

ODE TO JOY

eb. Story of the Barber's Second Brother cxlviii. e. The Story of the Portress xviii. In every halting-place like Joseph (17) she appears And he in every stead with Jacob's grief (18) is pined..(When Shehriyar heard this, he said in himself, 'By Allah, I have indeed been reckless in the slaying of women and girls, and praised be God who hath occupied me with this damsel from the slaughter of souls, for that the slaughter of souls is a grave [matter!] By Allah, if Shah Bekht spare the vizier, I will assuredly spare Shehrzad!' Then he gave ear to the story and heard her say to her sister:.) To whom shall I complain of what is in my soul, Now thou art gone and I my pillow must forswear?. Your image midst mine eye sits nor forsakes me aye; Ye are my moons in gloom of night and shadowtide.. Drink of the first-run wine, that shows as very flame it were, When from the pitcher 'tis outpoured, or ere the day appear..106. The Man of Upper Egypt and his Frank Wife dcccclxii. But she said, 'There is a thing wherewith we will make her confess, and all that is in her heart shall be discovered to thee.' 'What is that?' asked the king, and she answered, 'I will bring thee a hoopoe's heart, (138) which, when she sleepeth, do thou lay upon her heart and question her of all thou wilt, and she will discover this unto thee and show forth the truth to thee.' The king rejoiced in this and said to his nurse, 'Hasten and let none know of thee.' So she arose and going in to the queen, said to her, 'I have done thine occasion and it is on this wise. This night the king will come in to thee and do thou feign thyself asleep; and if he ask thee of aught, do thou answer him, as if in thy sleep.' The queen thanked her and the old woman went away and fetching the hoopoe's heart, gave it to the king.. "Fair patience practise, for thereon still followeth content." So runs the rede 'mongst all that dwell in city or in tent..When he had made an end of his verses, he folded the letter and delivering it to the nurse, charged her keep the secret. So she took it and carrying it to Mariyeh, gave it to her. The princess broke it open and read it and apprehended its purport. Then said she, "By Allah, O nurse, my heart is burdened with an exceeding chagrin, never knew I a dourer, because of this correspondence and of these verses." And the muse made answer to her, saying, "O my lady, thou art in thy dwelling and thy place and thy heart is void of care; so return him an answer and reckon thou not" Accordingly, the princess called for inkhorn and paper and wrote the following verses:. The priests from all the convent came flocking onto it: With cries of joy and welcome their voices they did rear..Jesus, The Three Men and our Lord, i. 282..Presently, he caught sight of an earthen pan turned over upon its mouth; so he raised it from the ground and found under it a horse's tail, freshly cut off, and the blood oozing from it; whereby he knew that the cook adulterated his meat with horses' flesh. When he discovered this default, he rejoiced therein and washing his hands, bowed his head and went out; and when the cook saw that he went and gave him nought, he cried out, saying, 'Stay, O sneak, O slink-thief!' So the lackpenny stopped and said to him, 'Dost thou cry out upon me and becall [me] with these words, O cuckold?' Whereat the cook was angry and coming down from the shop, said, 'What meanest thou by thy speech, O thou that devourest meat and kouskoussou and bread and seasoning and goest forth with "Peace (13)[be on thee!]," as it were the thing had not been, and payest down nought for it?' Quoth the lackpenny, 'Thou liest, O son of a cuckold!' Wherewith the cook cried out and laying hold of the lackpenny's collar, said, 'O Muslims, this fellow is my first customer (14) this day and he hath eaten my food and given me nought.' eb. Story of the Barber's Second Brother xxxi. 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." Presently, the old woman came in to her and saw her sitting at Aboulhusn's head, weeping and lamenting; and when she saw the old woman, she cried out and said to her, "See what hath betided me! Indeed, Aboulhusn is dead and hath left me alone and forlorn!" Then she cried out and tore her clothes and said to the old woman, "O my mother, how good he was!" Quoth the other, "Indeed thou art excused, for thou wast used to him and he to thee." Then she considered what Mesrouh had reported to the Khalif and the Lady Zubeideh and said to her, "Indeed, Mesrouh goeth about to sow discord between the Khalif and the Lady Zubeideh." "And what is the [cause of] discord, O my mother?" asked Nuzhet el Fuad. "O my daughter," answered the old woman, "Mesrouh came to the Khalif and the Lady Zubeideh and gave them news of thee that thou wast dead and that Aboulhusn was well." And Nuzhet el Fuad said to her, "O my aunt, I was with my lady but now and she gave me a hundred dinars and a piece of silk; and now see my condition and that which hath befallen me! Indeed, I am bewildered, and how shall I do, and I alone, forlorn? Would God I had died and he had lived!." "What is the taste of love?" quoth one, and I replied, "Sweet water 'tis at first; but torment lurks behind." 154. King Mohammed ben Sebaik and the Merchant Hassan dcccvi. g. The Seventh Voyage of Sindbad the Sailor. "There was once, of old time, a king and he had a son [named Bihzad], there was not in his day a goodlier than he and he loved to consort with the folk and to sit with the merchants and converse with them. One day, as he sat in an assembly, amongst a number of folk, he heard them talking of his own goodliness and grace and saying, 'There is not in his time a goodlier than he.' But one of the company said, 'Indeed, the daughter of King Such-an-one is handsomer than he.' When Bihzad heard this saying, his reason fled and his heart fluttered and he called the last speaker and said to him, 'Repeat to me that which thou saidst and tell me the truth concerning her whom thou avouchest to be handsomer than I and whose daughter she is.' Quoth the man, 'She is the daughter of King Such-an-one;' whereupon Bihzad's heart clave to her and his colour changed.. b, The Merchant's Wife and the Parrot dcccclxxx. ? ? ? ?

