

COMMANDERIE DES CHEVALIERS DE L'ORDRE TEUTONIQUE DITE DES VIEUX JONCS

The two girls let me down from fourscore fathoms' height, i. 49..16. The Fox and the Crow cl. So Es Shisban drank off the cup in his turn and said, 'Well done, O desire of hearts!' And he bestowed on her that which was upon him, to wit, a dress of cloth-of-pearl, fringed with great pearls and rubies and broided with precious stones, and a tray wherein were fifty thousand dinars. Then Meimoun the Sworder took the cup and fell to gazing intently upon Tuhfeh. Now there was in his hand a pomegranate-flower and he said to her, 'Sing upon this pomegranate-flower, O queen of men and Jinn; for indeed thou hast dominion over all hearts.' Quoth she, 'Harkening and obedience;' and she improvised and sang the following verses:..Me, till I stricken was therewith, to love thou didst excite, iii. 113. When the king heard these words, he abode in perplexity and said, "Restore him to the prison till the morrow, so we may look into his affair, for the day draweth to an end and I mean to put him to death on exemplary wise, and [to-morrow] we will do with him that which he meriteth." .67. Haroun er Reshid and Zubeideh in the Bath ccclxxv. ? ? ? ? c. The Third Calender's Story liii. ? ? ? ? God to a tristful lover be light! A man of wit, Yet perishing for yearning and body-worn is he.. ? ? ? ? a. Story of Prince Seif el Mulouk and the Princess Bediya el Jemal dclviii. ? ? ? ? v. The Stolen Purse dccccxix. The Seventh Day..Merchant, The Unlucky, i. 73..The Tenth Day..Some misconception seems to exist as to the story of Seif dhoul Yezen, a fragment of which was translated by Dr. Habicht and included, with a number of tales from the Breslau Text, in the fourteenth Vol. of the extraordinary gallimaufry published by him in 1824-5 as a complete translation of the 1001 Nights (224) and it has, under the mistaken impression that this long but interesting Romance forms part of the Book of the Thousand Nights and One Night, been suggested that a complete translation of it should be included in the present publication. The Romance in question does not, however, in any way, belong to my original and forms no part of the Breslau Text, as will be at once apparent from an examination of the Table of Contents of the latter (see post, p. 261), by which all the Nights are accounted for. Dr. Habicht himself tells us, in his preface to the first Vol. of the Arabic Text, that he found the fragment (undivided into Nights) at the end of the fifth Volume of his MS., into which other detached tales, having no connection with the Nights, appear to have also found their way. This being the case, it is evident that the Romance of Seif dhoul Yezen in no way comes within the scope of the present work and would (apart from the fact that its length would far overpass my limits) be a manifestly improper addition to it. It is, however, possible that, should I come across a suitable text of the work, I may make it the subject of a separate publication; but this is, of course, a matter for future consideration.. ? ? ? ? b. The Singer and the Druggist dcccxxxviii. 163. Abdallah the Fisherman and Abdallah the Merman dccccxl. When King Shah Bekht heard his vizier's story, he gave him leave to withdraw to his own house and he abode there the rest of the night and the next day till the evening..So El Aziz sent after his son and acquainted him with that which had passed; whereupon El Abbas called for four-and-twenty males and half a score horses [and as many camels] and loaded the mules with pieces of silk and rags of leather and boxes of camphor and musk and the camels [and horses] with chests of gold and silver. Moreover, he took the richest of the stuffs and wrapping them in pieces of gold-striped silk, laid them on the heads of porters, and they fared on with the treasures till they reached the King of Baghdad's palace, whereupon all who were present dismounted in honour of El Abbas and escorting him to the presence of King Ins ben Cais, displayed unto the latter all that they had with them of things of price. The king bade carry all this into the harem and sent for the Cadis and the witnesses, who drew up the contract and married Mariyeh to Prince El Abbas, whereupon the latter commanded to [slaughter] a thousand head of sheep and five hundred buffaloes. So they made the bride-feast and bade thereto all the tribes of the Arabs, Bedouins and townfolk, and the tables abode spread for the space of ten days.. ? ? ? ? d. The Crow and the Serpent dcxi. When the evening evened, the king sat in his sitting-chamber and sending for his vizier, bade him relate the story of the wealthy man who lost his wealth and his wit. So he said, "Know, O king, that. Now this island is under the Equinoctial line; its