outer clothes and discovered her charms, whereupon he embraced her and kissed her and swived her; after which they washed and returned to their place and he said to her, 'Know that I have little knowledge [of what goes on] in my house, for that I trust to my servant; so arise thou and see what the boy hath made ready in the kitchen.' Accordingly, she arose and going down into the kitchen, saw cooking pots over the fire, wherein were all manner of dainty meats, and manchet-bread and fresh almond-and-honey cakes. So she set bread on a dish and ladled out [what she would] from the pots and brought it to him..? ? ? ? ? O thou that blamest me for my heart and raillest at my ill, Hadst them but tasted my spirit's grief, thou wouldst excuse me still.. When this came to the king's knowledge, he despatched troops in pursuit of Zourkhan, to stop the road upon him, whilst he himself went out and overtaking the vizier, smote him on the head with his mace and slew him. Then he took his daughter by force and returning to his dwelling-place, went in to her and married her. Arwa resigned herself with patience to that which betided her and committed her affair to God the Most High; and indeed she was used to serve Him day and night with a goodly service in the house of King Dabdin her husband..? ? ? ? ? I wonder, shall I and the friend who's far from me Once more be granted of Fate to meet, we twain!..? ? ? ? ? The flames of long desire wax on me day by day And far away are pitched the tent-poles of my fair..75 El Fezl ben Rebiya (233) and the Old Bedouin dclx. Moreover, he assembled the sages and the theologians and the sons of the kings and devised with them and asked them questions and problems and examined with them into many things of all fashions that might direct

