

## EVANGELINES GENVORDIGHEDER TIL KVINDER MED RODT HAAR

???? I watch the stars for wake and pray that the belov'd May yet to me relent and bid my tears be dried..Then Iblis took the cup and signed to Tuhfeh to sing; and she said, 'Hearkening and obedience.' So she took the lute and tuning it, sang the following verses:..Selim abode in the governance, invested with the sultanate, and ruled the people a whole year, after which he returned to El Mensoureh and sojourned there another year. And he [and his wife] ceased not to go from city to city and abide in this a year and that a year, till he was vouchsafed children and they grew up, whereupon he appointed him of his sons, who was found fitting, to be his deputy in [one] kingdom [and abode himself in the other]; and he lived, he and his wife and children, what while God the Most High willed. Nor," added the vizier, "O king of the age, is this story rarer or more extraordinary than that of the king of Hind and his wronged and envied vizier."???? O thou that questionest the lily of its scent, Give ear unto my words and verses thereanent..So Kemeriyeh cried out to an Afrit of the Afrits and a calamity of the calamities, (240) by name El Ased et Teyyar, (241) and said to him, 'Go with my message to the Crescent Mountain, the abiding-place of Meimoun the Sworder, and enter in to him and salute him in my name and say to him, "How canst thou be assured for thyself, O Meimoun? (242) Couldst thou find none on whom to vent thy drunken humour and whom to maltreat save Tuhfeh, more by token that she is a queen? But thou art excused, for that thou didst this not but of thine intoxication, and the Shekh Aboutawaif pardoneth thee, for that thou wast drunken. Indeed, thou hast outraged his honour; but now restore her to her palace, for that she hath done well and favoured us and done us service, and thou knowest that she is presently our queen. Belike she may bespeak Queen Es Shubha, whereupon the matter will be aggravated and that wherein there is no good will betide. Indeed, thou wilt get no tittle of profit [from this thine enterprise]; verily, I give thee good counsel, and so peace be on thee!'"..When Er Razi heard this, he said, 'Yonder wittol lusteth after my wife; but I will do him a mischief.' Then he rushed in upon them, and when El Merouzi saw him, he marvelled at him and said to him, 'How didst thou make thine escape?' So he told him the trick he had played and they abode talking of that which they had collected from the folk [by way of alms], and indeed they had gotten great store of money. Then said El Merouzi, 'Verily, mine absence hath been prolonged and fain would I return to my own country.' Quoth Er Rasi, 'As thou wilt;' and the other said, 'Let us divide the money we have gotten and do thou go with me to my country, so I may show thee my tricks and my fashions.' 'Come to-morrow,' replied Er Razi, 'and we will divide the money.'..Sherik ben Amrou, what device avails the hand of death to stay? i. 204..?OF THE USELESSNESS OF ENDEAVOUR AGAINST PERSISTENT ILL FORTUNE..???? Indeed, your long estrangement hath caused my bowels yearn. Would God I were a servant in waiting at your door!???? a. The Adventures of Beloukiya cccclxxxvi..When El Abbas heard these words from the damsel, his heart irked him for Mariyeh and her case was grievous to him; so he said to Shefikeh, "Canst thou avail to bring me in company with her, so haply I may discover her affair and allay that which aileth her?" "Yes," answered the damsel, "I can do that, and thine will be the bounty and the favour." So he arose and followed her, and she forewent him, till they came to the palace. Then she [opened and] locked behind them four-and-twenty doors and made them fast with bolts; and when he came to Mariyeh, he found her as she were the setting sun, cast down upon a rug of Taifi leather, (111) among cushions stuffed with ostrich down, and not a limb of her quivered. When her maid saw her in this plight, she offered to cry out; but El Abbas said to her, "Do it not, but have patience till we discover her affair; and if God the Most High have decreed the ending of her days, wait till thou have opened the doors to me and I have gone forth. Then do what seemeth good to thee."..?Story of King Suleiman Shah and His Sons..[So he fared on towards them] and when he drew near unto them, he knew them and they knew him; whereupon they lighted down from their horses and saluting him, gave him joy of his safety and the folk flocked to him. When he came to his father, they embraced and greeted each other a long time, whilst neither of them availed unto speech, for the greatness of that which betided them of joy in reunion. Then El Abbas bade the folk mount; so they mounted and his mamelukes surrounded him and they entered Baghdad on the most magnificent wise and in the highest worship and glory..???? And I to you swore that a lover I was; God forbid that with treason mine oath I ensue!..Dadbin (King) and his Viziers, Story of, i. 104..Queen Es Shubha rejoiced in this with an exceeding delight and said, 'Well done! By Allah, there is none surpasseth thee.' Tuhfeh kissed the earth, then returned to her place and improvised on the tuberoses, saying:..The Khalif and the Lady Zubeideh laughed and returned to the palace; and he gave Aboulhusn the thousand dinars, saying, "Take them as a thank-offering for thy preservation from death," whilst the princess did the like with Nuzhet el Fuad. Moreover, the Khalif increased Aboulhusn in his stipends and allowances, and he [and his wife] ceased not [to live] in joy and contentment, till there came to them the Destroyer of Delights and Sunderer of Companies, he who layeth waste the palaces and peopleth the tombs..Young Men, El Hejjaj and the Three, i. 53..Thief, A Merry Jest of a, ii. 186..Then she took Tuhfeh under her armpit and flying up, swiffler than the blinding lightning, set her down with Kemeriyeh and her company; whereupon she went up to them and accosted them, saying, 'Fear not, no harm shall betide you; for I am a mortal, like unto you, and I would fain look on you and talk with you and hear your singing.' So they welcomed her and abode in their place, whilst Jemreh sat down beside them and fell a-snuffing their odours and saying, 'I smell the scent of the Jinn! I wonder whence [it cometh!]' Then said Wekhimeh to her sister Kemeriyeh, 'Yonder filthy one [smelleth us] and presently she will take to flight; so what is this remissness concerning her?' (245) Thereupon Kemeriyeh put out a hand, (246) as it were a camel's neck, (247) and dealt Jemreh a buffet on the head, that made it fly from her body and cast it into the sea. Then said she, 'God is most great!' And they uncovered their faces, whereupon Tuhfeh knew them and said to them, 'Protection!..???? 