night is still twelve hours and its day the like. Its length is fourscore parasangs and its breadth thirty, and it is a great island, stretching between a lofty mountain and a deep valley. This mountain is visible at a distance of three days' journey and therein are various kinds of jacinths and other precious stones and metals of all kinds and all manner spice-trees, and its soil is of emery, wherewith jewels are wrought. In its streams are diamonds, and pearls are in its rivers. (208) I ascended to its summit and diverted myself by viewing all the marvels therein, which are such as beggar description; after which I returned to the king and sought of him permission to return to my own country. He gave me leave, after great pressure, and bestowed on me abundant largesse from his treasures. Moreover, he gave me a present and a sealed letter and said to me, 'Carry this to the Khalif Haroun er Reshid and salute him for us with abundant salutation.' And I said, 'I hear and obey.' Envy and Malice, Of, i. 125..18. The Thief and his Monkey clii. Then he sent for the viziers and said to them, 'O wicked viziers, ye thought that God was heedless of your deed, but your wickedness shall revert upon you. Know ye not that whoso diggeth a pit for his brother shall fall into it? Take from me the punishment of this world and to-morrow ye shall get the punishment of the world to come and requital from God.' Then he bade put them to death; so [the headsman] smote off their heads before the king, and he went in to his wife and acquainted her with that wherein he had transgressed against Abou Temam; whereupon she grieved for him with an exceeding grief and the king and the people of his household left not weeping and repenting all their lives. Moreover, they brought Abou Temam forth of the well and the king built him a dome (127) in his palace and buried him therein.. Now there was in his neighbourhood a poor man, who had a slave-girl of surpassing beauty and loveliness, and the youth became enamoured of her and suffered grief and concern for the love of her and her loveliness, so that he was like to perish for passion; and she also loved him with a love yet greater than his love for her. So she called an old woman who used to

visit her and acquainted her with her case, saying, 'An I foregather not with him, I shall die.' The old woman promised her that she would do her endeavour to bring her to her desire; so she veiled herself and repairing to the young man, saluted him and acquainted him with the girl's case, saying, 'Her master is a covetous man; so do thou invite him [to thy lodging] and tempt him with money, and he will sell thee the damsel.' About Sabir, Story of, i. 90. To Baghdad upon a matter of all moment do I fare, For the love of one whose beauties have my reason led astray. Yea, all my passion and desire and love-longing in verse, As pearls in goodly order strung it were, I did enshrine. Then Mesroul carried her to the other end of the sitting-chamber and bound her eyes and making her sit, stood awaiting a second commandment; whereupon quoth the Lady Zubeideh, "O Commander of the Faithful, with thy permission, wilt thou not vouchsafe this damsel a share of thy clemency? Indeed, if thou slay her, it were injustice." Quoth he, "What is to be done with her?" And she said, "Forbear to slay her and send for her lord. If he be as she describeth him in grace and goodliness, she is excused, and if he be not on this wise, then slay her, and this shall be thy justification against her." (22). The merchant went out and returned to the old woman, who, seeing him changed of colour, said to him, 'What did he ask thee, [may God confound] his hoariness?' So he acquainted her with the case and she said to him, 'Fear not; I will bring thee forth of this [strait].' Quoth he, 'God requite thee with good!' And she said, 'To-morrow go to him with a stout heart and say, "The answer to that whereof thou askest me is that thou put the heads of two staves into one of the holes; then take the other two staves and lay them across the middle of the first two and stop with their heads the second hole and with their butts the fourth hole. Then take the butts of the first two staves and stop with them the third hole.'" (232). By Allah, but that I trusted that I should meet you again, ii. 266. When I awoke and opened my eyes, I found myself [in the open air] and the raft moored to the bank of the stream, whilst about me were folk of the blacks of Hind. When they saw that I was awake, they came up to me, to question me; so I rose to them and saluted them. They bespoke me in a tongue I knew not, whilst I deemed myself in a dream, and for the excess of my joy, I was like to fly and my reason refused to obey me. Then there came to my mind the