

PHILOSOPHICAL WORKS RENDERED INTO ENGLISH VOLUME 1

????? All intercessions come and all alike do ill succeed, Save Tuhfeh's, daughter of Merjan, for that, in very deed, 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.????? In her revolving scheme, to bitter sweetness still Succeeds and things become straight, after crookedness..The Second Night of the Month.Temam (Abou), Story of Ilan Shah and, i. 126.????? And unto Irak fared, my way to thee to make, And crossed the stony wastes i' the darkness of the night..When she had made an end of her song, Sherareh was moved to exceeding delight and drinking off her cup, said to her, 'Well done, O gift of hearts!' Then she ordered her an hundred dresses of brocade and an hundred thousand dinars and passed the cup to Queen Wekhimeh. Now she had in her hand somewhat of blood-red anemone; so she took the cup from her sister and turning to Tuhfeh, said to her, 'O Tuhfeh, sing to me on this.' Quoth she, 'I hear and obey,' and improvised the following verses:????? a. The Physician Douban xi. Thereupon the king went in to his mother and questioned her of his father, and she told him that me king her husband was weak; (211) 'wherefore,' quoth she, 'I feared for the kingdom, lest it pass away, after his death; so I took to my bed a young man, a baker, and conceived by him [and bore a son]; and the kingship came into the hand of my son, to wit, thyself.' So the king returned to the old man and said to him, 'I am indeed the son of a baker; so do thou expound to me the means whereby thou knewest me for this.' Quoth the other, 'I knew that, hadst thou been a king's son, thou wouldst have given largesse of things of price, such as rubies [and the like]; and wert thou the son of a Cadi, thou hadst given largesse of a dirhem or two dirhems, and wert thou the son of a merchant, thou hadst given wealth galore. But I saw that thou guerdonest me not but with cakes of bread [and other victual], wherefore I knew that thou wast the son of a baker.' Quoth the king, 'Thou hast hit the mark.' And he gave him wealth galore and advanced him to high estate."????? Let destiny with loosened rein its course appointed fare And lie thou down to sleep by night, with heart devoid of care;.Barmecides, Er Reshid and the, i. 189.."There was once a man, a merchant, who had a wife and abundant wealth. He set out one day on a journey with merchandise, leaving his wife big with child, and said to her, 'If it be the will of God the Most High, I will return before the birth of the child.' Then he took leave of her and setting out, journeyed from country to country till he came to the court of one of the kings and foregathered with him. Now this king was in need of one who should order his affairs and those of his kingdom and seeing the merchant well-bred and intelligent, he charged him abide with him and entreated him with honour and munificence. After awhile, he sought of the king leave to go to his own house, but the latter would not consent to this; whereupon he said to him, 'O king, suffer me go and see my children and come again.' So he gave him leave for this and took surety of him for his return. Moreover, he gave him a purse, wherein were a thousand gold dinars, and the merchant embarked in a ship and set sail, intending for his own country..So he did this, and when it was night, he covered the pit with a light covering, so that, whenas the vizier stepped upon it, it would give way with him. Then he sent to him and summoned him to the presence in the king's name, and the messenger bade him enter by the privy door. So he entered in thereat, alone, and when he stepped upon the covering of the pit, it gave way with him and he fell to the bottom; whereupon the king's brother fell to pelting him with stones. When the vizier saw what had betided him, he gave himself up for lost; so he stirred not and lay still. The prince, seeing him make no motion, [deemed him dead]; so he took him forth and wrapping him up in his clothes, cast him into the billows of the sea in the middle of the night. When the vizier felt the water, he awoke from the swoon and swam awhile, till a ship passed by him, whereupon he cried out to the sailors and they took him up..????? In every halting-place like Joseph (17) she appears And he in every stead with Jacob's grief (18) is pined..????? x. The King and his Chamberlain's Wife dccccxvii.38. Yehya ben Khalid and Mensour ccv.????? a. Story of the Chief of the New Cairo Police cccxliii. Sharpers who cheated each his Fellow, The Two, ii. 28..Then the eunuchs went forth, that they might perfume the bath [for the use of the brides]; so they essenced it with rose-water and willow-flower-water and bladders of musk and fumigated it with Cakili (191) aloes-wood and ambergris. Then Shehrzad entered, she and her sister Dinarzad, and they