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! His hospitality pleased the Khalif and the goodliness of his fashion, and he said to him, "O youth, who art thou? Make me acquainted with thyself, so I may requite thee thy kindness." But Aboulhusn smiled and said, "O my lord, far be it that what is past should recur and that I be in company with thee at other than this time!" "Why so?" asked the Khalif. "And why wilt thou not acquaint me with thy case?" And Aboulhusn said, "Know, O my lord, that my story is extraordinary and that there is a cause for this affair." Quoth the Khalif, "And what is the cause?" And he answered, "The cause hath a tail." The Khalif laughed at his words and Aboulhusn said, "I will explain to thee this [saying] by the story of the lackpenny and the cook. Know, O my lord, that. . . . Ay, and around Baghdad the horsemen shalt behold, Like clouds that wall the world, full many a doughty knight. . . . ee. Story of the Barber's Fifth Brother clx. King Bekhtzeman, Story of, i. 115. With this the king bade the vizier go away to his lodging, and when he arose in the morning, he abode his day in his house. So, when it was the foredawn hour, she tied his beard and spreading a veil over him, cried out, whereupon the people of the quarter flocked to her, men and women. Presently, up came El Merouzi, for the division of the money, and hearing the crying [of the mourners], said, 'What is to do?' Quoth they, 'Thy brother is dead;' and he said in himself, 'The accursed fellow putteth a cheat on me, so he may get all the money for himself, but I will do with him what shall soon bring him to life again.' Then he rent the bosom of his gown and uncovered his head, weeping and saying, 'Alas, my brother! Alas, my chief! Alas, my lord!' And he went in to the men, who rose and condoled with him. Then he accosted Er Razi's wife and said to her, 'How came his death about?' 'I know not,' answered she, 'except that, when I arose in the morning, I found him dead.' Moreover, he questioned her of the money and good that was with her, but she said, 'I have no knowledge of this and no tidings.' . . . . No slaves with me have I nor camels swift of foot, Nor slave-girls have I brought in curtained litters dight. . . . . O thou that blamest me for my heart and railest at my ill, Hadst them but tasted my spirit's grief, thou wouldst excuse me still. When the king heard this, he said in himself, "Since the tither repented, in consequence of the admonitions [of the woodcutter], it behoves that I spare this vizier, so I may hear the story of the thief and the woman." And he bade Er Rehwan withdraw to his lodging. . . . . To lovers, "What see ye?" he saith, and to hearts of stone, "What love ye," quoth he, "[if to love me ye disdain?"] So she arose and making the ablution, prayed that which behoved her of prayers (213) and accompanied the four queens to the palace, where she saw the candles lighted and the kings sitting. She saluted them and seated herself upon her couch; and behold, King Es Shisban had changed his favour, for all the pride of his soul. Then came up Iblis (whom God curse!) and Tuhfeh rose to him and kissed his hands. He in turn kissed her hand and called down blessings on her and said, 'How deemest thou? Is [not] this place pleasant, for all its loneliness and desolation?' Quoth she, 'None may be desolate in this place;' and he said, 'Know that no mortal dare tread [the soil of] this place.' But she answered, 'I have dared and trodden it, and this is of the number of thy favours.' Then they brought tables and meats and viands and fruits and sweetmeats and what not else, to the description whereof mortal man availeth not, and they ate till they had enough; after which the tables were removed and the trays and platters (214) set on, and they ranged the bottles and flagons and vessels and phials, together with all manner fruits and sweet-scented flowers. . . . . 29. The City of Irem cclxxvi. . . . . The intercessor who to thee herself presenteth veiled Is not her like who naked comes with thee to intercede. . . . . Desire hath left me wasted, afflicted, sore afraid, For the spy knows the secret whereof I do complain. . . . . Nay, at daybreak I drink of the wind-freshened wine And prostrate me (59) instead in the dawn-whitened air. When his brother saw him on this wise, he doubted not but that this had betided him by reason of severance from his people and family and said to him, 'Come, let us go forth a-hunting.' But he refused to go with him; so the elder brother went forth to the chase, whilst the younger abode in the pavilion aforesaid. As he was diverting himself by looking out upon the garden from the window of the palace, behold, he saw his brother's wife and with her ten black slaves and as many slave-girls. Each slave laid hold of a damsel [and swived her] and another slave [came forth and] did the like with the queen; and when they had done their occasions, they all returned whence they came. Therewithal there betided the King of Samarcand exceeding wonder and solacement and he was made whole of his malady, little by little. 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 they heard me speak in Arabic, one of them came up to me and saluting me [in that language], questioned me of my case. Quoth I, 'What [manner of men] are ye and what country is this?' 'O my brother,' answered he, 'we are husbandmen and come to this river, to draw water, wherewithal to water our fields; and whilst we were thus engaged to-day, as of wont, this boat appeared to us on the surface of the water, issuing from the inward of yonder mountain. So we came to it and finding thee asleep therein, moored it to the shore, against thou shouldst awake. Acquaint us, therefore, with thy history and tell us how thou camest hither and whence thou enteredst this river and what land is behind yonder mountain, for that we have never till now known any make his way thence to us.' But I said to them, 'Give me somewhat to eat and after question me.' So they brought me food and I ate and my spirits revived and I was refreshed. Then I related to them all that had befallen me, whereth they