him to well-doing in the kingly office; and he questioned them also of subtleties and religious obligations and of the laws of the kingdom and the fashions of administration and of that which it behoveth the king to do of looking into the affairs of the people and repelling the enemy [from the realm] and fending off his malice with war; wherefore the people's contentment redoubled and their joy in that which God the Most High had vouchsafed them of his elevation to the kingship over them. So he upheld the ordinance of the realm and the affairs thereof abode established upon the accepted customs..When the Khalif returned from the chase, he betook himself to Tuhfeh's pavilion and bringing out the key, opened the door and went in to her. She rose to receive him and kissed his hand, and he took her to his breast and seated her on his knee. Then food was brought to them and they ate and washed their hands; after which she took the lute and sang, till Er Reshid was moved to sleep. When she was ware of this, she left singing and told him her adventure with the Lady Zubeideh, saying, 'O Commander of the Faithful, I would have thee do me a favour and heal my heart and accept my intercession and reject not my word, but go forthright to the Lady Zubeideh's lodging.' Now this talk befell after he had stripped himself naked and she also had put off her clothes; and he said, 'Thou shouldst have named this before we stripped ourselves naked.' But she answered, saying, 'O Commander of the Faithful, I did this not but in accordance with the saying of the poet in the following verses: Weaver who became a Physician by his Wife's Commandment, The ii. 21..? ? ? ? ? Oft as I strove to make her keep the troth of love, Unto concealment's ways still would she turn aside..There was once, in a province of Persia, a king of the kings, who was mighty of estate, endowed with majesty and veneration and having troops and guards at his command; but he was childless. Towards the end of his life, his Lord vouchsafed him a male child, and the boy grew up and was comely and learned all manner of knowledge. He made him a private place, to wit, a lofty palace, builded with coloured marbles and [adorned with] jewels and paintings. When the prince entered the palace, he saw in its ceiling the picture [of a woman], than whom he had never beheld a fairer of aspect, and she was compassed about with slave-girls; whereupon he fell down in a swoon and became distraught for love of her. Then he sat under the picture, till, one day, his father came in to him and finding him wasted of body and changed of colour, by reason of his [continual] looking on that picture, thought that he was ill and sent for the sages and physicians, that they might medicine him. Moreover, he said to one of his boon-companions, 'If thou canst learn what aileth my son, thou shalt have of me largesse.' So the courtier went in to the prince and spoke him fair and cajoled him, till he confessed to him that his malady was caused by the picture. Then he returned to the king and told him what ailed his son, whereupon he transported the prince to another palace and made his former lodging the guest-house; and whosoever of the Arabs was entertained therein, he questioned of the picture, but none could give him tidings thereof.? ? ? ? ? a. Story of the Physician Douban iv. When the boy saw what the treasure-seeker had done with him he committed his affair to God (extolled be His perfection and exalted be He!) and abode perplexed concerning his case and said, 'How bitter is this death!' For that indeed the world was darkened on him and the pit was blinded to him. So he fell a-weeping and saying, 'I was delivered from the lion and the thieves and now is my death [appointed to be] in this pit, where I shall die lingeringly.' And he abode confounded and looked for nothing but death. As he pondered [his affair], behold, he heard a sound of water running with a mighty noise; so he arose and walked in the pit, following after the sound, till he came to a corner and heard the mighty running of water. So he laid his ear to the sound of the current and hearing it a great strength, said in himself, 'This is the running of a mighty water and needs must I die in this place, be it to-day or to-morrow; so I will cast myself into the water and not die a lingering death in this pit.'? ? ? ? ? Tow'rds El Akil my journey I take; to visit him, The wastes in praise and safety I traverse, without fear..Then she changed the measure and improvised the following: ?Story of Ilan Shah and Abou Teman..As for the king, he arose in haste and disguising himself, repaired to the house of Firouz and knocked at the door. Quoth Firouz's wife, "Who is at the door?" And he answered, saying, "I am the king, thy husband's master." So she opened the door and he entered and sat down, saying, "We are come to visit thee." Quoth she, "I seek refuge [with God] from this visitation, for indeed I deem not well thereof." And the king said, "O desire of hearts, I am thy husband's master and methinks thou knowest me not." "Nay," answered she, "I know thee, O my lord and master, and I know thy purpose and that which thou seekest and that thou art my husband's lord. I understand what thou wishest, and indeed the poet hath forestalled thee in his saying of the following verses, in reference to thy case: ? ? ? ? ? ? O thou that questionest the lily of its scent, Give ear unto my words and verses thereanent..Therewith Nuzhet el Fuad rejoiced and said, "Indeed, this is an excellent device." [Then Aboulhusn stretched himself out] forthright and she shut his eyes and tied his feet and covered him with the kerchief and did what [else] her lord had bidden her; after which she rent her dress and uncovering her head, let down her hair and went in to the Lady Zubeideh, crying out and weeping, When the princess saw her in this case, she said to her, "What plight is this [in which I see thee]? What is thy story and what maketh thee weep?" And Nuzhet el Fuad answered, weeping and crying out the while, "O my lady, may thy head live and mayst thou survive Aboulhusn el Khelia! For he is dead." The Lady Zubeideh mourned for him and said, "Alas for Aboulhusn el Khelia!" And she wept for him awhile. Then she bade her treasurers give Nuzhet el Fuad a hundred dinars and a piece of silk and said to her, "O Nuzhet el Fuad, go, lay him out and carry him forth." ? ? ? ? ? n. The Man who never Laughed again dlxxxvii.76 En Numan and the Arab of the Benou Tai dclx.It chanced one night that the king sallied forth without the city and drank and the wine got the mastery of him and he became drunken. So, of the youth's fearfulness for him, he said, 'I will keep watch myself over the king this night, seeing that he deserveth this from me, for that which he hath wrought with me of kindnesses.' So he arose forthright and drawing his sword, stationed himself at the door of the king's pavilion. Now one of the royal servants saw him standing there, with the drawn sword in his hand, and he was of those who envied him his favour with the king; so he said to him, 'Why dost thou on this wise at this season and in the like of this place?' Quoth the youth, 'I am keeping watch over the king myself, in