cleansed their heads and clipped their hair. When they came forth of the bath, they donned raiment and ornaments, [such as were] prepared for the kings of the Chosroes; and among Shehrzad's apparel was a dress charactered with red gold and wroughten with semblants of birds and beasts. Moreover, they both encircled their necks with necklaces of jewels of price, in the like whereof Iskender (192) rejoiced not, for therein were great jewels such as amazed the wit and the eye, and the thought was bewildered at their charms, for indeed, each of them was brighter than the sun and the moon. Before them they kindled lighted flambeaux in torch-holders of gold, but their faces outshone the flambeaux, for that they had eyes sharper than drawn swords and the lashes of their eyelids ensorcelled all hearts. Their cheeks were rosy and their necks and shapes

swayed gracefully and their eyes wantoned. And the slave-girls came to meet them with instruments of music..157. Mesrou and Zein el Mewasif dcccxliv. When the king had made an end of his story, he bade the bystanders spit in the Magian's face and curse him; and they did this. Then he bade cut out his tongue and on the morrow he bade cut off his ears and nose and pluck out his eyes. On the third day he bade cut off his hands and on the fourth his feet; and they ceased not to lop him limb from limb, and each member they cast into the fire, after its cutting-off, before his face, till his soul departed, after he had endured torments of all kinds and fashions. The king bade crucify his trunk on the city-wall three days' space; after which he let burn it and reduce its ashes to powder and scatter them abroad in the air..? ? ? ? a. The First Voyage of Sindbad the Sailor cclii. 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 Shuhba, 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!"? ? ? ? How many a mirth-exciting joy amid The raiment of ill chances lies in wait!. Sharpers, The Money-Changer and the Ass, The, ii. 41..So he left her and slept his night and on the morrow he repaired to the shop of his friend the druggist and saluted him. The other welcomed him and questioned him of his case; whereupon he told him how he had fared, till he came to the mention of the woman's husband, when he said, 'Then came the cuckold her husband and she clapped me into the chest and shut the lid on me, whilst her addelepatad pimp of a husband went round about the house, top and bottom; and when he had gone his way, we returned to what we were about.' With this, the druggist was certified that the house was his house and the wife his wife, and he said, 'And what wilt thou do to-day?' Quoth the singer, 'I shall return to her and weave for her and full her yarn, (198) and I came but to thank thee for thy dealing with me.'? ? ? ? God keep the days of love-delight! How dearly sweet they were! How joyous and how solaceful was life in them whilere!..? ? ? ? ? ? ? ? ? ? la. The Disciple's Story dcccci. Meanwhile, the news spread abroad that Bihzad, son of the king, was lost, whereupon his father sent letters in quest of him [to all the kings and amongst others to him with whom he was imprisoned]. When the letter reached the latter, he praised God the Most High for that he had not anydele hastened in Bihzad's affair and letting bring him before himself, said to him, 'Art thou minded to destroy thyself?' Quoth Bihzad, '[I did this] for fear of reproach;' and the king said, 'An thou fear reproach, thou shouldst not practise haste [in that thou dost]; knowest thou not that the fruit of haste is repentance? If we had hastened, we also, like unto thee, we had repented.' At this the accursed Iblis was moved to delight and put his finger to his arse, whilst Meimoun danced and said, 'O Tuhfet es Sudour, soften the mode; (201) for, as delight, entereth into my heart, it bewildereth my vital spirits.' So she took the lute and changing the mode, played a third air; then she returned to the first and sang the following verses:. Now I had questioned her of her name and she answered, "My name is Rihaneh," and described to me her dwelling-place. When I saw her make the ablution, I said in myself, "This woman doth on this wise, and shall I not do the like of her?" Then said I to her, "Belike thou wilt seek us another pitcher of water?" So she went out to the housekeeper and said to her, "Take this para and fetch us water therewith, so we may wash the flags withal." Accordingly, the housekeeper brought two pitchers of water and I took one of them and giving her my clothes, entered the lavatory and washed..? ? ? ? ? Ah, then will I begin on you with chiding than the breeze More soft, ay pleasanter than clear cold water and more sweet..? ? ? ? ? e. The Fifth Voyage of Sindbad the Sailor. When Galen heard this, he ordered the weaver the amount of his wife's dowry