verses of the poet and I recited, saying: My heart bereavement of my friends forebode; may God of them The dwellings not bereave, but send them timely home again! Sans fault of mine, my blood and tears he shed and beggared me Of him I love, yet for himself gained nought thereby whate'er. One of the good-for-noughts found himself one day without aught and the world was straitened upon him and his patience failed; so he lay down to sleep and gave not over sleeping till the sun burnt him and the foam came out upon his mouth, whereupon he arose, and he was penniless and had not so much as one dirhem. Presently, he came to the shop of a cook, who had set up therein his pans (9) [over the fire] and wiped his scales and washed his saucers and swept his shop and sprinkled it; and indeed his oils (10) were clear (11) and his spices fragrant and he himself stood behind his cooking-pots [waiting for custom]. So the lackpenny went up to him and saluting him, said to him, 'Weigh me half a dirhem's worth of meat and a quarter of a dirhem's worth of kouskoussou (12) and the like of bread.' So the cook weighed out to him [that which he sought] and the lackpenny entered the shop, whereupon the cook set the food before him and he ate till he had gobbled up the whole and licked the saucers and abode perplexed, knowing not how he should do with the cook concerning the price of that which he had eaten and turning his eyes about upon everything in the shop. Then said she to him, 'When the king saw him and questioned thee of him, what saidst thou to him?' And he answered, 'I said to him, "This is the son of a nurse who belonged to us. We left him little and he grew up; so I brought him, that he might be servant to the king,"' Quoth she, 'Thou didst well.' And she charged him to be instant in the service of the prince. As for the king, he redoubled in kindness to the eunuch and appointed the youth a liberal allowance and he abode going in to the king's house and coming out therefrom and standing in his service, and every day he grew in favour with him; whilst, as for Shah Khatoun, she used to stand a-watch for him at the windows and balconies and gaze upon him, and she on coals of fire on his account, yet could she not speak. STORY OF THE SINGER AND THE DRUGGIST. Jesus, The Three Men and our Lord, i. 282.64. The Vizier of Yemen and his young Brother cccxxxiv. When her mother went out from her, Mariyeh fell to chiding the damsel for that which she had done and said to her, "Verily, death were leifer to me than this; so look thou discover not my affair to any and I charge thee return not to the like of this fashion." Then she swooned away and lay awhile without life, and when she came to herself, she saw Shefikeh weeping over her; whereupon she took the necklace from her neck and the mantle from her body and said to the damsel, "Lay them in a napkin of damask and carry them to El Abbas and acquaint him with that wherein I am for the persistence of estrangement and the effects of forbiddance." So Shefikeh took them and carried them to El Abbas, whom she found in act to depart, for that he was about to take horse for Yemen. She went in to him and gave him the napkin and that which was therein, and when he opened it and saw what it contained, to wit, the mantle and the necklace, his vexation was excessive and his eyes were distorted, [so that the whites thereof appeared] and his rage was manifest in them. Presently, the vizier heard of the merchant's coming; so he sent to him and let bring him to his house and talked with him awhile of his travels and of that which he had abidden therein, and the merchant answered him thereof. Then said the vizier, 'I will put certain questions to thee, which if thou answer me, it will be well [for thee].' And the merchant rose and made him no answer. Quoth the vizier, 'What is the weight of the elephant?' The merchant was perplexed and returned him no answer and gave himself up for lost. Then said he, 'Grant me three days' time.' So the vizier granted him the delay he sought and he returned to his lodging and related what had passed to the old woman, who said, 'When the morrow cometh, go to the vizier and say to him, "Make a ship and launch it on the sea and put in it an elephant, and when it sinketh in the water, [under the beast's weight], mark the place to which the water riseth. Then take out the elephant and cast in stones in its place, till the ship sink to the mark aforesaid; whereupon do thou take out the stones and weigh them and thou wilt know the weight of the elephant"'. The season of my presence is never at an end, ii. 246. OF DESTINY OR THAT WHICH IS

WRITTEN ON THE FOREHEAD..? ? ? ? ? i. The Spider and the Wind dccccviii.Fair fall the maid whose loosened locks her cheeks do overcloud!