Whenas thou passest by the dwellings of my love, Greet him for me with peace, a greeting debonair,⁶⁹. Musab ben ez Zubeir and Aaisheh his Wife cccclxxxvi. Rehwan (Er), King Shah Bekht and his Vizier, i. 215..? ? ? ? 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..So she did this and fair fortune aided her and the Divine favour was vouchsafed unto her and she discovered her intent to her father, who forbade her therefrom, fearing her slaughter. However, she repeated her speech to him a second and a third time, but he consented not. Then he cited unto her a parable, that should deter her, and she cited him a parable in answer to his, and the talk was prolonged between them and the adducing of instances, till her father saw that he availed not to turn her from her purpose and she said to him, 'Needs must I marry the king, so haply I may be a sacrifice for the children of the Muslims; either I shall turn him from this his heresy or I shall die.' When the vizier despaired of dissuading her, he went up to the king and acquainted him with the case, saying, 'I have a daughter and she desireth to give herself to the king.' Quoth the king, 'How can thy soul consent unto this, seeing that thou knowest I lie but one night with a girl and when I arise on the morrow, I put her to death, and it is thou who slayest her, and thou hast done this again and again?' 'Know, O king,' answered the vizier, 'that I have set forth all this to her, yet consented she not unto aught, but needs must she have thy company and still chooseth to come to thee and present herself before thee, notwithstanding that I have cited to her the sayings of the sages; but she hath answered me to the contrary thereof with more than that which I said to her.' And the king said, 'Bring her to me this night and to-morrow morning come thou and take her and put her to death; and by Allah, an thou slay her not, I will slay thee and her also!'.? ? ? ? a. The First Voyage of Sindbad the Sailor. The folk took compassion on him and gave him to eat and drink and he abode with them awhile. Then he questioned them of the way that led to the kingdom of his uncle Belehwan, but told them not that he was his uncle. So they taught him the way and he ceased not to go barefoot, till he drew near his uncle's capital, and he naked and hungry, and indeed his body was wasted and his colour changed. He sat down at the gate of the city, and presently up came a company of King Belehwan's chief officers, who were out a-hunting and wished to water their horses. So they lighted down to rest and the youth accosted them, saying, 'I will ask you of somewhat, wherewith do ye acquaint me.' Quoth they, 'Ask what thou wilt.' And he said, 'Is King Belehwan well?' They laughed at him and answered, 'What a fool art thou, O youth! Thou art a stranger and a beggar, and what concern hast thou with the king's health?' Quoth he, 'Indeed, he is my uncle;' whereat they marvelled and said, 'It was one question (135) and now it is become two.' Then said they to him, 'O youth, it is as thou wert mad. Whence pretendest thou to kinship with the king? Indeed, we know not that he hath aught of kinsfolk, except a brother's son, who was prisoned with him, and he despatched him to wage war upon the infidels, so that they slew him.' 'I am he,' answered Melik Shah, 'and they slew me not, but there betided me this and that.' Vizier's Daughters, The Two Kings and the, iii. 145., 22. El Hejjaj and the three Young Mem ccccxixiv.? ? ? ? d. The Crow and the Serpent dccciii. Then she walked in the garden till she came to a pavilion, lofty of building and wide of continence, never saw mortal nor heard of a goodlier than it [So she entered] and found herself in a long corridor, which led to a bath goodlier than that whereof it hath been spoken, and the cisterns thereof were full of rose-water mingled with musk. Quoth Tuhfeh, 'Extolled be the perfection of God! Indeed, this (210) is none other than a mighty king.' Then she put off her clothes and washed her body and made her ablution, after the fullest fashion, (211) and prayed that which was due from her of prayer from the evening [of the previous day]. (212) When the sun rose upon the gate of the garden and she saw the wonders thereof, with that which was therein of all manner flowers and streams, and heard the voices of its birds, she marvelled at what she saw of the surpassing goodness of its ordinance and the beauty of its disposition and sat meditating the affair of Er Reshid and pondering what was come of him after her. Her tears ran down upon her cheek and the zephyr blew on her; so she slept and knew no more till she felt a breath on her cheek, whereupon she awoke in affright and found Queen Kemeriyeh kissing her face, and with her her sisters, who said to her, 'Arise, for the sun hath set.' When the king heard the vizier's speech, he deemed it goodly and it pleased him; so he bade him go away to his house, and there he abode his day long..? ? ? ? e. King Dadbin and his Viziers cccclv.? ? ? ? The billows of thy love o'erwhelm me passing sore; I sink and all in vain for succour I implore..40. The Khalif El Mamoun and the Strange Doctor cccvi. 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..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]..? ? ? ? aa. Selim and Selma dcccxxii.18. Ardeshir and Heyat en Nufous cclxiv. The king marvelled, he and his company, and praised God the Most High for that he had come thither; after which he turned to the eunuch and said to him, 'What is this youth thou hast with thee?' 'O king,' answered he, 'this is the