and bade him pay it to her and divorce her. Moreover, he forbade him from returning to the practice of physic and warned him never again to take to wife a woman of better condition than himself; and he gave him his spending-money and bade him return to his [former] craft. Nor," added the vizier, "is this more extraordinary or rarer than the story of the two sharpers who cozened each his fellow." How long shall I thus question my heart that's drowned in woe? iii. 42.. Druggist, The Singer and the, i. 229.. When he heard her words, the dregs of the drunkenness wrought in him and he imagined that he was indeed a Turk. So he went out from her and putting his hand to his sleeve, found therein a scroll and gave it to one who read it to him. When he heard that which was written in the scroll, his mind was confirmed in the false supposition; but he said in himself, 'Maybe my wife seeketh to put a cheat on me; so I will go to my fellows the fullers; and if they know me not, then am I for sure Khemartekeni the Turk.' So he betook himself to the fullers and when they espied him afar off, they thought that he was one of the Turks, who used to wash their clothes with them without payment and give them nothing.. Haroun er Reshid and the Woman of the Barmecides, i. 57.. 17. The Hedgehog and the Pigeons clii. Then, in his anger, he walled up the door of the granary with clay, and by the ordinance of God the Most High, there came a great rain and descended from the roofs of the house wherein was the wheat [so that the latter rotted]; and needs must the merchant give the porters five hundred dirhems from his purse, so they should carry it forth and cast it without the city, for that the smell of it was noisome. So his friend said to him, 'How often did I tell thee thou hadst no luck in wheat? But thou wouldst not give ear to my speech, and now it behoveth thee to go to the astrologer and question him of thy star.' Accordingly the merchant betook himself to the astrologer and questioned him of his star, and the astrologer said to him, 'Thy star is unpropitious. Put not thy hand to any business, for thou wilt not prosper therein.' However, he paid no heed to the astrologer's words and said in himself, 'If I do my occasion, (103) I am not afraid of aught.' Then he took the other part of his money, after he had spent therefrom three years, and built

[therewith] a ship, which he loaded with all that seemed good to him and all that was with him and embarked on the sea, so he might travel..When Sindbad the Sailor had made an end of his story, all who were present marvelled at that which had befallen him. Then he bade his treasurer give the porter an hundred mithcals of gold and dismissed him, charging him return on the morrow, with the rest of the folk, to hear the history of his seventh voyage. So the porter went away to his house, rejoicing; and on the morrow he presented himself with the rest of the guests, who sat down, as of their wont, and occupied themselves with eating and drinking and merry-making till the end of the day, when their host bade them hearken to the story of his seventh voyage. Quoth Sindbad the Sailor,.? ? ? ? ? Yea, to Baghdad I came, where rigour gave me chase And I was overthrown of cruelty and pride..? ? ? ? ? In wine, as the glittering sunbeams bright, my heart's contentment is, That banishes hence, with various joys, all kinds of care and dole..? ? ? ? ? i. King Ibrahim and his Son cccclxxi.? ? ? ? ? The earth is my birth-place, indeed; but my place Of abidance is still in the cheeks of the fair..? ? ? ? ? Love's slave, I keep my troth with them; but, when they vowed, Fate made itself Urcoub, (16) whom never oath could bind..? ? ? ? ? Yet with perfidiousness (sure Fortune's self as thou Ne'er so perfidious was) my love thou didst requite.? ? ? ? ? A talking-stock among the folk for ever I abide; Life and the days pass by, yet ne'er my wishes I attain),.81. The Foolish Schoolmaster dclxvi.Two months after this occurrence, there came to me one of the Cadi's officers, with a scroll, wherein was the magistrate's writ, summoning me to him. So I accompanied the officer and went in to the Cadi, whereupon the plaintiff, to wit, he who had taken out the summons, sued me for two thousand dirhems, avouching that I had borrowed them of him as the woman's agent. (117) I denied the debt, but he produced against me a bond for the amount, attested by four of those who were in company [on the occasion]; and they were present and bore witness to the loan. So I reminded them of my kindness and paid the amount, swearing that I would never again follow a woman's counsel. Is not this marvellous?'