iii. 191..? ? ? ? ? ef. Story of the Barber's Sixth Brother xxxiii.? ? ? ? ? She gives me to drink of her cheeks and her honeyed lips And
quenches the worst of the fires that my heart devour..? ? ? ? ? 'Tis He who pardoneth errors alike to slave and free; On Him is my reliance in good
and evil cheer..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..As
the eunuch was speaking with the king, behold, the damsel raised a corner of the curtain that shut in the litter, so she might look upon the speaker,
and saw the king. When Azadbekht beheld her and noted her fashion and her loveliness (and indeed never set story-teller (95) eyes on her like,) his
soul inclined to her and she took hold upon his heart and he was ravished by her sight. So he said to the eunuch, "Turn the mule's head and return,
for I am King Azadbekht and I will marry her myself, for that Isfehnd her father is my vizier and he will accept of this affair and it will not be
grievous to him." "O king," answered the eunuch, "may God prolong thy continuance, have patience till I acquaint my lord her father, and thou
shalt take her in the way of approof, for it befitteth thee not neither is it seemly unto thee that thou take her on this wise, seeing that it will be an
affront to her father if thou take her without his knowledge." Quoth Azadbekht, "I have not patience [to wait] till thou go to her father and return,
and no dishonour will betide him, if I marry her." "O my lord," rejoined the eunuch, "nought that is done in haste is long of durance nor doth the
heart rejoice therein; and indeed it behoveth thee not to take her on this foul wise. Whatsoever betideth thee, destroy not thyself with [undue] haste,
for I know that her father's breast will be straitened by this affair and this that thou dost will not profit thee." But the king said, "Verily, Isfehnd is
[my boughten] servant and a slave of my slaves, and I reckon not of her father, if he be vexed or pleased." So saying, he drew the reins of the mule
and carrying the damsel, whose name was Behrjaur, to his house, married her..As they were thus in the enjoyment of all that in most delicious of
easance and delight, and indeed the wine was sweet to them and the talk pleasant, behold, there came a knocking at the door. So the master of the
house went out, that he might see what was to do, and found ten men of the Khalif's eunuchs at the door. When he saw this, he was amazed and
said to them, "What is to do?" Quoth they, "The Commander of the Faithful saluteth thee and requireth of thee the slave-girl whom thou hast for
sale and whose name is Sitt el Milah." By Allah," answered the other, "I have sold her." And they said, "Swear by the head of the Commander of
the Faithful that she is not in thy dwelling." He made oath that he had sold her and that she was no longer at his disposal; but they paid no *need to
his word and forcing their way into the house, found the damsel and the young Damascene in the sitting-chamber. So they laid hands upon her, and
the youth said, "This is my slave-girl, whom I have bought with my money." But they hearkened not to his speech and taking her, carried her off to
the Commander of the Faithful..? ? ? ? ? Thou, thou enjoy'st repose and comfortable sleep, Nor of the mis'ries reckst by which my heart is
wried..Then she sent to acquaint her father with this; whereupon the king called Abou Temam to him and said to him, 'Thou camest not but to see
my daughter. Why, then, hast thou not looked upon her?' Quoth Abou Temam, 'I saw everything.' And the king said, 'Why didst thou not take
somewhat of that which thou sawest of jewels and the like? For they were set for thee.' But he answered, 'It behoveth me not to put out my hand to
aught that is not mine.' When the king heard his speech, he gave him a sumptuous dress of honour and loved him exceedingly and said to him,
'Come, look at this pit.' So Abou Temam went up [to the mouth of the pit] and looked, and behold, it was full of heads of men; and the king said to
him, 'These are the heads of ambassadors, whom I slew, for that I saw them without loyalty to their masters, and I was used, whenas I saw an
ambassador without breeding, (123) to say, "He who sent him is less of breeding than he, for that the messenger is the tongue of him who sendeth
him and his breeding is of his master's breeding; and whoso is on this wise, it befitteth not that he be akin to me." (124) So, because of this, I used
to put the messengers to death; but, as for thee, thou hast overcome us and won my daughter, of the excellence of thy breeding; so be of good heart,
for she is thy master's.' Then he sent him back to king Ilan Shah with presents and rarities and a letter, saying, 'This that I have done is in honour of
thee and of thine ambassador.'? ? ? ? ? All through the day its light and when the night grows dark, My grief forsakes me not, no, nor my heavy
cheer..Hardly had we settled ourselves in the place when we heard a noise of kicking [at the door] and people running right and left and questioning
the cook and saying, "Hath any one passed by thee?" "Nay," answered he; "none hath passed by me." But they ceased not to go round about the