were amazed and confounded and said, 'By Allah, this is none other than a marvellous story, and needs must we carry thee to our king, that thou mayst acquaint him therewith.' So they carried me before their king, and I kissed his hand and saluted him...? ? ? ? The nobles' hands, for that my place I must forsake, Do solace me with beds, whereon at ease I lie..Now it befell, by the ordinance of God the Most High and His providence, that Caesar, king of the Greeks, the husband of Melik Shah's mother Shah Khatoun, [went forth to the chase that day]. He started a head of game, he and his company, and chased it, till they came up with it by that pit, whereupon one of them lighted down from his horse, to slaughter it, hard by the mouth of the pit. He heard a sound of low moaning from the bottom of the pit} so he arose and mounting his horse, waited till the troops were assembled. Then he acquainted the king with this and he bade one of his servants [descend into the pit]. So the man descended and brought out the youth [and the eunuch], aswoon..To return to the king's daughter of whom the prince went in quest and on whose account he was slain. She had been used to look out from the top of her palace and gaze on the youth and on his beauty and grace; so she said to her slave-girl one day, 'Harkye! What is come of the troops that were encamped beside my palace?' Quoth the maid, 'They were the troops of the youth, the king's son of the Persians, who came to demand thee in marriage, and wearied himself on thine account, but thou hadst no compassion on him.' 'Out on thee!' cried the princess. 'Why didst thou not tell me?' And the damsel answered, 'I feared thy wrath.' Then she sought an audience of the king her father and said to him, 'By Allah, I will go in quest of him, even as he came in quest of me; else should I not do him justice.'?THE SIXTH VOYAGE OF SINDBAD THE SAILOR..When they reached the city, the king heard of their coming and commanded that they should attend him with what befitted [of their merchandise]. So they presented themselves before him, [and the boy with them,] whom when the king saw, he said to them, "To whom belongeth this boy?" And they answered, "O king, we were going in such a road, when there came out upon us a sort of robbers; so we made war upon them and overcame them and took this boy prisoner. Then we questioned him, saying, 'Who is thy father?' and he answered, 'I am the captain's son of the thieves.'" Quoth the king, "I would fain have this boy." And the captain of the caravan said, "God maketh thee gift of him, O king of the age, and we all are thy slaves." Then the king dismissed [the people of] the caravan and let carry the youth into his palace and he became as one of the servants, what while his father the king knew not that he was his son. As time went on, the king observed in him good breeding and understanding and knowledge (100) galore and he pleased him; so he committed his treasuries to his charge and straitened the viziers' hand therefrom, commanding that nought should be taken forth therefrom except by leave of the youth. On this wise he abode a number of years and the king saw in him nought but fidelity and studiousness in well-doing..So the youth returned to his house, and indeed the world was grown black in his eyes and he said, 'My father said sooth.' Then he opened the chamber door and piling up the bricks under his feet, put the rope about his neck and kicked away the bricks and swung himself off; whereupon the rope gave way with him [and he fell] to the ground and the ceiling clove in sunder and there poured down on him wealth galore, So he knew that his father meant to discipline (226) him by means of this and invoked God's mercy on him. Then he got him again that which he had sold of lands and houses and what not else and became once more in good case. Moreover, his friends returned to him and he entertained them some days..As for the merchant, he bought him a sheep and slaughtering it, roasted it and dressed birds and [other] meats of various kinds and colours and bought dessert and sweetmeats and fresh fruits. Then he repaired to El Abbas and conjured him to accept of his hospitality and enter his house and eat of his victual. The prince consented to his wishes and went with him till they came to his house, when the merchant bade him enter. So El Abbas entered and saw a goodly house, wherein was a handsome saloon, with a vaulted estrade. When he entered the saloon, he found that the merchant had made ready food and dessert and perfumes, such as overpass description; and indeed he had adorned the table with sweet-scented flowers and sprinkled musk and rose-water upon the food. Moreover, he had smeared the walls of the saloon with ambergris and set [the smoke of burning] aloes-wood abroad therein..98. The Haunted House in Baghdad dclxxxviii.? ? ? ? I swear by his life, yea, I swear by the life of my love without peer, To please him or save him from hurt, I'd enter the fire without fear!.Pious Woman accused of Lewdness, The, ii. 5..Thirteenth Officer's Story, The, ii. 181..?OF THE ISSUES OF GOOD AND EVIL ACTIONS..? ? ? ? h. The Drop of Honey dlxxxii.35. Isaac of Mosul's Story of Khedijeh and the Khalif Mamoun dxl.? ? ? ? ? Yea, and how slaves and steeds and good and virgin girls Were proffered thee to gift, thou hast not failed to cite,.? ? ? ? ? Under me's a slender camel, a devourer of the waste; Those who pass a cloudlet deem it, as it flitteth o'er the way..? ? ? ? ? Repression's draught, by cups, from the beloved's hand I've quaffed; with colocynth for wine she hath me plied..? ? ? ? ? k. The Vizier's Son and the Bathkeeper's Wife dcccclxxxviii.? ? ? ? ? Fain, fain would I forget thy love. Alack, my heart denies To be consoled, and 'gainst thy wrath nought standeth me in stead..When the old man heard her words and that wherewith she menaced him, he arose and went out, perplexed and knowing not what he should do, and there met him a Jew, who was his neighbour, and said to him, "O Sheikh, how cometh it that I see thee strait of breast? Moreover, I hear in thy house a noise of talk, such as I use not to hear with thee." Quoth the Muezzin, "Yonder is a damsel who avoucheth that she is of the slave-girls of the Commander of the Faithful Haroun er Reshid; and she hath eaten food and now would fain drink wine in my house, but I forbade her. However she avoucheth that except she drink thereof, she will perish, and indeed I am bewildered concerning my affair." "Know, O my neighbour," answered the Jew, "that the slave-girls of the Commander of the Faithful are used to drink wine, and whenas they eat and drink not, they perish; and I fear lest some mishap betide her, in which case thou wouldst not be safe from the Khalif's wrath." "What is to be done?" asked the Sheikh; and the Jew replied, "I have old wine that will suit her." Quoth the old man, "[I conjure thee] by the right of neighbourship, deliver me from this calamity and let me have that which is with thee!" "In the name of God," answered the Jew and going to his house, brought out a flagon of wine, with which the Sheikh returned to Sitt el Milah. This