.Then he wept again and El Abbas said to him, "Fear not for me, for thou knowest my prowess and my puissance in returning answers in the assemblies of the land and my good breeding (63) and skill in rhetoric; and indeed he whose father thou art and whom thou hast reared and bred and in whom thou hast united praiseworthy qualities, the repute whereof hath traversed the East and the West, thou needest not fear for him, more by token that I purpose but to seek diversion (64) and return to thee, if it be the will of God the Most High." Quoth the king, "Whom wilt thou take with thee of attendants and [what] of good?" "O father mine," replied El Abbas, "I have no need of horses or camels or arms, for I purpose not battle, and I will have none go forth with me save my servant Aamir and no more.".? ? ? ? ? a. Story of the Eunuch Bekhit xxxix.There was once a man, a headman [of a village], by name Abou Sabir, and he had much cattle and a fair wife, who had borne him two sons. They abode in a certain village and there used to come thither a lion and devour Abou Sabir's cattle, so that the most part thereof was wasted and his wife said to him one day, 'This lion hath wasted the most part of our cattle. Arise, mount thy horse and take thy men and do thine endeavour to kill him, so we may be at rest from him.' But Abou Sabir said, 'Have patience, O woman, for the issue of patience is praised. This lion it is that transgresseth against us, and the transgressor, needs must Allah destroy him. Indeed, it is our patience that shall slay him, and he that doth evil, needs must it revert upon him.' A little after, the king went forth one day to hunt and falling in with the lion, he and his troops, gave chase to him and ceased not [to follow] after him till they slew him. This came to Abou Sabir's knowledge and he said to his wife, 'Said I not to thee, O woman, that whoso doth evil, it shall revert upon him? Belike, if I had sought to slay the lion myself, I had not availed against him, and this is the issue of patience.'.? ? ? ? ? For love with your presence grows sweet, untroubled and life is serene And the star of our fortune burns bright, that clouds in your absence did veil..When the evening evened, the king sent for the vizier to his privy sitting chamber and bade him [tell] the [promised] story. So he said, "Harkening and obedience. They avouch, O king, that.? ? ? ? ? O friends, the East wind waxes, the morning draweth near; A plaintive voice (114) bespeaks me and I rejoice to hear..? ? ? ? ? I view her with yearning eyes and she seems to me A moon of the summer, set in a winter's night..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.'The Seventh Night of the Month..? ? ? ? ? d. The Lover's Trick against the Chaste Wife dcccclxxx.The queen rejoiced in her and putting out her hand to her, drew her to herself and seated her by her side on the couch; whereupon Tuhfeh kissed her hands and the queen said to her, 'Know, O Tuhfeh, that all that thou treadest of these belong not to any of the Jinn, (224) for that I am the queen of them all and the Sheikh Aboutawaif Iblis sought my permission (225) and prayed me to be present at the circumcision of his son. So I sent to him, in my stead, a slave-girl of my slave-girls, to wit, Shuaaeh, Queen of the Fourth Sea, who is vice-queen of my kingdom. When she was present at the wedding and saw thee and heard thy singing, she sent to me, giving me to know of thee and setting forth to me thine elegance and pleasantness and the goodliness of thy breeding and thy singing. So I am come to thee, for that which I have heard of thy charms, and this shall bring thee great worship in the eyes of all the Jinn.' (226).? ? ? ? ? Me, till I stricken was therewith, to love thou didst excite, And with estrangement now, alas! heap'st sorrows on my spright..32. The Khalif Hisham and the Arab Youth dxxxiv.40. Jaafer ben Yehya and Abdulmelik ben Salih dlxv.? ? ? ? ? Him with my life I'd ransom whose rigours waste away My frame and cause me languish; yet, if he would but hear,.? ? ? ? ? Who dares with them to cope draws death upon himself; Yea, of the deadly lance incontinent he's slain..So he said to her, 'Do thou excuse me, for my servant hath locked the door, and who shall open to us?'

Quoth she, 'O my lord, the padlock is worth [but] half a score dirhems.' So saying, she tucked up [her sleeves] from fore-arms as they were crystal and taking a stone, smote upon the padlock and broke it. Then she opened the door and said to him, 'Enter, O my lord.' So he entered, committing his affair to God, (to whom belong might and majesty,) and she entered after him and locked the door from within. They found themselves in a pleasant house, comprising all (262) weal and gladness; and the young man went on, till he came to the sitting-chamber, and behold, it was furnished with the finest of furniture [and arrayed on the goodliest wise for the reception of guests,] as hath before been set out, [for that it was the house of the man aforesaid].