son of a nurse who belonged to us and we left him little. I saw him to-day and his mother said to me, 'Take him with thee.' So I brought him with me, that he might be a servant to the king, for that he is an adroit and quickwitted youth.' Then the king fared on, he and his company, and the eunuch and the youth with them, what while he questioned the former of Belehwan and his dealing with his subjects, and he answered, saying, 'As thy head liveth, O king, the folk with him are in sore straits and not one of them desireth to look on him, gentle or simple.' But if my wealth abound, of all I'm held in amity..? ? ? ? ? b. The Second Voyage of Sindbad the Sailor ccliii.? ? ? ? ? Wind of the East, if thou pass by the land where my loved ones dwell, I pray, The fullest of greetings bear to them from me, their lover, and say.? ? ? ? ? a. The First Voyage of Sindbad the Sailor cclii. There was once an Arab of [high] rank and [goodly] presence, a man of exalted generosity and magnanimity, and he had brethren, with whom he consorted and caroused, and they were wont to assemble by turns in each other's houses. When it came to his turn, he made ready in his house all manner goodly and pleasant meats and dainty drinks and exceeding lovely flowers and excellent fruits, and made provision of all kinds of instruments of music and store of rare apothegms and marvellous stories and goodly instances and histories and witty anecdotes and verses and what not else, for there was none among those with whom he was used to company but enjoyed this on every goodly wise, and in the entertainment he had provided was all whereof each had need. Then he sallied forth and went round about the city, in quest of his friends, so he might assemble them; but found none of them in his house..When her master heard this, his reason fled for joy and he went to his friend the draper and said to him, "Thou wast right in the matter of the damsel, for that she is enamoured of the young Damascene; so how shall I do?" Quoth the other, "Go to the bazaar and when thou seest him, salute him and say to him, 'Indeed, thy departure the other day, without accomplishing thine occasion, was grievous to me; so, if thou be still minded to buy the girl, I will abate thee an hundred dinars of that which thou badest for her, by way of hospitable entreatment of thee and making myself agreeable to thee; for that thou art a stranger in our land.' If he say to thee, 'I have no desire for her' and hold off from thee, know that he will not buy; in which case, let me know, so I may contrive thee another device; and if he say to thee other than this, conceal not from me aught..There was once, of old days and in bygone ages and times, a merchant of the merchants of Damascus, by name Aboulhusn, who had money and riches and slaves and slave-girls and lands and houses and baths; but he was not blessed with a child and indeed his years waxed great; wherefore he addressed himself to supplicate God the Most High in private and in public and in his inclining and his prostration and at the season of the call to prayer, beseeching Him to vouchsafe him, before his admittance [to His mercy], a son who should inherit his wealth and possessions; and God answered his prayer. So his wife conceived and the days of her pregnancy were accomplished and her months and her nights and the pangs of her travail came upon her and she gave birth to a male child, as he were a piece of the moon. He had not his match for beauty and he put to shame the sun and the resplendent moon; for he had a shining face and black eyes of Babylonian witchery (2) and aquiline nose and ruby lips; brief, he was perfect of attributes, the loveliest of the folk of his time, without doubt or gainsaying..Then said Selim to his sister, 'Know that I am resolved to slay yonder man, if he return this next night, and I will say to the folk, "He was a thief," and none shall know that which hath befallen. Moreover, I will address myself to the slaughter of whosoever knoweth that which is between yonder fellow and my mother.' But Selma said, 'I fear lest, if thou slay him in our dwelling-place and he savour not of robberhood, (69) suspicion will revert upon ourselves, and we cannot be assured but that he belongeth unto folk whose mischief is to be feared and their hostility dreaded, (70) and thus wilt thou have fled from privy shame to open shame and abiding public dishonour.' 'How then deemest thou we should do?' asked Selim and she said, 'Is there nothing for it but to slay him? Let us not hasten unto slaughter, for that the slaughter of a soul without just cause is a grave [matter].'.? ? ? ? ? Ye, of your strength, have burdened me, upon my weakness, With burdens not to be endured of mountain nor of plain..? ? ? ? ? a. The Christian Broker's Story cvii. A friend of mine once invited me to an entertainment; so I went with him, and when we came into his house and sat down on his couch, he said to me, "This is a blessed day and a day of gladness, and [blessed is] he who liveth to [see] the like of this day. I desire that thou practise with us and deny (124) us not, for that thou hast been used to hearken unto those who occupy themselves with this." (125) I fell in with this and their talk happened upon the like of this subject. (126) Presently, my friend, who had invited me, arose from among them and said to them, "Hearken to me and I will tell you of an adventure that happened to me. There was a certain man who used to visit me in my shop, and I knew him not nor he me, nor ever in his life had he seen me; but he was wont, whenever he had need of a dirhem or two, by way of loan, to come to me and ask me, without acquaintance or intermediary between me and him, [and I would give him what he sought]. I told none of him, and matters abode thus between us a long while, till he fell to borrowing ten at twenty dirhems [at a time], more or less..When she heard their words, in the presence of the folk, she said, 'Praise be to God, the King who availeth unto all things, and blessing upon His prophets and apostles!' Then quoth she [to the assembly], 'Bear witness, O ye who are present, to these men's speech, and know that I am that woman whom they confess that they wronged.' And she turned to her husband's brother and said to him, 'I am thy brother's wife and God (extolled be His perfection and exalted be He I) delivered me from that whereinto thou castedst me of false accusation and suspect and from the frowardness whereof thou hast spoken, and [now] hath He shown forth my innocence, of His bounty and generosity. Go, for thou art absolved of the wrong thou didst me.' Then she prayed for him and he was made whole of his sickness..? ? ? ? ? My virtues 'mongst men are extolled and my glory and station rank high..Then he commanded one of the slave-girls to take the lute and strike it at Aboulhusn's head, whilst the rest smote upon their instruments. [So they played and sang,] till Aboulhusn awoke at the last of the night and heard the noise of lutes and tabrets and the sound of the pipes and the singing of the slave-girls, whereupon he opened his eyes and finding himself in the palace, with the slave-girls and eunuchs about him, exclaimed,