pleased her and she said to him, "Whence hadst thou this?" "I got it from my neighbour the Jew," answered he. "I set out to him my case with thee and he gave me this." When the evening evened, the king summoned his vizier and bade him tell the [promised] story. So he said, "It is well. Know, O king, that. So he returned to his mother (and indeed his spirit was broken), and related to her that which had happened to him and what had betided him from his friends, how they, had neither shared with him nor requited him with speech. "O Aboulhusn," answered she, "on this wise are the sons (5) of this time: if thou have aught, they make much of thee, (6) and if thou have nought, they put thee away [from them]." And she went on to condole with him, what while he bewailed himself and his tears flowed and he repeated the following verses: Presently she felt a breath upon her face; whereupon she awoke and found Queen Kemeriyeh kissing her, and with her her three sisters, Queen Jemreh, Queen Wekhimeh and Queen Sherareh. So she arose and kissed their hands and rejoiced in them with the utmost joy and they abode, she and they, in talk and converse, what while she related to them her history, from the time of her purchase by the Mughrebi to that of her coming to the slave-dealers' barrack, where she besought Ishac en Nedim to buy her, and how she won to Er Reshid, till the moment when Iblis came to her and brought her to them. They gave not over talking till the sun declined and turned pale and the season of sundown drew near and the day departed, whereupon Tuhfeh was instant in supplication to God the Most High, on the occasion of the prayer of sundown, that He would reunite her with her lord Er Reshid. 131. The Queen of the Serpents cccclxxxii. When she had made an end of her verses, Er Reshid said to her, 'O Tuhfeh, thine absence was extraordinary, but thy presence (251) is yet more extraordinary.' 'By Allah, O my lord,' answered she, 'thou sayst sooth.' And she took his hand and said to him, 'See what I have brought with me.' So he looked and saw riches such as neither words could describe nor registers avail to set out, pearls and jewels and jacinths and precious stones and great pearls and magnificent dresses of honour, adorned with pearls and jewels and embroidered with red gold. Moreover, she showed him that which Queen Es Shuhba had bestowed on her of those carpets, which she had brought with her, and that her throne, the like whereof neither Chosroes nor Cassar possessed, and those tables inlaid with pearls and jewels and those vessels, that amazed all who looked on them, and the crown, that was on the head of the circumcised boy, and those dresses of honour, which Queen Es Shuhba and the Sheikh Aboutawaif had put off upon her, and the trays wherein were those riches; brief, she showed him treasures the like whereof he had never in his life set eyes on and which the tongue availeth not to describe and whereat all who looked thereon were amazed. When he had made an end of his speech, his wife came forward forthright and told her story, from first to last, how her mother bought him from the cook's partner and the people of the kingdom came under his rule; nor did she leave telling till she came, in her story, to that city [and acquainted the queen with the manner of her falling in with her lost husband]. When she had made an end of her story, the cook exclaimed, 'Alack, what impudent liars there be! By Allah, O king, this woman lieth against me, for this youth is my rearling (75) and he was born of one of my slave-girls. He fled from me and I found him again. When King Shah Bekht heard this, he said, "Most like all they say of the vizier is leasing and his innocence will appear, even as that of the pious woman appeared." Then he comforted the vizier's heart and bade him go to his house. Er Reshid was like to lose his wits for amazement at this sight and was confounded at this that he beheld and witnessed. Then said he to Tuhfeh, 'Come, tell me thy story from first to last, [and let me know all that hath betided thee,] as if I had been present' She answered with 'Hearkening and obedience,' and fell to telling him [all that had betided her] first and last, from the time when she first saw the Sheikh Aboutawaif, how he took her and descended with her through the side of the draught-house; and she told him of the horse she had ridden, till she came to the meadow aforesaid and described it to him, together with the palace and that which was therein of furniture, and related to him how the Jinn rejoiced in her and that which she had seen of the kings of them, men and women, and of Queen Kemeriyeh and her sisters and Queen Shuaaeh, Queen of the Fourth Sea, and Queen Es Shuhba, Queen of Queens, and King Es Shisban, and that which each one of them had bestowed upon her. Moreover, she told him the story of Meimoun the Sworder and described to him his loathly favour, which he had not consented to change, and related to him that which befell her from the kings of the Jinn, men and women, and the coming of the Queen of Queens, Es Shuhba, and how she had loved her and appointed her her vice-queen and how she was thus become ruler over all the kings of the Jinn; and she showed him the patent of investiture that Queen Es Shuhba had written her and told him that which had betided her with the Ghoulish-head, whenas it appeared to her in the garden, and how she had despatched it to her palace, beseeching it to bring her news of the Commander of the Faithful and that which had betided him after her. Then she described to him the gardens, wherein she had taken her pleasure, and the baths inlaid with pearls and jewels and told him that which had befallen Meimoun the Sworder, whenas he carried her off, and how he had slain himself; brief, she told him all that she had seen of wonders and rarities and that which she had beheld of all kinds and colours among the Jinn. When the king heard the vizier's story, it pleased him and he bade him go to his house. . . . . Would God upon that bitterest day, when my death calls for me, What's 'twixt thine excrement and blood (50) I still may smell of thee! My fortitude fails, my endeavour is vain, ii. 95. 45. Ali Shir (230) and Zumurrud dlxix. Midst colours, my colour excellet in light, ii. 258. . . . . I crave none other than thou for friend, beloved of my heart; So trust in my speech, for the generous are true and trusty still. Meanwhile, El Abbas betook himself to his father's camp, which was pitched in the Green Meadow, by the side of the Tigris, and none might make his way between the tents, for the much interlacement of the tent-ropes. When the prince reached the first of the tents, the guards and servants came out to meet him from all sides and escorted him till he drew near the sitting-place of his father, who knew of his coming. So he issued forth of his pavilion and coming to meet his son, kissed him and made much of him. Then they returned together to the royal pavilion and when they had seated themselves and the guards had taken up their station in attendance on them, the king said to El Abbas, "O my son, make ready thine affair, so we may go to our own land, for that the folk in our