Precipitation, Of the Ill Effects of, i. 98. When I recall the season of love-delight with them, The sweet of sleep forsakes me, my body wastes amain. When in the sitting-chamber we for merry-making sate, iii. 135. From mine own land, to visit thee, I came at love's command, For all the distance did forbid, 'twixt me and thee that spread.. The Envier and the Envied xlvi. As for me, I stood, with my head bowed to the earth, forgetting both Institutes and Canons, (99) abode sunk in thought, saying, "How came I to be the dupe of yonder worthless baggage?" Then said the Amir to me, "What aileth thee that thou answerest not?" And I answered, saying, "O my lord, it is a custom among the folk that he who hath a payment to make at a certain date is allowed three days' grace; [so do thou have patience with me so long,] and if, [by the end of that time,] the culprit be not found, I will be answerable for that which is lost." When the folk heard my speech, they all deemed it reasonable and the Master of Police turned to the Cadi and swore to him that he would do his utmost endeavour to recover the stolen money and that it should be restored to him. So he went away, whilst I mounted forthright and fell to going round about the world without purpose, and indeed I was become under the dominion of a woman without worth or honour; and I went round about on this wise all that my day and night, but happened not upon tidings of her; and thus I did on the morrow.. The approof of my lord, so my stress and unease I may ban and mine enemies' malice defy. The Ninth Day. u. Prince Behram of Persia and the Princess Ed Detma dxcvii. p. The Foxes and the Wolf dccccxxi. When the morning morrowed, the king went forth and sitting down on the throne of the kingship, summoned the grandees of his empire; whereupon the chamberlains and deputies and captains of the host went in to him and kissed the earth before him. He distinguished the vizier with his especial favour and bestowed on him a dress of honour and entreated him with the utmost kindness, after which he set forth briefly to his chief officers that which had betided him with Shehrzad and how he had turned from that his former usance and repented him of what he had done aforesaid and purposed to take the vizier's daughter Shehrzad to wife and let draw up the contract of marriage with her. Porter, Sindbad the Sailor and Hindbad the, iii. 199. All hearkening to my word, obeying my command, In whatsoever thing is pleasing to my sight.. But now unto me of my loves accomplished are joyance and cheer And those whom I cherish my soul with the wine of contentment regale.. Then she was silent, and when the king heard her speech and profited by that which she said, he summoned up his reasoning faculties and cleansed his heart and caused his understanding revert [to the right way] and turned [with repentance] to God the Most High and said in himself, "Since there befell the kings of the Chosroes more than that which hath befallen me, never, whilst I abide [on life], shall I cease to blame myself [for that which I did in the slaughter of the daughters of the folk]. As for this Shehrzad, her like is not found in the lands; so extolled be the perfection of Him who appointed her a means for the deliverance of His creatures from slaughter and oppression!" Then he arose from his session and kissed her head, whereat she rejoiced with an exceeding joy, she and her sister Dinarzad.. Now this was at the beginning of the month, and when it was the end thereof, Aboulhusn longed to drink wine and returning to his former usance, furnished his saloon and made ready food and let bring wine; then, going forth to the bridge, he sat there, expecting one whom he should carouse withal, as of his wont. As he sat thus, behold, up came the Khalif [and Mesrou] to him; but Aboulhusn saluted them not and said to them, "No welcome and no greeting to the perverters! (31) Ye are no other than devils." However, the Khalif accosted him and said to him, "O my brother, did I not say to thee that I would return to thee?" Quoth Aboulhusn, "I have no need of thee; and as the byword says in verse: 6. Story of the Hunchback cii. How long, O Fate, wilt thou oppress and baffle me? ii. 69.. Now there remained one after her; so we took her and drowned her and the eunuchs went away, whilst we dropped down the river with the boat till we came to the mouth of the canal, where I saw my mistress awaiting me. So we took her up into the boat and returned to our pavilion on Er Rauzeh. Then I rewarded the boatman and he took his boat and went away; whereupon quoth she to me, "Thou art indeed a friend in need." (189) And I abode with her some days; but the shock wrought upon her so that she sickened and fell to wasting away and redoubled in languishment and weakness till she died. I mourned for her with an exceeding mourning and buried her; after which I removed all that was in the pavilion to my own house [and abandoned the former]. When the prefect saw this, he said, "By Allah, the captain is excused!" Then my comrades came round about me and sprinkled water on my face, [till I came to myself,] when I arose and accosting the Cadi, who was covered with confusion, said to him, "Thou seest that suspicion is fallen on thee, and indeed this affair is no light matter, for that this woman's family will assuredly not sit down under her loss." Therewith the Cadi's heart quaked and he knew that the suspicion had reverted upon him, wherefore his colour paled and his limbs smote together; and he paid of his own money, after the measure of that which he had lost, so we would hush up the matter for him. (106) Then we departed from him in peace, whilst I said in myself, "Indeed, the woman deceived me not." The vizier's story pleased the king and he bade depart to his dwelling.. Nay, at daybreak I drink of the wind-freshened wine And prostrate me (59) instead in the dawn-whitened air..