shop till the day broke, when they turned back, disappointed. Then the cook removed the grass and said to us, "Arise, for ye are delivered from
death." So we arose, and we were uncovered, without mantle or veil; but the cook carried us up into his house and we sent to our lodgings and
fetched us veils; and we repented unto God the Most High and renounced singing, (138) for indeed this was a great deliverance after
stress..Semmak (Ibn es) and Er Reshid, i. 195..Woman of the Barmecides, Haroun er Reshid and the, i. 57..Thereupon the folk all cried out, saying,
'We accept him to king over us!' And they did him suit and service and gave him joy of the kingship. So the preachers preached in his name (76)
and the poets praised him; and he lavished gifts upon the troops and the officers of his household and overwhelmed them with favours and bounties
and was prodigal to the people of justice and equitable dealings and goodly usance and polity. When he had accomplished this much of his desire,
he caused bring forth the cook and his household to the divan, but spared the old woman who had tended him, for that she had been the cause of his
deliverance. Then they assembled them all without the town and he tormented the cook and those who were with him with all manner of torments,
after which he put him to death on the sorriest wise and burning him with fire, scattered his ashes abroad in the air..? ? ? ? ? j. The Two Kings

dccccix. When twenty days had passed by, each [egg] was hatched, and the vizier bade them pair the chickens, male and female, and rear them well. So they did this and it was found a charge unto no one. Then they waited for them awhile and after this the vizier enquired of the chickens and was told that they were become fowls. Moreover, they brought him all their eggs and he bade set them; and after twenty days there were hatched from each [pair] of them thirty or five-and-twenty or fifteen [chickens] at the least. The vizier let note against each man the number of chickens that pertained to him, and after two months, he took the old hens and the cockerels, and there came to him from each man nigh half a score, and he left the [young] hens with them. On like wise he sent to the country folk and let the cocks abide with them. So he got him young ones [galore] and appropriated to himself the sale of the fowls, and on this wise he got him, in the course of a year, that which the regal estate required of the king and his affairs were set right for him by the vizier's contrivance. And he peopled (258) the country and dealt justly by his subjects and returned to them all that he took from them and lived a happy and prosperous life. Thus good judgment and prudence are better than wealth, for that understanding profiteth at all times and seasons. Nor," added the vizier, "is this more extraordinary than the story of the man whose caution slew him." Presently a villager passed by [the pit and finding] her [alive,] carried her to his house and tended her, [till she recovered]. Now, he had a son, and when the young man saw her, he loved her and besought her of herself; but she refused and consented not to him, whereupon he redoubled in love and longing and despite prompted him to suborn a youth of the people of his village and agree with him that he should come by night and take somewhat from his father's house and that, when he was discovered, he should say that she was of accord with him in this and avouch that she was his mistress and had been stoned on his account in the city. So he did this and coming by night to the villager's house, stole therefrom goods and clothes; whereupon the old man awoke and seizing the thief, bound him fast and beat him, to make him confess. So he confessed against the woman that she had prompted him to this and that he was her lover from the city. The news was bruited abroad and the people of the city assembled to put her to death; but the old man, with whom she was, forbade them and said, 'I brought this woman hither, coveting the recompense [of God,] and I know not [the truth of] that which is said of her and will not suffer any to hurt her.' Then he gave her a thousand dirhems, by way of alms, and put her forth of the village. As for the thief, he was imprisoned for some days; after which the folk interceded for him with the old man, saying, 'This is a youth and indeed he erred;' and he released him. Presently, the idiot returned, with somewhat to add to his hoard, but found it not; so he bethought him who had followed him and remembered that he had found the sharper aforesaid assiduous in sitting with him and questioning him. So he went in quest of him, assured that he had taken the pot, and gave not over looking for him till he espied him sitting; whereupon he ran to him and the sharper saw him. [Then the idiot stood within earshot] and muttered to himself and said, 'In the pot are threescore dinars and I have with me other score in such a place and to-day I will unite the whole in the pot.' When the sharper heard him say this to himself, muttering and mumbling after his fashion, he repented