absence are become as they were sheep without a shepherd." El Abbas looked at his father and wept till he swooned away, and when he recovered from his swoon, he improvised and recited the following verses: THE FIFTH OFFICER'S STORY. Officer's Story, The Sixteenth, ii. 193. Peace on you, people of my troth! With peace I do you greet. Said ye not truly, aforetime, that we should live and meet? God knows I ne'er recalled thy memory to my thought, But still with brimming tears straightway mine eyes were fraught; Meanwhile, he ceased not, he and his beloved, Queen Mariyeh, in the most delightsome of life and the pleasantest thereof, and he was vouchsafed by her children; and indeed there befell friendship and love between them and the longer their companionship was prolonged, the more their love waxed, so that they became unable to endure from each other a single hour, save the time of his going forth to the Divan, when he would return to her in the utterest that might be of longing. Aud on this wise they abode in all solace and delight of life, till there came to them the Destroyer of Delights and the Sunderer of Companies. So extolled be the perfection of Him whose kingdom endureth for ever, who is never heedless neither dieth nor sleepeth! This is all that hath come down to us of their story, and so peace [be on you!]. Therewithal Nouredin's life was troubled; so he arose and donned his clothes, and his host said, "Whither away this night, O my lord?" Quoth Nouredin, "I mean to go to my lodging, and to-morrow I will betake myself to the palace of the Commander of the Faithful and demand my slave-girl." "Sleep till the morning," said the other, "and go not forth at the like of this hour." But he answered, "Needs must I go;" and the host said to him, "[Go] in the safeguard of God." So Nouredin went forth, and drunkenness had got the mastery of him, wherefore he threw himself down on [a bench before one of] the shops. Now the watch were at that hour making their round and they smelt the sweet scent [of essences] and wine that exhaled from him; so they made for it and found the youth lying on the bench, without sense or motion. They poured water upon him, and he awoke, whereupon they carried him to the house of the Chief of the Police and he questioned him of his affair. "O my lord," answered Nouredin, "I am a stranger in this town and have been with one of my friends. So I came forth from his house and drunkenness overcame me." Though over me be the tombstone laid, if ever thou call on me, Though rotten my bone should be, thy voice I'll answer, come what will. Maan ben Zaideh and the Bedouin dxxxii. Wherefore fair patience look thou use, for sure 'tis praiseworthy; Yea, and its issues evermore are blessed and benign; 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." The eunuch fell a-weeping in the pit and the youth said to him, 'What is this weeping and what shall it profit here?' Quoth the eunuch, 'I weep not for fear of death, but of pity for thee and the sorriness of thy case and because of thy mother's heart and for that which thou hast suffered of horrors and that thy death should be this abject death, after the endurance of all manner stresses.' But the youth said, 'That which hath betided me was forewrit to me and that which is written none hath power to efface; and if my term be advanced, none may avail to defer it.' (136) Then they passed that night and the following day and the next night and the next day [in the pit], till they were weak with hunger and came near upon death and could but groan feebly. 120. The Pious Black Slave cccclxvii. Then said El Aziz to the King of Baghdad, "I would fain speak a word to thee; but do thou not exclude from us those who are present. If thou consent unto my wish, that which is ours shall be thine and that which is incumbent on thee shall be incumbent on us, (121) and we will be to thee a mighty aid against all enemies and opposites." Quoth Ins ben Cais, "Say what thou wilt, O King, for indeed thou excellest in speech and attainest [the mark] in that which them sayest" So El Aziz said to him, "I desire that thou give thy daughter Mariyeh in marriage to my son El Abbas, for thou knowest that wherewithal he is gifted of beauty and loveliness and brightness and perfection and how he beareth himself in the frequentation of the valiant and his constancy in the stead of smiting and thrusting." "By Allah, O king," answered Ins ben Cais, "of my love for Mariyeh, I have appointed her disposal to be in her own hand; wherefore, whomsoever she chooseth of the folk, I will marry her to him." Then they left him and dispersed and one of the sons fell to spying upon his father, so that he saw him hide the treasure without the city. When he had made an end of burying it, he returned to his house; and when the morning morrowed, his son repaired to the place where he had seen his father bury the treasure and dug and took it and went his way. When the [hour of the] old man's admission [to the mercy of God] drew nigh, he called his sons to him and acquainted them with the place where he had hidden his riches. As soon as he was dead, they went and dug up the treasure and found wealth galore, for that the money, which the first son had taken by stealth, was on the surface and he knew not that under it was other money. So they took it and divided it and the first son took his share with the rest and laid it to that which he had taken aforetime, behind [the backs of] his father and his brethren. Then he took to wife the daughter of his father's brother and was vouchsafed by her a male child, who was the goodliest of the folk of his time. ALPHABETICAL TABLE OF THE FIRST LINES OF THE VERSE IN THE "TALES FROM THE ARABIC." HAROUN ER RESHID AND THE WOMAN OF THE BARMECIDES. (84). The Fifteenth Night of the Month. When it was the tenth day, (now this day was called El Mhrjan (129) and it was the day of the coming in of the folk, gentle and simple, to the king, so they might give him joy and salute him and go forth), the counsel of the viziers fell of accord that they should speak with a company of the notables of the city [and