STORY OF THE KING OF HIND AND HIS VIZIER.. 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. King Suleiman Shah and his Sons, Story of, i. 150.7. Ali ben Bekkar and Shemsennehar clxix. ? ? ? ? a. The King and his Vizier's Wife dcccclxxx. AND BOULAC EDITIONS OF THE ARABIC TEXT OF. When Abou Temam returned with [news of] the accomplishment of his errand and brought the presents and the letter, King Ilan Shah rejoiced in this and redoubled in showing him honour and made much of him. Some days thereafter, the king of Turkestan sent his daughter and she went in to King Ilan Shah, who rejoiced in her with an exceeding joy and Abou Temam's worth was exalted in his sight. When the viziers saw this, they redoubled in envy and despite and said, 'An we contrive us not a device to rid us of this man, we shall perish of rage.' So they bethought them [and agreed upon] a device they should practise. ? ? ? ? i. The Spider and the Wind dcccvi. When the evening evened, the king summoned the vizier and required of him the hearing of the [promised] story. So he said, "Hearkening and obedience. Know, O king, that. When the night darkened on her, she called him to mind and her heart clave to him and sleep visited her not; and on this wise she abode days and nights, till she sickened and abstained from food. So her lord went in to her and said to her, "O Sitt el Milah, how findest thou thyself?" "O my lord," answered she, "I am dead without recourse and I beseech thee to bring me my shroud, so I may look on it before my death." Therewithal he went out from her, sore concerned for her, and betook himself to a friend of his, a draper, who had been present on the day when the damsel was cried [for sale]. Quoth his friend to him, "Why do I see thee troubled?" And he answered, "Sitt el Milah is at the point of death and these three days she hath neither eaten nor drunken. I questioned her to-day of her case and she said, 'O my lord, buy me a shroud, so I may look on it before my death.'" Quoth the draper, "Methinks nought ails her but that she is enamoured of the young Damascene and I counsel thee to mention his name to her and avouch to her that he hath foregathered with thee on her account and is desirous of coming to thy house, so he may hear somewhat of her singing. If she say, 'I reckon not of him, for there is that to do with me which distracteth me from the Damascene and from other than he,' know that she saith sooth concerning her sickness; but, if she say to thee other than this, acquaint me therewith." ? ? ? ? ? ? ? ? na. A Merry Jest of a Thief dcccxl. Meanwhile, the king and queen abode in the island, over against the old man and woman, and ate of the fruits that were in the island and drank of its waters, till, one day, as they sat, there came a ship and moored to the side of the island, to fill up with water, whereupon they (63) looked at each other and spoke. The master of the ship was a Magian and all that was therein, both men and goods, belonged to him, for that he was a merchant and went round about the world. Now covetise deluded the old man, the owner of the island, and he went up [into the ship] and gave the Magian news of the king's wife, setting out to him her charms, till he made him yearn unto her and his soul prompted him to use treachery and practise upon her and take her from her husband. So he sent to her, saying, 'With us in the ship is a woman with child, and we fear lest she be delivered this night. Hast thou skill in the delivering of women?' And she answered, 'Yes.' Now it was the last of the day; so he sent to her to come up into the ship and deliver the woman, for that the pangs of labour were come upon her; and he promised her clothes and spending-money. Accordingly, she embarked in all assurance, with a heart at ease for herself, and transported her gear to the ship; but no sooner was she come thither than the anchors were weighed and the canvas spread and the ship set sail. ? ? ? ? How many a king to me hath come, of troops and guards ensued, And Bactrian camels brought with him, in many a laden line, Appointed Term, Of the, i. 147. Whenas mine eyes beheld thee not, that day, iii. 47.41. Jaafer ben Yehya (229) and the Man who forged a Letter in his Name dlxvi. ? ? ? ? l. The Wife's Device to Cheat her Husband dlxxxiv. ? ? ? ? O skinker of the vine-juice, let the cup 'twixt us go round, For in its drinking is my hope and all I hold most dear. ? ? ? ? His love he'd have hid, but his tears denounced him to the spy, For the heat