requital of his bounties to me.' All who were present were delighted and the sitting-chamber shook with mirth, and Iblis said, 'Well done, O Tuhfet es Sudour!' Then they gave not over wine-bibbing and rejoicing and making merry and tambourining and piping till the night waned and the dawn drew near; and indeed exceeding delight entered into them. The most of them in mirth was the Sheikh Iblis, and for the excess of that which betided him of delight, he put off all that was upon him of coloured clothes and cast them over Tuhfeh, and among the rest a robe broidered with jewels and jacinths, worth ten thousand dinars. Then he kissed the earth and danced and put his finger to his arse and taking his beard in his hand, said to her, 'Sing about this beard and endeavour after mirth and pleasance, and no blame shall betide thee for this.' So she improvised and sang the following verses: 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." Wife, The Old Woman and the Draper's, ii. 55..? ? ? ? ? For no hand is there but the hand of God is over it And no oppressor but shall be with worse than he opprest..? ? ? ? ? i. The Woman who made her Husband Sift Dust dccccxxxvi.? ? ? ? ? For love with your presence grows sweet, untroubled and life is serene And the star of our fortune burns bright, that clouds in your absence did veil..So he sat down upon the throne of the Khalifate and laid the dagger in his lap, whereupon all [present] came up to kiss the earth before him and called down on him length of life and continuance [of glory and prosperity]. Then came forward Jaafer the Barmecide and kissing the earth, said, "May the wide world of God be the treading of thy feet and may Paradise be thy dwelling-place and the fire the habitation of thine enemies! May no neighbour transgress against thee nor the lights of fire die out for thee, (29) O Khalif of [all] cities and ruler of [all] countries! ".? ? ? ? ? The fire of love-longing I hide; severance consumeth me, A thrall of care, for long desire to wakefulness a prey..163. Abdallah the Fisherman and Abdallah the Merman dccccxl.? ? ? ? ? Fortune its arrows all, through him I love, let fly At me and parted me from him for whom I sigh..I kissed his hand and thanked him, and as I was walking about, [waiting,] up came the guards and eunuchs with the women, who were weeping and crying out and taking leave of one another. The eunuchs cried out to us, whereupon we came with the boat, and they said to the boatman, "Who is this?" "This is my mate," answered he, "[whom I have brought,] to help me, so one of us may keep the boat, whilst another doth your service." Then they brought out to us the women, one by one, saying, "Throw them [in] by the Island;" and we answered, "It is well." Now each of them was shackled and they had made a jar of sand fast about her neck. We did as the eunuchs bade us and ceased not to take the women, one after another, and cast them in, till they gave us my mistress and I winked to my comrade. So we took her and carried her out into mid-stream, where I gave her the empty calabashes (188) and said to her, "Wait for me at the mouth of the canal." Then we cast her in, after we had loosed the jar of sand from her neck and done off her fetters, and returned..? ? ? ? ? Me, till I stricken was therewith, to love thou didst excite, And with estrangement now, alas! heap'st sorrows on my spright..?STORY OF THE KING AND HIS CHAMBERLAIN'S WIFE..Now I was drunken and my clothes were drenched with the blood; and as I passed along the road, I met a thief. When he saw me, he knew me and said to me, "Harkye, such an one!" "Well?" answered I, and he said, "What is that thou hast with thee?" So I acquainted him with the case and he took the head from me. Then we went on till we came to the river, where he washed the head and considering it straitly, said, "By Allah, this is my brother, my father's son. and he used to sponge upon the folk." Then he threw the head into the river. As for me, I was like a dead man [for fear]; but he said to me, "Fear not neither grieve, for thou art quit of my brother's blood." Caution was the Cause of his Death, The Man whose, i 291..? ? ? ? ? ee. Story of the Barber's Fifth Brother clx. When King El Aziz heard the damsel's song, her speech and her verses pleased him and he said to El Abbas, "O my son, verily, these damsels are weary with long versifying, and indeed they make us yearn after the dwellings and the homesteads with the goodliness of their songs. Indeed, these five have adorned our assembly with the excellence of their melodies and have done well in that which they have said before those who are present; wherefore we counsel thee to enfranchise them for the love of God the Most High." Quoth El Abbas, "There is no commandment but thy commandment;" and he enfranchised the ten damsels in the assembly; whereupon they kissed the hands of the king and his son and prostrated themselves in thanksgiving to God the Most High. Then they put off that which was upon them of ornaments and laying aside the lutes [and other] instruments of music, clave to their houses, veiled, and went not forth. (144)

[Il Cicerone Vol 1 Poema](#)

[Fishery Statistics of the United States 1975](#)

[Thesaurus Resolutionum Sac Congregationis Concilii Vol 70 Quae Consentaneae Ad Tridentinorum P P Decreta Aliasque Canonici Juris Sanctiones](#)

[Munus Secretarii Ejusdem Sac Congreg Obeunte R P D Emanuele de Gregorio Prodiere in Causis Sub Annum](#)

[Histoire Litteraire D'Italie Vol 11](#)

[La Question Agraire En Irlande Au Commencement Du Xxe Siecle](#)

[Voyage Dans L'Empire Othoman L'Egypte Et La Perse Vol 2 Fait Par Ordre Du Gouvernement Pendant Les Six Premieres Annees de la Republique](#)