urge them to demand of the king that he should presently put the youth to death]. So they said to them, "When ye go in to-day to the king and salute him, do ye say to him, 'O king, (to God be the praise!) thou art praiseworthy of policy and governance, just to all thy subjects; but this youth, to whom thou hast been bountiful, yet hath he reverted to his base origin and wrought this foul deed, what is thy purpose in his continuance [on life]? Indeed, thou hast prisoned him in thy house, and every day thou hearest his speech and thou knowest not what the folk say.'" And they answered with "Hearkening and obedience." 13. The Wolf and the Fox cxlvi. Then she changed the measure and improvised the following: "Lo! in the garden-ways, the place of ease and cheer, Still, like the moon at full, my light thou mayst espy." 159. The Man of Upper Egypt and his Frank Wife dcccxciv. "My flower a marvel on your heads doth show, Yet homeless (237) am I in your land, I trow.. So they wrapped him in the shroud and set him on the bier. Then they took up his bier and bearing him to the burial-place, laid him in the grave (41) and threw the earth over him; after which the folk dispersed, but El Merouzi and the widow abode by the tomb, weeping, and gave not over sitting till sundown, when the woman said to him, 'Come, let us go to the house, for this weeping will not profit us, nor will it restore the dead.' 'By Allah,' answered the sharper, 'I will not budge hence till I have slept and waked by this tomb ten days, with their nights!' When she heard this his speech, she feared lest he should keep his word and his oath, and so her husband perish; but she said in herself, 'This fellow dissembleth: if I go away and return to my house, he will abide by him a little while and go away.' And El Merouzi said to her, 'Arise, thou, and go away.' eb. Story of the Barber's Second Brother cliv. Malice, Of Envy and, i. 125.. The Eighth Day.. SHEHRZAD AND SHEHRIYAR. (163). When Er Reshid drew near the door of the chamber, he heard the sound of the lute and Tuhfeh's voice singing; whereat he could not restrain his reason and was like to swoon away for excess of joy. Then he pulled out the key, but could not bring his hand to open the door. However, after awhile, he took heart and applying himself, opened the door and entered, saying, 'Methinks this is none other than a dream or an illusion of sleep.' When Tuhfeh saw him, she rose and coming to meet him, strained him to her bosom; and he cried out with a cry, wherein his soul was like to depart, and fell down in a swoon. She strained him to her bosom and sprinkled on him rose-water, mingled with musk, and washed his face, till he came to himself, as he were a drunken man, for the excess of his joy in Tuhfeh's return to him, after he had despaired of her.. With this the king's wrath subsided and he said, "Restore him to the prison till the morrow, so we may look into his affair." The Eighteenth Night of the Month.. 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.. 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 brodered 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, 'Hearkening and obedience;' and she improvised and sang the following verses:.. Then he returned to the youth and said to him, 'Arise and come to the bath.' And he fell to shampooing his hands and feet, whilst the youth called down blessings on him and said, 'O my lord, who art thou? Methinks there is not in the world the like of thee, no, nor a pleasanter than thy composition.' Then each of them acquainted the other with his case and condition and they went to the bath; after which the master of the house conjured the young merchant to return with him and summoned his friends. So they ate and drank and he related to them the story, wherefore they praised the master of the house and glorified him; and their friendship was complete, what while the young merchant abode in the town, till God vouchsafed him a commodity of travel, whereupon they took leave of him and he departed; and this is the end of his story. Nor," added the vizier, "O king of the age, is this more marvellous than the story of the rich man who lost his wealth and his wit." There was once, in the city of Baghdad, a man, [by name El Merouzi,] (30) who was a sharper and plagued (31) the folk with his knavish tricks, and he was renowned in all quarters [for roguery]. [He went out one day], carrying a load of sheep's dung, and took an oath that he would not return to his lodging till he had sold it at the price of raisins. Now there was in another city a second sharper, [by name Er Razi,] (32) one of its people, who [went out the same day], bearing a load of goat's dung, which he had sworn that he would not sell but at the price of dried figs..? ? ? ? ? Nay, though ye read therein discourse that sure should speak To heart and soul, no word thereunto ye replied.. The Ninth Night of the Month..? ? ? ? ? Parting hath sundered us, belov'd; indeed, I stood in dread Of this, whilst yet our happiness in union was complete.. Whenas mine eyes behold thee not, that day, iii. 47.. "Except," continued the Khalif, "he were the enemy of God, he had wished for her in this world, so he might after [repent and] return to righteous dealing. By Allah, he shall not come in to me! Who is at the door other than he?" Quoth Adi, "Jemil ben Mamer el Udhri (51) is at the door;" and Omar said, "It is he who says in one of his odes" ... [And he recited the following:].. Still by your ruined camp a dweller I abide, ii. 209.. The Twenty-First Night of the Month.. 86. The Three Unfortunate Lovers dclxxii. ? ? ? ? ? My friends have not accustomed me to rigour; for, of old, When I forsook them, they to seek accord did not disdain.. Quoth the company, 'Tell us thy story and expound it unto us, so we may see that which it hath of extraordinary.' And he said 'Know, then, that..? ? ? ? ? O breeze of heaven, from me a charge I prithee take And do not thou betray the troth of my despair;.. Then the girl went away, running, after her mistress, whereupon I left the shop and set out after them, so I might see her abiding-place. I followed after them all