"There is no power and no virtue but in God the Most High, the Supreme! Verily, I am fearful of the hospital and of that which I suffered therein aforetime, and I doubt not but the Devil is come to me again, as before. O my God, put thou Satan to shame!" Then he shut his eyes and laid his head in his sleeve and fell to laughing softly and raising his head [bytimes], but [still] found the apartment lighted and the girls singing. When the boy saw what the treasure-seeker had done with him he committed his affair to God (extolled be His perfection and exalted be He!) and abode perplexed concerning his case and said, 'How bitter is this death!' For that indeed the world was darkened on him and the pit was blinded to him. So he fell a-weeping and saying, 'I was delivered from the lion and the thieves and now is my death [appointed to be] in this pit, where I shall die lingeringly.' And he abode confounded and looked for nothing but death. As he pondered [his affair], behold, he heard a sound of water running with a mighty noise; so he arose and walked in the pit, following after the sound, till he came to a corner and heard the mighty running of water. So he laid his ear to the sound of the current and hearing it a great strength, said in himself, 'This is the running of a mighty water and needs must I die in this place, be it to-day or to-morrow; so I will cast myself into the water and not die a lingering death in this pit.' k. The Serpent-Charmer and his Wife dccccvii. The folk marvelled at this story and as for the prefect and El Melik ez Zahir, they said, 'Wrought ever any the like of this device?' And they marvelled with the utterest of wonderment Then arose a third officer and said, 'Hear what betided me, for it is yet stranger and more extraordinary. Story of Abou Sabir. e. The Niggard and the Loaves of Bread dlxxx. An thou'dst vouchsafe to favour me, 'twould lighten my despair, Though but in dreams thine image 'twere that visited my bed..95. Abdurrehman the Moor's Story of the Roc ccciv. EL MAMOUN AND ZUBEIDEH (163).57. Abou Nuwas with the Three Boys and the Khalif Haroun er Reshid dclv.17. The Merchant of Oman cccliv. Then said she to the villager's son, 'Know that I am the woman whom thy father delivered from harm and stress and whom there betided from thee of false accusation and frowardness that which thou hast named.' And she craved pardon for him and he was made whole of his sickness. [Then said she to the thief, 'I am she against whom thou liedst, avouching that I was thy mistress, who had been stoned on thine account, and that I was of accord with thee concerning the robbing of the villager's house and had opened the doors to thee.' And she prayed for him and he was made whole of his sickness.] Then said she to [the townsman], him of the tribute, 'I am she who gave thee the [thousand] dirhems and thou didst with me what thou didst.' And she craved pardon for him and prayed for him and he was made whole; whereupon the folk marvelled at her oppressors, who had been afflicted alike, so God (extolled be His perfection and exalted be He!) might show forth her innocence before witnesses. a. Story of the Chief of the New Cairo Police cccxliii. 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.' She laughed and cried out to the women of the house, saying, "Ho, Fatimeh! Ho, Khedijeh! Ho, Herifeh! Ho, Senineh!" Whereupon all those who were in the place of women and neighbours flocked to me and fell a-laughing at me and saying, "O blockhead, what ailed thee to meddle with gallantry?" Then one of them came and looked in my face and laughed, and another said, "By Allah, thou mightest have known that she lied, from the time she said she loved thee and was enamoured of thee? What is there in thee to love?" And a third said, "This is an old man without understanding." And they vied with each other in making mock of me, what while I suffered sore chagrin. Indeed, your long estrangement hath caused my bowels yearn. Would God I were a servant in waiting at your door! x. The Sandal-wood Merchant and the Sharpers dciii. o. The Man who was lavish of his House and his Victual to one whom he knew not dcccciv. Benou Tai, En Numan and the Arab of the, i. 203. Now Ilan Shah had three viziers, in whose hands the affairs [of the kingdom] were [aforetime] and they had been used to leave not the king night nor day; but they became shut out from him by reason of Abou Temam and the king was occupied with him to their exclusion. So they took counsel together upon the matter and said, 'What counsel ye we should do, seeing that the king is occupied from us with yonder man, and indeed he honoureth him more than us? But now come, let us cast about for a device, whereby we may remove him from the king.' So each of them spoke forth that which was in his mind, and one of them said, 'The king of the Turks hath a daughter, whose like there is not in the world, and whatsoever messenger goeth to demand her in marriage, her father slayeth him. Now our king hath no knowledge of this; so, come, let us foregather with him and bring up the talk of her. When his heart is taken with her, we will counsel him to despatch Abou Temam to seek her hand in marriage; whereupon her father will slay him and we shall be quit of him, for we have had enough of his affair.' Ninth Officer's Story, The, ii. 167. c. The Fuller and his Son. dcccclxxx.67. The Khalif El Hakim and the Merchant dcliii. The old man carried Tuhfeh up [to the dais and seated her] on a chair of gold beside the throne, whilst she was amazed at that which she saw in that place and magnified her Lord (extolled be His perfection and exalted be He!) and hallowed Him. Then the kings of the Jinn came up to the throne and seated themselves thereon; and they were in the semblance of mortals, excepting two of them, who were in the semblance of the Jinn, with eyes slit endlong and jutting horns and projecting tusks. After this there came up a young lady, fair of favour and pleasant of parts; the light of her face outshone that of the flambeaux, and about her were other three women, than whom there were no fairer on the face of the earth. They saluted Tuhfeh and she rose to them and