[Grammatica Franceza Theorica E Pratica Ou Methodo Inteiramente Novo Em Portugal Para Se Aprender Com Muita Brevidade E Perfeicao a Fallar E Escrever O Idioma Francez Por Meio Do Portuguez](#)

[Elogi de Letterati Italiani](#)

[El Ideal Politico del Libertador Simon Bolivar Obra Laureada Por La Academia Colombiana de Historia 1825-1830](#)

[Nel Regno Delle Maschere Dalla Commedia Dellarte a Carlo Goldoni](#)

[L'Horticulteur Francais de Mil Huit Cent Cinquante Et Un Vol 15 Journal Des Amateurs Et Des Interets Horticoles Annee 1865](#)

[Die Kultur Der Renaissance in Italien Vol 2 Ein Versuch](#)

[Instructions Chrestiennes Et Theologiques Ou Toute La Doctrine de IEucharistie Est En Peu de Mots Clairement Expliquee Avec Trois Pratiques Tirees de Divers Auteurs lUne Pour Bien Communier lAutre Pour Bien Ouir La Messe Et La Derniere Pour Bi](#)

[ACTA Societatis Pro Fauna Et Flora Fennica 1900 Vol 19](#)

[Nouveau Choix de 500 Cantiques Sur Les Plus Beaux Airs Precede dInstructions Et dExercises Spirituels](#)

[Recuerdos de Italia Vol 2](#)

[Goethes Naturwissenschaftliche Correspondenz \(1812-1832\) Vol 1 Im Auftrage Der Von Goetheschen Familie](#)

[Correspondance Des Directeurs de LAcademie de France a Rome Avec Les Surintendants Des Batiments Vol 7 Publiee DApres Les Manuscrits Des Archives Nationales 1724-1728](#)

[Friedrich Theodor Vischer Eine Darstellung Seiner Persoenlichkeit Und Eine Auswahl Aus Seinen Werken](#)

[Analyse Et Critique Des Principes de la Psychologie de W James](#)

[Institutiones Canonicae Juxta Novissimum Codicem Pii X a Benedicto XV Promulgatum Juxtaque Praescripta Hispanae Disciplinae Et Americae Latinae Vol 1](#)

[The Hills of Contemplation Thoughts for Contemplation for Every Day of the Year](#)

[Obras Vol 31 Practica Constitucional Primera Parte](#)

[Institutions de Physique Vol 1](#)

[Die Neue Rundschau 1908 Vol 2 Xixter Jahrgang Der Freien Buhne](#)

[Reflexions Critiques Sur La Poesie Et Sur La Peinture Vol 3](#)

[Histoire de la Rivolution de France Vol 5 Depuis LOuverture Des itats-Giniraux \(Mai 1789\) Jusquau 18 Brumaire \(Novembre 1799\)](#)

[The Works of Alexander Pope Vol 6 of 9 With Notes and Illustrations](#)

[Dictionnaire Des Proverbes Franiois Et de Faions de Parler Comiques Burlesques Et Familiires C Avec LExplication Et Les iTymologies Les Plus AViRies](#)

[Proceso Contra El Ultimo Conde de Urgel y Su Familia Vol 2 Publicada de Real Orden Por D Manuel de Bofarull y de Sartorio Archivero de la Corona de Aragon](#)

[In Alto](#)

[Regie Die Kunst Der Szenischen Darstellung](#)

[Historia Da Fundacao Do Imperio Brasileiro Vol 2](#)

[The Shaking of the Olive-Tree The Remaining Works of That Incomparable Prelate Joseph Hall DD Late Lord Bishop of Norwich With Some Specialties of Divine Providence in His Life](#)

[MXico Conquistada Vol 1 Poema Heroyco](#)

[Poetae Latini Minores Vol 5](#)

[Traite Des Changes Et Des Arbitrages Ou LOn Donne 1 Une Idee Generale Et Distincte Des Changes Et Lettres de Change LExplication Des Termes Du Commerce Qui y Ont Rapport Les Principes Generaux de la Jurisprudence Du Commerce Des Lettres de Cha](#)

[Le Chartisme \(1830-1848\)](#)

[Synodorum Generalium AC Provincialium Decreta Et Canones Scholiis Notis AC Historica Actorum Dissertatione Illustrati Vol 3](#)