the way, till she disappeared from mine eyes, when I returned to my place, with a heart on fire. Some days after, she came to me again and bought stuffs of me. I refused to take the price and she said, "We have no need of thy goods." Quoth I, "O my lady, accept them from me as a gift;" but she said, "[Wait] till I try thee and make proof of thee." Then she brought out of her pocket a purse and gave me therefrom a thousand dinars, saying, "Trade with this till I return to thee." So I took the purse and she went away [and returned not to me] till six months had passed by. Meanwhile, I traded with the money and sold and bought and made other thousand dinars profit [on it]..When a year had elapsed, there came to the city a ship, wherein were merchants and goods galore. Now it was of their usage, from time immemorial, that, when there came a ship to the city, the king sent unto it such of his servants as he trusted in, who took charge of the goods, so they might be [first of all] shown to the king, who bought such of them as befitted him and gave the merchants leave to sell the rest. So he sent, as of wont, one who should go up to the ship and seal up the goods and set over them who should keep watch over them..? ? ? ? So get thee gone, then, from a house wherein thou art abased And let not severance from friends lie heavy on thy spright..Tither, The Unjust King and the, i. 273..64. The Vizier of Yemen and his young Brother cccxxxiv.44. Haroun er Reshid with the Damsel and Abou Nuwas cccxxxviii. There was once, of old time, in one of the tribes of the Arabs, a woman great with child by her husband, and they had a hired servant, a man of excellent understanding. When the woman came to [the time of her] delivery, she gave birth to a maid-child in the night and they sought fire of the neighbours. So the journeyman went in quest of fire..Man and his Fair Wife, The Foul-favoured, ii. 61.

[House and Garden Vol 41 January 1922](#)

[History of the Wars of the French Revolution from the Breaking Out of the War in 1792 to the Restoration of a General Peace in 1815 Vol 1 of 2 Comprehending the Civil History of Great Britain and France During That Period](#)

[The Garden Vol 52 An Illustrated Weekly Journal of Horticulture in All Its Branches July 1897-January 1898](#)

[Five Disputations of Church-Government and Worship](#)

[York Deeds Vol 5](#)

[The Lynn Review A Monthly Epitome of Lynn Affairs November 1900](#)

[Garden and Forest Vol 9 A Journal of Horticulture Landscape Art and Forestry January to December 1896](#)

[Garden and Forest Vol 1 A Journal of Horticulture Landscape Art and Forestry February to December 1888](#)

[The Whole Works of the Late Reverend Thomas Boston of Ettrick Vol 9 Now First Collected and Reprinted Without Abridgment Including His Memoirs Written by Himself](#)

[Photography Its History Processes Apparatus and Materials Comprising Working Details of All the More Important Methods](#)

[The Photo-Miniature 1916 Vol 13 A Magazine of Photographic Information](#)

[Coins of the Roman Republic in the British Museum Vol 2 of 3 Coinages of Rome \(Continued\) Roman Campania Italy the Social War and the Provinces](#)

[Garden and Forest 1889 Vol 2 A Journal of Horticulture Landscape Art and Forestry](#)

[Picture Stories Magazine Vol 3 September 1914 February 1915](#)

[Memoirs of the Historical Society of Pennsylvania Vol 7](#)

[Quarterly Statement for 1885](#)

[The Garden Vol 80 An Illustrated Weekly Journal of Horticulture in All Its Branches January 1-December 30 1916](#)

[The Anti-Slavery Reporter Vol 5 January 1832](#)

[The Life of Napoleon III Vol 1 of 4 Derived from State Records from Unpublished Family Correspondence and from Personal Testimony](#)

[Oeuvres Complètes de Condillac Vol 5 Art de Penser Et Art DCrire](#)

[Literature Published by the Times Vol 7 July 7 to December 29 1900](#)

[Die Stadt Des Hirns Roman](#)

[Oeuvres Complètes de Condillac Vol 6 Art de Raisonner Et Grammaire](#)

[The Reformers and the Theology of the Reformation](#)

[The Copper Handbook Vol 3 A Manual of the Copper Industry of the World For the Year 1992](#)

[Railway and Locomotive Engineering 1906 Vol 19 January 1906](#)

[The Compleat History of Sweden from Its Origin to This Time Comprehending the Lives and Reigns of All Its Kings and Governors the Several Revolutions Wars Riches Forces Strength and Interest of That Nation in Respect to the Other Kingdoms of Euro](#)

[The Buchanan Book The Life of Alexander Buchanan Q C of Montreal Followed by an Account of the Family of Buchanan](#)

[Analysis of Stresses Proportioning the Material Details of Construction Details Bills and Estimates Streets and Highways Paving](#)

[The History of Pennsylvania From Its Discovery by Europeans to the Declaration of Independence in 1776](#)

[Portland Cement Mortars and Their Constituent Materials Results of Tests Made at the Structural-Materials Testing Laboratories Forest Park St](#)

[Louis Mo 1905-1907](#)

[A Connecticut Yankee in King Arthurs Court](#)

[Coleccion de Documentos Para La Historia de Costa Rica Vol 9](#)

[The Works of P Virgilius Maro Including the Aeneid Bucolics and Georgics with the Original Text Reduced to the Natural Order of Construction And an Interlinear Translation as Nearly Literal as the Idiomatic Difference of the Latin and English Langua](#)

[Meterology A Text-Book on the Weather the Causes of Its Changes and Weather Forecasting for the Student and General Reader](#)

[Flour Milling A Theoretical and Practical Handbook of Flour Manufacture for Millers Millwrights Flour-Milling Engineers and Others Engaged in the Flour-Milling Industry](#)

[Von Kant Bis Hegel Vol 2](#)

[Edward Harold Browne D D Vol 6 Lord Bishop of Winchester and Prelate of the Most Noble Order of the Garter](#)

[Institution of Mechanical Engineers Proceedings 1877](#)

[In the United States Circuit Court of Appeals for the Ninth Circuit Vol 1 Transcript of Record George Johnson Appellant vs George E Woodbury Appellee](#)