kissed the earth before them; whereupon they embraced her and sat down on the chairs aforesaid..Now he feared [to return to the pot then and there], lest the idiot should follow him to the place and find nothing and so his plan be marred. So he said to him, 'O Ajlan, (265) I would have thee come to my lodging and eat bread with me.' So the idiot went with him to his lodging and he seated him there and going to the market, sold somewhat of his clothes and pawned somewhat from his house and bought dainty food. Then he betook himself to the ruin and replacing the money in the pot, buried it again; after which he returned to his lodging and gave the idiot to eat and drink, and they went out together. The sharper went away and hid himself, lest the idiot should see him, whilst the latter repaired to his hiding- place and took the pot.Awhile after this a friend of mine invited me to his house and when I came to him, we ate and drank and talked. Then said he to me, 'O my friend, hath there befallen thee in thy life aught of calamity?' 'Nay,' answered I; 'but tell me [first], hath there befallen thee aught?' ['Yes,'] answered he. 'Know that one day I espied a fair woman; so I followed her and invited her [to come home with me]. Quoth she, "I will not enter any one's house; but come thou to my house, if thou wilt, and be it on such a day." Accordingly, on the appointed day, her messenger came to me, purposing to carry me to her; so I arose and went with him, till we came to a handsome house and a great door. He opened the door and I entered, whereupon he locked the door [behind me] and would have gone in, but I feared with an exceeding fear and foregoing him to the second door, whereby he would have had me enter, locked it and cried out at him, saying, "By Allah, an thou open not to me, I will kill thee; for I am none of those whom thou canst cozen!" Quoth he, "What deemest thou of cozenage?" And I said, "Verily, I am affrighted at the loneliness of the house and the lack of any at the door thereof; for I see none appear." "O my lord," answered he, "this is a privy door." "Privy or public," answered I, "open to me." Then he left beating him and when the thief came to himself, the woman said to her husband, 'O man, this house is on hire and we owe its owners much money, and we have nought; so how wilt thou do?' And she went on to bespeak him thus. Quoth the thief, 'And what is the amount of the rent?' 'It will be fourscore dirhems,' answered the husband; and the thief said, 'I will pay this for thee and do thou let me go my way.' Then said the wife, 'O man, how much do we owe the baker and the greengrocer?' Quoth the thief, 'What is the sum of this?' And the husband said, 'Sixscore dirhems.' 'That makes two hundred dirhems,' rejoined the other; 'let me go my way and I will pay them.' But the wife said, 'O my dear one, and the girl groweth up and needs must we marry her and equip her and [do] what else is needful' So the thief said to the husband, 'How much dost thou want?' And he answered, 'A hundred dirhems, in the way of moderation.' (250) Quoth the thief, 'That makes three hundred dirhems.' And the woman said, 'O my dear one, when the girl is married, thou wilt need money for winter expenses, charcoal and firewood and other necessaries.' 'What wouldst thou have?' asked the thief; and she said, 'A hundred dirhems.' 'Be it four hundred dirhems,' rejoined he; and she said, 'O my dear one and solace of mine eyes, needs must my husband have capital in hand, wherewith he may buy merchandise and open him a shop.' 'How much will that be?' asked he, and she said, 'A hundred dirhems.' Quoth the thief, '[That makes five hundred dirhems; I will pay it;] but may I be divorced from my wife if all my possessions amount to more than this, and that the savings of twenty years! Let me go my way, so I may deliver them to thee.' 'O fool,' answered she, 'how shall I let thee go thy way? Give me a right token.' [So he gave her a token for his wife] and she cried out to her young daughter and said to her, 'Keep this door.'.NOUREDDIN ALI OF DAMASCUS AND THE DAMSEL SITT EL MILAH. (1).? ? ? ? a. Story of Tuhfet el Culoub and Haroun er Reshid dccccxlii.? ? ? ? Get thee to patience fair, if thou remember thee of that Whose issues (quoth the Merciful) are ever benedight. (89).So saying, he fell upon her and beat her with a staff of almond-wood, till she cried out, "[Help], O Muslims!" and he redoubled the beating upon her, till the folk heard her cries and coming to her, [found] Aboulhusn beating her and saying to her, "O old woman of ill-omen, am I not the Commander of the Faithful? Thou hast enchanted me!" When the folk heard his words, they said, "This man raveth," and doubted not of his madness. So they came in upon him and seizing him, pinioned him and carried him to the hospital. Quoth the superintendant, "What aileth this youth?" And they said, "This is a madman." "By Allah," cried Aboulhusn, "they lie against me! I am no madman, but the Commander of the Faithful." And the superintendant answered him, saying, "None lieth but thou, O unluckiest of madmen!".? ? ? ? In my tears I have a witness; when I call thee to my mind, Down my cheeks they run like torrents, and I cannot stay their flight..Presently he came to the land of the Turks, (228) and he naked and hungry and having with him nought but somewhat of jewels, bound about his fore-arm. So he went to the bazaar of the goldsmiths and calling one of the brokers, gave him the jewels. The broker looked and seeing two great rubies, said to him, 'Follow me.' So he followed him, till he brought him to a goldsmith, to whom he gave the jewels, saying, 'Buy these.' Quoth he, 'Whence hadst thou these?' And the broker replied, 'This youth is the owner of them.' Then said the goldsmith to the prince, 'Whence hadst thou these rubies?' And he told him all that had befallen him and that he was a king's son. The goldsmith marvelled at his story and bought of him the rubies for a thousand dinars..4. The Three Apples Ixviii.? ? ? ? e. Story of the Portress Ixvii.Twere better and meeter thy presence to leave, For, if the eye see not, the heart doth not grieve.'.King Bihkerd, Story of, i. 121..Things, The King who knew the Quintessence of, i. 239.? ? ? ? This is my saying; apprehend its purport, then, and know I may in no wise yield consent to that thou dost opine.."Out on thee!" exclaimed the king. "How great is thy craft and thy talk! Tell me, what was their story." And the youth said, "O king,.? ? ? ? I'll lay Upon their threshold's dust my cheeks and to my soul,.? ? ? ? My place is the place of the fillet and pearls And the fair are most featly with jasmine bedight,.In my soul the fire of yearning and affliction rageth aye, iii. 65..Rich Man and his Wasteful Son, The, i. 252..Mariyeh folded the letter and gave it to Shefikeh, bidding her carry it to El Abbas. So she took it and going with it to his door, would have entered; but the chamberlains and serving-men forbade her, till they had gotten her leave from the prince. When she went in to him, she found him sitting in the midst of the five damsels aforesaid, whom his father had brought him. So she gave him the