[Vie de S Jean de la Croix Premier Carme Dichaussi Et Coadjleur de Sainte Tirise Vol 1 La Avec Une Histoire Abrigie de Ce Qui SEst Passi de Plus Considirable Dans La Reforme Du Carmel](#)

[Conferences Ecclesiastiques Du Diocese dAngers Sur Les Commandemens de Dieu Vol 1 Tenues Dans Les Annees 1713 Et 1714](#)

[Report of the Ontario Royal Commission on Milk 1947](#)

[J W L Gleims Samtliche Werke Vol 1](#)

[Journal Fur Ornithologie 1894 Vol 42 1 Band](#)

[Revista de Bibliografia Catalana Vol 7 Catalunya Balears Rossello Valencia Janer-Desembre de 1907](#)

[Goethes Simtliche Werke Vol 12 Iphigenie Auf Tauris Torquato Tasso Und Die Natirlich Tochter](#)

[Vita Di San Bernardo Primo Abate Di Chiara-Valle La Scritta Gia in Latino Da Diversi Contemporanei E Accreditati Autori E Da Essi Pure in](#)

Sette Libri Divisa

Botanisches Centralblatt 1888 Vol 35 Referirendes Organ Fur Das Gesamtgebiet Der Botanik Des In-Und Auslandes Neunter Jahrgang III Quartal

Neue Monatsschrift Fur Deutschland 1830 Vol 31 Historisch-Politischen Inhalts

Die Deutschen Volksbicher Vol 2 Gesammelt Und in Ihrer Urspringlichen Echtheit Wiederhergestellt

Historia de la Independencia Americana La Emancipacion del Peru Segun La Correspondencia del General Heres Con El Libertador 1821-1830

Memoires de la Societe dArcheologie Lorraine Et Du Musee Historique Lorrain 1906 Vol 56

Bulletin de la Societe Departementale dArcheologie Et de Statistique de la Drome 1877 Vol 11

Catechisme de la Venerable Mere Marie de Incarnation Fondatrice Des Ursulines de Quebec Ou Explication Familiere de la Doctrine Chretienne

Jacques Coeur Et Charles VII Ou La France Au Xve Siecle Vol 2 Etude Historique Precedee dUne Notice Sur La Valeur Relative Des Anciennes

Monnaies Francaises Et Suivie de Pieces Justificatives Et Documents La Plupart Inedites

Mittheilungen Aus Dem Stadtarchiv Von Koeln Vol 11 Heft XXVIII Und XXIX

Galerie Du Musie de France Vol 6

Vite De Piu Eccellenti Pittori Scultori E Architetti Vol 1

Marechal de Fabert 1599-1662 Vol 1 Le Etude Historique dApres Ses Lettres Et Des Pieces Inedites Tirees de la Bibliotheque Et Des Archives

Nationales Des Archives Des Affaires Etrangeres Du Depot de la Guerre Etc 1599-1652

Journal Des Avoues Vol 16 Ou Recueil General Des Lois Ordonnances Royales Decisions Du Conseil dEtat Et Des Ministres Arrets de la Cour de Cassation Et Des Cours Royales Sur Des Matieres de Procedure Civile Criminelle Ou Commerciale 1829

Histoire Generale Des Voyages Ou Nouvelle Collection de Toutes Les Relations de Voyages Par Mer Et Par Terre Qui Ont Ete Publiees Jusqua Present Dans Les Differentes Langues de Toutes Les Nations Connues Vol 4 Contenant Ce Quil y a de Plus

Pensees Essais Et Maximes de J Joubert Vol 1 Suivis de Lettres A Ses Amis Et Precedes dUne Notice Sur Sa Vie Son Caractere Et Ses Travaux

Opusculum de Privilegijs Familiarium Officialumque Sanctae Inquisitionis Desideratissimum

Bulletin de la Societe Internationale de Science Sociale 1904

Histoire Du Regne de Louis XIV Roi de France Et de Navarre Vol 10 Contenant La Paix dUtrecht Celle de Rastadt Et de Bade Avec Les Derniers Evenemens de la Vie Du Roi Et Les Circonstances de Sa Mort

LExcellence Et La Pratique de la Devotion i La Saint Vierge Avec Les Tez Choisis Des Saints Pires Qui Montrent La Tradition de Tous Les Siicles Sur La Divotion i La Mire de Dieu Les Diffirens Offices de LEglise i Son Honneur Et Autres Priir