[Kaiser Akbar Vol 2 Ein Versuch über Die Geschichte Indiens Im Sechzehnten Jahrhundert Nach Den Hinterlassenen Papieren Des Verfassers](#)

[The Lost Baby Dragons](#)

[Learning the Code of Neutrality A Self-Help Guide for a New Age](#)

[History of the Inductive Sciences Vol 3 of 3 From the Earliest to the Present Times](#)

[Theatrum Chemicum Britannicum Vol 1 Containing Several Poetical Pieces of Our Famous English Philosophers Who Have Written the Hermetique Mysteries in Their Own Ancient Language Faithfully Collected Into One Volume with Annotations Thereon](#)

[Film Noir Production The Whodunit of the Classic American Mystery Film](#)

[The Duckie and Duchess Story](#)

[Annie's Story Blessed with A Gift](#)

[Insurgencies and Revolutions Reflections on John Friedmann's Contributions to Planning Theory and Practice](#)

[The Aquarius](#)

[Calloused a Field Journal](#)

[Bric-a-Brac by Brenda VOLUME 1](#)

[The Midas Touch](#)

[Rousing Tales from the Line City Book One](#)

[International Human Rights](#)

[Adispare](#)

[Instants Immortels 3](#)

[Ruelle Sans Nom La](#)

[Otto Milioni 2016](#)

[The Ghost Train](#)

[Sutipatthana Sutta](#)

[Gender and Subject Choice in Higher Education in Saudi Arabia](#)

[The Mysterious Envelope Two Youngsters Die in Mysterious Circumstances No Trace Except for Disquieting Paranormal Intrigues](#)

[Oxford Books Vol 3 A Bibliography of Printed Works Relating to the University and City of Oxford or Printed or Published There Oxford Literature 1651-1680](#)

[The Journal of Horticulture Cottage Gardener and Home Farmer Vol 5 A Chronicle of Country Pursuits and Country Life Including Poultry Pigeon and Bee-Keeping July to December 1882](#)

[Year-Book of Pharmacy Comprising Abstracts of Papers Relating to Pharmacy Materia Medica and Chemistry Contributed to British and Foreign Journals from July 1 1888 to June 30 1889 With the Transactions of the British Pharmaceutical Conference](#)

[The Murdered Queen! or Caroline of Brunswick A Diary of the Court of George IV](#)

[Transactions of the American Society of Civil Engineers Vol 7 January to December 1878](#)

[Memoirs of John Horne Tooke Vol 2 of 2 Interspersed with Original Documents](#)

[The Ballad Minstrelsy of Scotland Romantic and Historical Collated and Annotated](#)

[The Cornhill Magazine Vol 1 July to December 1883](#)

[The Journal of the Franklin Institute Vol 149 Devoted to Science and the Mechanic Arts Nos 889 894 January June 1900](#)

[The Review of Reviews Vol 7 An International Magazine February-June 1893](#)

[Index to Fors Clavigera Letters to the Workmen and Labourers of Great Britain Volume 1 to 8](#)  
[The Wandering Jew Vol 2 of 2](#)  
[Transactions of the American Society of Civil Engineers Vol 3](#)  
[The American Architect and Building News Vol 19 January-June 1886](#)  
[The Novels and Miscellaneous Works of Daniel de Foe With Prefaces and Notes Including Those Attributed to Sir Walter Scott](#)  
[The New York Times Current History Vol 17 The European War October November December 1918](#)  
[The American Architect and Building News Vol 18 July-December 1885](#)  
[Biographia Hibernica Vol 2 of 2 A Biographical Dictionary of the Worthies of Ireland from the Earliest Period to the Present Time](#)  
[The Life and Times of Sir Thomas Gresham Vol 2 of 2 Compiled Chiefly from His Correspondence Preserved in Her Majestys State-Paper Office Including Notices of Many of His Contemporaries](#)  
[The Religious Standing of the Family A Sermon Preached in the First Congregational Church of Kalamazoo July 24th 1864 by Its Pastor](#)  
[The Journal of the Royal Institution of Great Britain Vol 1 October 1830 February and May 1831](#)  
[The Edinburgh Review or Critical Journal Vol 191 For January 1900 April 1900](#)  
[History of Cabinets Vol 1 From the Union with Scotland to the Acquisition of Canada and Bengal](#)  
[Around the World Via Siberia](#)  
[The Metallurgy of the Common Metals Gold Silver Iron \(and Steel\) Copper Lead and Zinc](#)  
[The American Journal of Pharmacy Vol 51](#)  
[The Lives of the Fathers Martyrs and Other Principal Saints Vol 4 Compiled from Original Monuments and Other Authentic Records Illustrated with the Remarks of Judicious Modern Critics and Historians](#)  
[The Canadian Magazine of Politics Science Art and Literature Vol 12 November 1898 to April 1899 Inclusive](#)  
[The Works of the REV Jonathan Swift DD Dean of St Patricks Dublin Vol 11 of 24 With Notes Historical and Critical](#)  
[The Edinburgh Review or Critical Journal Vol 146 For July 1877 October 1877](#)  
[The Works of Peter Pindar Vol 4 of 5 To Which Are Prefixed Memoirs of the Authors Life](#)  
[Transactions of the Pathological Society of London Vol 34 Comprising the Report of the Proceedings for the Session 1882-83](#)  
[Buddhism Primitive and Present in Magadha and in Ceylon](#)  
[A Summer and Winter in the Two Sicilies Vol 1 of 2](#)  
[The History Civil and Commercial of the British Colonies in the West Indies Vol 1 of 2](#)  
[The Ancient History of the Egyptians Carthaginians Assyrians Babylonians Medes and Persians Macedonians and Grecians Vol 6 of 8](#)  
[Select Scottish Songs Ancient and Modern Vol 1 With Critical Observations and Biographical Notices](#)

---