letter and he took it and read it. Then he bade one of the damsels, whose name was Khefifeh and who came from the land of China, tune her lute and sing upon the subject of separation. So she came forward and tuning the lute, played thereon in four-and-twenty modes; after which she returned to the first mode and sang the following verses: "Still do I yearn, whilst passion's fire flames in my liver aye; For parting's shafts have smitten me and done my strength away..Then said the king, "Hast thou a need we may accomplish unto thee? For indeed we are exceeding beholden to thee for that which thou didst in the matter of Hudheifeh and his folk." And he let cast over him a mantle of Egyptian satin, worth an hundred dinars. Moreover, he bade his treasurer give him a thousand dinars and said to him, "O youth, take this in part of that which thou deserves! of us; and if thou prolong thy sojourn with us, we will give thee slaves and servants." El Abbas kissed the earth and said, "O king, may grant thee abiding prosperity, I deserve not all this." Then he put his hand to his poke and pulling out two caskets of gold, in each of which were rubies, whose value none could tell, gave them to the king, saying, "O king, God cause thy prosperity to endure, I conjure thee by that which God hath vouchsafed thee, heal my heart by accepting these two caskets, even as I have accepted thy present." So the king accepted the two caskets and El Abbas took his leave and went away to the bazaar..Here they halted and took up their lodging with the old man, who questioned the husband of his case and that of his brother and the reason of their journey, and he said, 'I purpose to go with my brother, this sick man, to the holy woman, her whose prayers are answered, so she may pray for him and God may make him whole by the blessing of her prayers.' Quoth the villager, 'By Allah, my son is in a parlous plight for sickness and we have heard that the holy woman prayeth for the sick and they are made whole. Indeed, the folk counsel me to carry him to her, and behold, I will go in company with you. And they said, 'It is well.' So they passed the night in that intent and on the morrow they set out for the dwelling of the holy woman, this one carrying his son and that his brother..Quoth En Numan, "What prompted thee to keep faith, the case being as thou sayest?" "O king," answered the Arab, "it was my religion." And En Numan said, "What is thy religion?" "The Christian," replied the other. Quoth the king, "Expound it unto me." [So the Tai expounded it to him] and En Numan became a Christian. (174).? ? ? ? ? ef. Story of the Barber's Sixth Brother xxxiii.? ? ? ? ? r. The Man who saw the Night of Power dxcvi.King and his Chamberlain's Wife, The, ii. 53..? ? ? ? ? Whenas my sisters dear forsake me, grieved that they Must leave their native place and far away must hie,.? ? ? ? ? Full many a man incited me to infidelity, But I refused, for all the talk wherewith they set on me..So they dragged him away, what while he wept and spoke the words which whoso saith shall nowise be confounded, to wit, "There is no power and no virtue save in God the Most High, the Sublime!" When they came to the Tigris, one of them drew the sword upon him and El Muradi said to the swordbearer, "Smite off his head." But one of them, Ahmed by name, said, "O folk, deal gently with this poor wretch and slay him not unjustly and wickedly, for I stand in fear of God the Most High, lest He burn me with his fire." Quoth El Muradi, "A truce to this talk!" And Ahmed said, "If ye do with him aught, I will acquaint the Commander of the Faithful." "How, then, shall we do with him?" asked they; and he answered, "Let us deposit him in prison and I will be answerable to you for his provision; so shall we be quit of his blood, for indeed he is wrongfully used." So they took him up and casting him into the Prison of Blood, (13)went away..?STORY OF DAVID AND SOLOMON..One day, as I was thus feigning sleep, I felt a hand in my lap, and in it a magnificent purse. So I seized the hand and behold, it was that of a fair woman. Quoth I to her, "O my lady, who art thou?" And she said, "Rise [and come away] from here, that I may make myself known to thee." So I arose and following her, fared on, without tarrying, till she stopped at the door of a lofty house, whereupon quoth I to her, "O my lady, who art thou? Indeed, thou hast done me kindness, and what is the reason of this?" "By Allah," answered she, "O Captain Mum, I am a woman on whom desire and longing are sore for the love of the daughter of the Cadi Amin el Hukm. Now there was between us what was and the love of her fell upon my heart and I agreed with her upon meeting, according to possibility and convenience. But her father Amin el Hukm took her and went away, and my heart cleaveth to her and love-longing and distraction are sore upon me on her account."? ? ? ? ? Whenas the folk assemble for birling at the wine, Whether in morning's splendour or when night's shades descend..Then he bade fetch the youth and when he was present before him, he prostrated himself to him and prayed for him; whereupon quoth the king to him, "Out on thee! How long shall the folk upbraid me on thine account and blame me for delaying thy slaughter? Even the people of my city blame me because of thee, so that I am grown a talking-stock among them, and indeed they come in to me and upbraid me [and urge me] to put thee to death. How long shall I delay this? Indeed, this very day I mean to shed thy blood and rid the folk of thy prate."? ? ? ? ? a. The Cat and the Mouse dccoc.When Zuheir heard his words, he bade smite off his head; but his Vizier said to him, "Slay him not, till his friend be present." So he commanded the two slaves to fetch his friend; whereupon they repaired to El Abbas and called to him, saying, "O youth, answer the summons of King Zuheir." "What would the king with me?" asked he, and they answered, "We know not." Quoth he, "Who gave the king news of me?" "We went to draw water," answered they, "and found a man by the water. So we questioned him of his case, but he would not acquaint us therewith; wherefore we carried him perforce to King Zuheir, who questioned him of his case and he told him that he was going to Akil. Now Akil is the king's enemy and he purposeth to betake himself to his camp and make prize of his offspring and cut off his traces." "And what," asked El Abbas, "hath Akil done with King Zuheir?" And they replied, "He engaged for himself that he would bring the king every year a thousand dinars and a thousand she-camels, besides a thousand head of thoroughbred horses and two hundred black slaves and fifty slave-girls; but it hath reached the king that Akil purposeth to give nought of this; wherefore he is minded to go to him. So hasten thou with us, ere the king be wroth with thee and with us." "There was once a merchant named Abou Temam, and he was a man of understanding and good breeding, quick-witted and truthful in all his affairs, and he had wealth galore. Now there was in his land an unjust king and a jealous, and Abou Temam feared for his wealth from this king

and said, 'I will remove hence to another place where I shall not be in fear.' So he made for the city of Ilan Shah and built himself a palace therein and transporting his wealth thither, took up his abode there. Presently, the news of him reached King Ilan Shah; so he sent to bid him to his presence and said to him, 'We know of thy coming to us and thine entry under our allegiance, and indeed we have heard of thine excellence and wit and generosity; so welcome to thee and fair welcome! The land is thy land and at thy commandment, and whatsoever occasion thou hast unto us, it is [already] accomplished unto thee; and it behoveth that thou be near our person and of our assembly.' Abou Temam prostrated himself to the king and said to him, 'O king, I will serve thee with my wealth and my life, but do thou excuse me from nearness unto thee, for that, [if I took service about thy person], I should not be safe from enemies and enviers.' Then he addressed himself to serve the king with presents and largesses, and the king saw him to be intelligent, well-bred and of good counsel; so he committed to him the ordinance of his affairs and in his hand was the power to bind and loose..How long, O Fate, wilt thou oppress and baffle me? ii. 69..? ? ? ? ? The dwellings, indeed, one and all, I adorned, Bewildered and dazed with delight at your view;.40. Jaafer ben Yehya and Abdulmelik ben Salih dlxv