him of having taken the dinars and said, 'He will presently return to the pot and find it empty; wherefore that (264) for which I am on the look-out will escape me; and meseemeth I were best restore the dinars [to their place], so he may see them and leave all that is with him in the pot, and I can take the whole.' Abdumelik ben Salih the Abbaside, Jaafer ben Yehya, and, i. 183. And scatter musk on him and ambergris, so long As time endures; for this is all my wish and care. . . . Sixteen Officers of Police, El Melik ez Zahir Rukneddin Bibers el Bunducdari and the, ii. 117. . . . Damascus is all gardens decked for the pleasance of the eyes; For the seeker there are black-eyed girls and boys of Paradise." When the damsel had made an end of her song, El Abbas swooned away and they sprinkled on him rose-water, mingled with musk, till he came to himself, when he called another damsel (now there was on her of linen and clothes and ornaments that which beggareth description, and she was endowed with brightness and loveliness and symmetry and perfection, such as shamed the crescent moon, and she was a Turkish girl from the land of the Greeks and her name was Hafizeh) and said to her, "O Hafizeh, close thine eyes and tune thy lute and sing to us upon the days of separation." She answered him with "Harkening and obedience" and taking the lute, tuned its strings and cried out from her head, (107) in a plaintive voice, and sang the following verses: . . . Officer's Story, The Thirteenth, ii. 181. . . . Then I arose and fared on a day and a night, till I came to the house of my master, who saw me pale and disfeatured for fear and hunger. He rejoiced in my return and said to me, 'By Allah, thou hast made my heart ache on thine account; for I went and finding the tree torn up by the roots, doubted not but the elephants had destroyed thee. Tell me then how it was with thee.' So I told him what had befallen me and he marvelled exceedingly and rejoiced, saying, 'Knowst thou where this hill is?' 'Yes, O my lord,' answered I. So he took me up with him on an elephant and we rode till we came to the elephants' burial-place. . . . 92. The Foolish Schoolmaster cccci. 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 the evening evened, the king summoned the vizier and required of him the [promised] story; so he said, "It is well. Know, O king, that. The Merciful dyed me with that which I wear, ii. 245. . . . Then said he whom she had delivered from torture and for whom she had paid a thousand dirhems and who had required her of herself in his house, for that her beauty pleased him, and [when she refused to yield to him] had forged a letter against her and treacherously denounced her to the Sultan and requited her bounty with ingratitude, 'I am he who wronged her and lied against her, and this is the issue of the oppressor's affair.' Exalted mayst thou be above th' empyrean heaven of joy And may God's glory greater grow and more exalted aye!. 169. Marouf the Cobbler and his Wife Fatimeh dccccxxxix-Mi. c. The Third Officer's Story dccccxxii. Hakim (El) bi Amrillah, The Merchant and the Favourite of the Khalif El Mamoun, iii. 171. . . . So he arose and taking his weaving gear, sold it and bought with the price drugs and simples and wrought himself a carpet, with which they set out and journeyed to a certain village, where they took up their abode. Then the man donned a physician's habit and fell to going

round about the hamlets and villages and country parts; and he began to earn his living and make gain. Their affairs prospered and their case was bettered; wherefore they praised God for their present ease and the village became to them a home. . . . The raven of parting croaks loud at our door; Alas, for our raven cleaves fast to us aye! . . . Peace on thee! Would our gaze might light on thee once more! So should our hearts be eased and eyes no longer sore. Man whose Caution was the Cause of his Death, The, i. 291. The eunuch heard the smiting of the lute within the chamber and said, 'By Allah, that is my lady Tuhfeh's touch!' So he arose and went, as he were a madman, falling down and rising up, till he came to the eunuch on guard at the door at the Commander of the Faithful and found him sitting. When the latter saw him, and he like a madman, falling down and rising up, he said to him, 'What aileth thee and what bringeth thee hither at this hour?' Quoth the other, 'Wilt thou not make haste and awaken the Commander of the Faithful?' And he fell to crying out at him; whereupon the Khalif awoke and heard them bandying words together and Tuhfeh's servant saying to the other, 'Out on thee! Awaken the Commander of the Faithful in haste.' So he said, 'O Sewab, what aileth thee?' And the chief eunuch answered, saying, 'O our lord, the eunuch of Tuhfeh's lodging hath taken leave of his wits and saith, "Awaken the Commander of the Faithful in haste!"' Then said Er Reshid to one of the slave-girls, 'See what is to do.' 