Pasicrisie Belge Vol 3 Recueil General de la Jurisprudence Des Cours de Belgique En Matiere Civile Commerciale Criminelle de Droit Public Et Administratif Annee 1884 Jugements Des Tribunaux

Les Enfances Vivien Chanson de Geste

Demonstration Philosophique Du Principe Constitutif de la Societe Vol 8 Suivie Des Opuscules Suivants Meditations Politiques Tirees de

LEVangile de LOpposition Dans Le Gouvernement Et de la Liberte de la Presse de LESprit de Corps Et de Le

Les Annales Flechoises Et La Vallee Du Loir Vol 9 Revue Historique Archeologique Artistique Et Litteraire Janvier-December 1908

Recherches Historiques 1918 Vol 24 Bulletin DArcheologie DHistoire de Biographie de Bibliographie de Numismatique Etc Etc

Der Isolierte Staat in Beziehung Auf Landwirthschaft Und Nationalikonomie Vol 1 Untersuchungen iber Den Einfluss Den Die Getreidepreise Der Reichthum Des Bodens Und Die Abgaben Auf Den Ackerbau Ausiben

Bulletin Archeologique Du Comite Des Travaux Historiques Et Scientifiques Annee 1889

Neue Jahrbicher Fir Philologie Und Paedagogik Oder Kritische Bibliothek Fir Das Schul-Und Unterrichtswesen 1838 Vol 24 Achter Jahrgang Erstes Heft

Philosophie de Voltaire La Avec Une Introduction Et Des Notes

La Giovinezza del Conte Di Cavour Vol 2 Saggio Storico Secondo Lettere E Documenti Inediti

Daniel Vol 2 Etude

Bulletin de la Sociiti de Giographie 1834 Vol 1

Friedrich Schlegels Philosophische Vorlesungen Aus Den Jahren 1804 Bis 1806 Vol 1 Nebst Fragmenten Vorziglich Philosophisch-Theologischen Inhalts Aus Dem Nachlass Des Verewigten

Les Styles Francais

Neue Jahrbicher Fir Philologie Und Pidagogik Oder Kritische Bibliothek Fir Das Schul-Und Unterrichtswesen 1833 Vol 9 Dritter Jahrgang Erstes Heft

Die Rythmischen Jamben Des Auspicius

Neue Jahrbicher Fir Philologie Und Paedagogik Oder Kritische Bibliothek Fir Das Schul-Und Unterrichtswesen 1838 Vol 24 In Verbindung Mit

[Einem Vereine Von Gelehrten Achter Jahrgang](#)

[F G Wetzels Gesammelte Gedichte Und Nachlai](#)

[Pio Nono E Il Suo Tempo Vol 3 Opera Storica](#)

[Goethes Briefe Vol 49 Juli 1831-Mirz 1832](#)

[Caii Plinii Secundi Historiae Naturalis Libri XXXVII Vol 3](#)

[Viaje Intellectual El Impresiones de Naturaleza y Arte](#)

[Saint Augustin Maitre de la Vie Spirituelle Vol 1 Ou Formation Du Chretien Par Le Pieux Et Salutaires Enseignements de Notre B Pere Et Tres](#)

[Illustre Docteur de l'Eglise Augustin](#)

[Theatre Vol 2 Amants La Douleureuse LAffranchie](#)

[La Reazione Borbonica Nel Regno Di Napoli Episodi Dal 1849 Al 1860](#)

[Memoires de LInstitut National de France 1922 Vol 42 Academie Des Inscriptions Et Belles-Lettres](#)

[Obras Dramaticas Vol 1](#)

[Oeuvres de Desargues Vol 1 Reunies Et Analysees](#)

[Inventaire-Sommaire Des Archives Hospitalieres Anterieures a 1790 Vol 2 Ville de Lyon La Charite Ou Aumone-Generale](#)

[Das Oekumenische Concil Vom Jahre 1869 Vol 3](#)

[Dom Zu Koeln Von Seinem Beginne Bis Zu Seiner Vollendung Der Festschrift Gewidmet Den Freunden Und Goennern Aus Anlass Der](#)

[Vollendung Vom Vorstande Des Central-Dombauvereins](#)

[Rime Poesie Latine E Lettere Edite E Inedite](#)

[LAlbum 1842 Vol 9 Giornale Letterario E Di Belle Arti](#)

[Venezia La Bella Vol 1](#)