[The System of the World Translated from the French and Elucidated with Explanatory Notes Volume 1](#)

[The Atlantic Ferry Its Ships Men and Working 3D Ed REV and Enl](#)

[The Four Horsemen of the Apocalypse \[Los Cuatro Jinetes del Apocalipsis\] from the Spanish of Vincente Blasco Ibanez Authorized Translation by Charlotte Brewster Jordan](#)

[The Beothucks or Red Indians the Aboriginal Inhabitants of Newfoundland](#)

[A History of Paisley 600-1908](#)

[The History Ancient and Modern of the Sheriffdoms of Fife and Kinross with the Description of Both and of the Firths of Forth and Tay and the Islands in Them with an Account of the Natural Products of the Land and Waters](#)

[A Geographical Memoir of the Persian Empire Accompanied by a Map](#)

[The Institutes of Gaius and Rules of Ulpian](#)

[The English Convict A Statistical Study](#)

[The Mission and Expansion of Christianity in the First Three Centuries Volume 1](#)

[The Technology of Sugar](#)

[A Sister of Marie Antoinette The Life-Story of Maria Carolina Queen of Naples](#)

[The Memoirs of Edmund Ludlow Lieutenant-General of the Horse in the Army of the Commonwealth of England 1625-1672 Volume 1](#)

[The Roman History of Ammianus Marcellinus During the Reign of the Emperors Constantius Julian Jovianus Valentinian and Valens Tr by CD Yonge](#)

[The Genuine Works of Hippocrates Volume 1](#)

[The Samaritan Liturgy the Common Prayers Volume 2](#)

[The Work of St Optatus Bishop of Milevis Against the Donatists with Appendix](#)

[The Lowly Life and Bitter Passion of Our Lord Jesus Christ and His Blessed Mother Volume 3](#)

[A Treatise on Differential Equations Volume 5](#)

[The House of Lyme from Its Foundation to the End of the Eighteenth Century](#)

[A History of Eton College \(1440-1910\)](#)

[Chinese Immigration](#)

[The Life and Works of Vittorio Carpaccio](#)

[Old Family Letters Contains Letters of John Adams All But the First Two Addressed to Dr Benjamin Rush One Letter from Samuel Adams One from John Quincy Adams and Several from Thomas Jefferson Addressed to Dr Rush Letter of Credence to the King a](#)

[Documents and Letters Intended to Illustrate the Revolutionary Incidents of Queens County With Connecting Narratives Explanatory Notes and Additions](#)

[Journal of the Institution of Electrical Engineers 1900-1901 Vol 30 Including Original Communications on Telegraphy and Electrical Science](#)

[An Inquiry Into the Principles of the Distribution of Wealth Most Conducive to Human Happiness](#)

[The Railways of Great Britain and Ireland Practically Described and Illustrated](#)

[The Leuchtenberg Gallery a Collection of Pictures Forming the Celebrated Gallery of His Imperial Highness the Duke of Leuchtenberg at Munich](#)

[Leechdoms Wortcunning and Starcraft of Early England Preface Herbarium of Apuleius Continued from Dioskorides Etc Medicina de Quadrupedibus of Sextus Placitus](#)

[Algeria The Topography and History Political Social and Natural of French Africa](#)

[An Analytical Dictionary of the English Language in Which the Words Are Explained in the Order of Their Natural Affinity Independent of Alphabetical Arrangement](#)

[An Appeal from the Judgments of Great Britain Respecting the United States of America Part First Containing an Historical Outline of Their Merits and Wrongs as Colonies and Strictures Upon the Calumnies of the British Writers](#)

[The Lollard Bible and Other Medieval Biblical Versions](#)

[A History of the Christian Councils from the Original Documents to the Close of the Council of Nicaea AD 325](#)

[The General Rules and Orders of the Courts of Law and Equity of the Province of Ontario Passed Prior to the Judicature ACT 1881 and Now Remaining in Force With Notes](#)

[The Mimes and Fragments](#)

[History of the Town of Hollis New Hampshire from Its First Settlement to the Year 1879 With Many Biographical Sketches of Its Early Settlers Their Descendants and Other Residents Illustrated with Maps and Engravings](#)

[Speeches and Writings of Sarojini Naidu](#)

[The Rod and the Gun Being Two Treatises on Angling and Shooting](#)

[Substance and Function and Einsteins Theory of Relativity](#)

[The Englishwoman in America](#)

[The Future of War in Its Technical Economic and Political Relations Is War Now Impossible?](#)

[Life and Death of John of Barneveld Advocate of Holland With a View of the Primary Causes and Movements of the Thirty Years War Volume 2](#)

[Histoire de France Depuis Les Origines Jusqua La Revolution Ptie I Les Premiers Valois Et La Guerre de Cent ANS \(1328-1422\) Par A Coville](#)

[The Hawaiian Archipelago Six Months Among the Palm Groves Coral Reefs and Volcanoes of the Sandwich Islands](#)

[Memorie of the Somervilles Being a History of the Baronial House of Somerville Volume 2](#)

[Byzantine Constantinople The Walls of the City and Adjoining Historical Sites](#)

[Lucretius on the Nature of Things A Philosophical Poem in Six Books](#)