'Harkening and obedience,' answered El Ased and flew till he came to the Crescent Mountain, when he sought audience of Meimoun, who bade admit him. So he entered and kissing the earth before him, gave him Queen Kemeriyeh's message, which when he heard he said to the Afrit, 'Return whence thou comest and say to thy mistress, "Be silent and thou wilt do wisely." Else will I come and seize upon her and make her serve Tuhfeh; and if the kings of the Jinn assemble together against me and I be overcome of them, I will not leave her to scent the wind of this world and she shall be neither mine nor theirs, for that she is presently my soul (243) from between my ribs; and how shall any part with his soul?' When the Afrit heard Meimoun's words, he said to him, 'By Allah, O Meimoun, thou hast lost thy wits, that thou speakest these words of my mistress, and thou one of her servants!' Whereupon Meimoun cried out and said to him, 'Out on thee, O dog of the Jinn! Wilt thou bespeak the like of me with these words?' Then, he bade those who were about him smite El Ased, but he took flight and soaring into the air, betook himself to his mistress and told her that which had passed; and she said, 'Thou hast done well, O cavalier.' . . . k. The Vizier's Son and the Bathkeeper's Wife dlxxxiv. So on the morrow, early, he took the stuff and carrying it to the market whence it had been stolen, sat down at the shop whence it had been stolen and gave it to the broker, who took it and cried it for sale. Its owner knew it and bidding for it, [bought it] and sent after the chief of the police, who seized the sharper and seeing him an old man of venerable appearance, handsomely clad, said to him, "Whence hadst thou this piece of stuff?" "I had it from this market," answered he, "and from yonder shop where I was sitting." Quoth the prefect, "Did its owner sell it to thee?" "Nay," replied the thief; "I stole it and other than it." Then said the magistrate, "How camest thou to bring it [for sale] to the place whence thou stolest it?" And he answered, "I will not tell my story save to the Sultan, for that I have an advertisement (154) wherewith I would fain bespeak him." Quoth the prefect, "Name it." And the thief said, "Art thou the Sultan?" "No," replied the other; and the old man said, "I will not tell it but to himself." . . . Read thou my writ and apprehend its purport, for my case This is and fate hath stricken me with sorrows past allay. Ten Viziers, The, i. 61. 107. The Ruined Man of Baghdad and his Slave-girl dcccxliv. . . . 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! The Eleventh Day. . . . a. The First Calender's Story xxxix. When he felt the water, he struck out, and gave not over swimming till he landed upon an island, where he abode five days, finding nothing which he might eat or drink; but, on the sixth day, when he despaired of himself, he caught sight of a passing ship; so he made signals to the crew and they came and took him up and fared on with him to an inhabited country, where they set him ashore, naked as he was. There he saw a man tilling; so he sought guidance of him and the husbandman said, 'Art thou a stranger?' 'Yes,' answered the king and sat with him and they talked. The husbandman found him quickwitted and intelligent and said to him, 'If thou sawest a comrade of mine, thou wouldst see him the like of what I see thee, for his case is even as thy case, and he is presently my friend.' . . . She shot at me a shaft that reached my heart and I became The bond- man of despair, worn out with effort all in vain. . . . Ye sleep; by Allah, sleep comes not to ease my weary lids; But from mine eyes, since ye have passed away, the blood doth rain. Second Officer's Story, The, ii. 134. Tither, The Unjust King and the, i. 273. . . . How oft I've waked, whilst over me my comrades kept the watch! How many a stony waste I've crossed, how many a desert dread! . . . c. The Third Voyage of Sindbad the Sailor cclv. . . . Thou layst on me a load too great to bear, and thus thou dost But that my burdens I may bind and so towards thee fare. So, when they entered with the folk and had prostrated themselves before the king and given him joy and he had raised their rank, [they sat down]. Now it was the custom of the folk to salute and go forth, so, when they sat down, the king knew that they had a word that they would fain say. So he turned to them and said, "Ask your need." And the viziers also were present. Accordingly, they bespoke him with all that these latter had taught them and the viziers also spoke with them; and Azadbekht said to them, "O folk, I know that this your speech, there is no doubt of it, proceedeth from love and loyal counsel to me, and ye know that, were I minded to slay half these folk, I could avail to put them to death and this would not be difficult to me; so how shall I not slay this youth and he in my power and under the grip of my hand? Indeed, his crime is manifest and he hath incurred pain of death and I have only deferred his slaughter by reason of the greatness of the offence; for, if I do this with him and my proof against him be strengthened, my heart is healed and the heart of the folk; and if I slay him not to-day, his slaughter shall not escape me to-morrow." . . . a. Story of Taj el Mulouk and the Princess Dunya cvii. My secret is disclosed, the which I strove to hide, iii. 89. 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 aforetime; 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." NOUREDDIN ALI OF DAMASCUS AND THE DAMSEL SITT EL MILAH. (1).? ? ? ? ? The true believer is pinched for his daily bread, Whilst infidel rogues enjoy all benefit..? ? ? ? ? A sun of beauty she appears to all who look on her, Glorious in arch and amorous grace, with coyness beautified; I saw thee, O thou best of all the human race, display, i. 46..At this the accursed Iblis was moved to delight and put his finger to his arse, whilst Meimoun danced and said, 'O Tuhfet es Sudour, soften the mode; (201) for, as delight, entereth into my heart, it bewildereth my vital spirits.' So she took the lute and changing the mode, played a third air; then she returned to the first and sang the following verses:..? ? ? ? ? Yet thou repaidst me with constraint, rigour and perfidy, To which no lover might himself on any wise resign..Meanwhile, the governor returned to the youth, who questioned him of his absence, and he told him that he had been in the city of the king who had taken the damsel. When the youth heard this, he misdoubted of the governor and never again trusted him in aught, but was still on his guard against him. Then the governor made great store of sweetmeats and put in them deadly poison and presented them to the youth. When the latter saw the sweetmeats, he said in himself, 'This is an extraordinary thing of the governor! Needs must there be mischief in this sweetmeat, and I will make proof of it upon himself.' So he made ready victual and set on the sweetmeat amongst it and bade the governor to his house and set food before him. He ate and amongst the rest, they brought him the poisoned sweetmeat; so he ate thereof and died forthright; whereby the youth knew that this was a plot against himself and said, 'He who seeketh his fortune of his own [unaided] might (190) attaineth it not.' Nor (continued the vizier) is this, O king of the age, more extraordinary than the story of the druggist and his wife and the singer." When the king heard this from the youth, his anger subsided; so he bade restore him to the prison, and the folk dispersed that day.. "There was once a king in the land of Teberistan, by name Dadbin, and he had two viziers, called one Zourkhan and the other Kardan. The Vizier Zourkhan had a daughter, there was not in her time a handsomer than she nor yet a chaster nor a more pious, for she was a faster, a prayer and a worshipper of God the Most High, and her name was Arwa. Now Dadbin heard tell of her charms; so his heart clave to her and he called the vizier [her father] and said to him, 'I desire of thee that thou marry me to thy daughter.' Quoth Zourkhan, 'Allow me to consult her, and if she consent, I will marry thee with her.' And the king said, 'Hasten unto this.' When the evening evened, the king summoned the vizier and bade him tell the story of the King of Hind and his vizier. So he said, "Harkening and obedience. Know, O king of august lineage, that Barmecides, Haroun er Reshid and the Woman of the, i. 57..? ? ? ? ? How long, O Fate, wilt thou oppress and baffle me?..? ? ? ? ? d. Prince Bihzad ccccliii.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."..? ? ? ? ? b, The Merchant's Wife and the Parrot dcccclxxx.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..Drink ever, O lovers, I rede you, of wine, ii. 230..Presently, the princess turned to her maid and bade her fetch them somewhat of food and sweetmeats and dessert and fruits. So Shefikeh brought what she desired and they ate and drank [and abode on this wise] without lewdness, till the night departed and the day came. Then said El Abbas, "Indeed, the day is come. Shall I go to my father and bid him go to thy father and seek thee of him in marriage for me, in accordance with the Book of God the Most High and the Institutes of His Apostle (whom may He bless and keep!) so we may not enter into transgression?" And Mariyeh answered, saying, "By Allah, it is well counselled of thee!" So he went away to his lodging and nought befell between them; and when the day lightened, she improvised and recited the following verses:..There was once in the city of Hemadan (191) a young man of comely aspect and excellently skilled in singing to the lute, and he was well seen of the people of the city. He went forth one day of his city, with intent to travel, and gave not over journeying till his travel brought him to a goodly city. Now he had with him a lute and what pertained thereto, (192) so he entered and went round about the city till he fell in with a druggist, who, when he espied him, called to him. So he went up to him and he bade him sit down. Accordingly, he sat down by him and the druggist questioned him of his case. The singer told him what was in his mind and the other took him up into his shop and brought him food and fed him. Then said he to him, 'Arise and take up thy lute and beg about the streets, and whenas thou smellst the odour of

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