[Alienist and Neurologist A Quarterly Journal of Scientific Clinical and Forensic Psychiatry and Neurology Volume 30](#)

[Protocols of Proceedings of the International Marine Conference](#)

[A Dictionary of the Economic Products of India PT 1 Pachyrhizus to Rye PT 2 Sabadilla to Silica PT 3 Silk to Tea PT 4 Tectona to Zygophillum](#)

[Life of Geoffrey Chaucer the Early English Poet Including Memoirs of His Near Friend and Kinsman John of Gaunt Duke of Lancaster With Sketches of the Manners Opinions Arts and Literature of England in the Fourteenth Century](#)

[Carbureters Electric Ignition Devices Automobile and Marine Engine Auxilaries Power-Gas Producers Management of Automobile Engines](#)

[Management of Marine Gas Engines Troubles and Remedies Power Determinations](#)

[Moral and Intellectual Diversity of Races](#)

[The Tribes and Castes of Bengal Anthropometric Data Volume 2](#)

[Van Deursen Family Volume 1](#)

[The ABC and Xyz of Bee Culture A Cyclopedia of Everything Pertaining to the Care of the Honey-Bee Bees Hives Honey Implements Honey-Plants Etc](#)

[Life and Letters of Brooke Foss Westcott DD DCL Sometime Bishop of Durham Volume 2](#)

[History of Vermont Natural Civil and Statistical in Three Parts with a New Map of the State and 200 Engravings](#)

[The Feud of Oakfield Creek A Novel of California Life](#)

[Handbuch Der Astronomischen Instrumentenkunde Hilfsapparate II Uhren III Einzelne Theile Der Instrumente](#)

[Life of Napoleon Volume 2](#)

[A Search for the Apex of America High Mountain Climbing in Peru and Bolivia Including the Conquest of Huascaran with Some Observations on the Country and People Below](#)

[The Complete Manual for Young Sportsmen With Directions for Handling the Gun the Rifle and the Rod The Art of Shooting on the Wing The Breaking Management and Hunting of the Dog The Varieties and Habits of Game River Lake and Sea Fishing Etc](#)

[Proceedings of the Society for Psychical Research Volume 22](#)

[The Theory of Sound Volume 1](#)

[Early Adventures in Persia Susiana and Babylonia Including a Residence Among the Bakhtiyari and Other Wild Tribes Before the Discovery of Nineveh Volume 2](#)

[Alumni Cantabrigienses A Biographical List of All Known Students Graduates and Holders of Office at the University of Cambridge Volume PT 1 Vol 1](#)

[History of Washington County From Its First Settlement to the Present Time First Under Virginia as Yohogania Ohio or Augusta County Until 1781 And Subsequently Under Pennsylvania](#)

[Modern Art](#)

[A History of Architecture in All Countries Volume 2](#)
[The History of the Waldenses Connected with a Sketch of the Christian Church from the Birth of Christ to the Eighteenth Century Volume 1](#)
[The Life of Nelson The Embodiment of the Sea Power of Great Britain](#)
[A Digest of the Early Connecticut Probate Records Hartford District 1635-1700](#)
[The History of the Sufferings of the Church of Scotland from the Restoration to the Revolution Volume 1](#)
[Clinical Diagnosis A Manual of Laboratory Methods](#)
[The Plays of Philip Massinger The Bandman the Renegado the Parliament of Love the Roman Actor the Great Duke of Florence](#)
[History of Delaware County Iowa and Its People Volume 2](#)
[History of Royalton Vermont With Family Genealogies 1769-1911 Part 1](#)
[Ingersolls Century History Santa Monica Bay Cities Prefaced with a Brief History of the State of California a Condensed History of Los Angeles County 1542 to 1908 Supplemented with an Encyclopedia of Local Biography and Embellished with Views](#)
[Outline of Roman History from Romulus to Justinian \(Including Translations of the Twelve Tables the Institutes of Gaius and the Institutes of Justinian\) with Special Reference to the Growth Development and Decay of Roman Jurisprudence](#)
[Assam District Gazetteers Volume 2](#)
[The Sikh Religion Its Gurus Sacred Writings and Authors Volume 6](#)
[School Physics a New Text-Book for High Schools and Academies](#)
[Travels in Luristan and Arabistan Volume 2](#)
[A Treatise on the Law and Practice of Injunctions](#)
[Rosa Anglica Sev Rosa Medicinae Johannis Anglici An Early Modern Irish Translation of a Section of the Mediaeval Medical Text-Book of John of Gaddesden \(](#)
[The Operations of War Explained and Illustrated](#)
[History of the Life and Times of James Madison Volume 1](#)
[The History and Antiquities of Bicester a Market Town in Oxfordshire Comp from Original Records and Containing Translations of the Principal Papers Charters C in the Kennetts Parochial Antiquities to Which Is Added an Inquiry Into the History](#)
[Richard M Leonard Mountaineer Lawyer Environmentalist Oral History Transcript 1972-197 Volume 02](#)
[Preadamites Or a Demonstration of the Existence of Men Before Adam Together with a Study of Their Condition Antiquity Racial Affinities and Progressive Dispersion Over the Earth](#)
[Schwarze Sonne](#)
[Novels and Tales Sybil](#)
[Euclids Elements of Geometry](#)
[Civil Code of the State of Louisiana Preceded by the Treaty of Cession with France the Constitution of the United States of America and of the State](#)
[Pius II \(Aeneas Silvius Piccolomini\) the Humanist Pope](#)
[The Prince of the House of David Or Three Years in the Holy City Being a Series of the Letters of Adina a Jewess of Alexandria Supposed to Be Sojourning in Jerusalem in the Days of Herod Addressed to Her Father a Wealthy Jew in Egypt and Relating](#)
[A Handbook for Travellers in Spain Estremadura Leon Gallicia the Asturias the Castiles \(Old and New\) the Basque Provinces Arragon and Navarre](#)