of a red-hot coal that 'twixt his ribs did lie. ? ? ? ? An thou'dst vouchsafe to favour me, 'twould lighten my despair, Though but in dreams thine image 'twere that visited my bed. ? ? ? ? Yea, in the night the thought of you still slays me; Hidden are my traces from the wise men's sight. ? ? ? ? i The Ninth Officer's Story dcccxxxviii. So the folk gathered together to them and blamed the lackpenny and said to him, 'Give him the price of that which thou hast eaten.' Quoth he, 'I gave him a dirhem before I entered the shop;' and the cook said, 'Be everything I sell this day forbidden (15) to me, if he gave me so much as the name of a piece of money! By Allah, he gave me nought, but ate my food and went out and [would have] made off, without aught [said I] 'Nay,' answered the lackpenny, 'I gave thee a dirhem,' and he reviled the cook, who returned his abuse; whereupon he dealt him a cuff and they gripped and grappled and throttled each other. When the folk saw them on this wise, they came up to them and said to them, 'What is this strife between you, and no cause for it?' 'Ay, by Allah,' replied the lackpenny, 'but there is a cause for it, and the cause hath a tail!' Whereupon, 'Yea, by Allah,' cried the cook, 'now thou mindest me of thyself and thy dirhem! Yes, he gave me a dirhem and [but] a quarter of the price is spent. Come back and take the rest of the price of thy dirhem.' For that he understood what was to do, at the mention of the tail; and I, O my brother," added Aboulhusn, "my story hath a cause, which I will tell thee." ? ? ? ? ? ? ? ? My severance to bewail in torment and dismay. Then they displayed Dinarzad in a second and a third and a fourth dress and she came forward, as she were the rising sun, and swayed coquettishly to and fro; and indeed she was even as saith the poet of her in the following verses: So El Merouzi went away and the other turned to his wife and said to her, 'We have gotten us great plenty of money, and yonder dog would fain take the half of it; but this shall never be, for that my mind hath been changed against him, since I heard him solicit thee; wherefore I purpose to play him a trick and enjoy all the money; and do not thou cross me.' 'It is well,' answered she, and he said to her, '[To-morrow] at day-peep I will feign myself dead and do thou cry out and tear thy

hair, whereupon the folk will flock to me. Then lay me out and bury me, and when the folk are gone away [from the burial-place], do thou dig down to me and take me; and have no fear for me, for I can abide two days in the tomb [without hurt].' And she answered, 'Do what thou wilt.' 3. The Porter and the Three Ladies of Baghdad xxviii. The eunuch returned and told the king, who said, "Indeed, we have been neglectful with regard to El Abbas. What shall be our excuse with the king? By Allah, my soul misdoubted me that the youth was of the sons of the kings!" The Lady Afifeh, his wife, saw him lamenting for [his usage of] El Abbas and said to him, "O king, what is it thou regrettest with this exceeding regret?" Quoth he, "Thou knowest the stranger youth, who gave us the rubies?" "Assuredly," answered she; and he said, "Yonder youths, who have halted in the palace court, are his mamelukes, and his father King El Aziz, lord of Yemen, hath pitched his camp in the Green Meadow; for he is come with his army to seek him, and the number of his troops is [four-and-] twenty thousand men." [Then he went out from her], and when she heard his words, she wept sore for him and had compassion on his case and sent after him, counselling him to send for the mamelukes and lodge them [in the palace] and entertain them..As for Mesroure, he gave not over running till he came to the by-street, [wherein was the house] of Aboulhusn el Khelia. Now the latter was sitting reclining at the lattice, and chancing to look round, saw Mesroure running along the street and said to Nuzhet el Fuad, "Meseemeth the Khalif, when I went forth from him, dismissed the Divan and went in to the Lady Zubeideh, to condole with her [for thee;] whereupon she arose and condoled with him [for me,] saying, 'God greaten thy recompence for [the loss of] Aboulhusn el Khelia!' And he said to her, 'None is dead save Nuzhet el Fuad, may thy head outlive her!' Quoth she, 'It is not she who is dead, but Aboulhusn el Khelia, thy boon-companion.' And he to her, 'None is dead but Nuzhet el Fuad.' And they gainsaid one another, till the Khalif waxed wroth and they laid a wager, and he hath sent Mesroure the sword- bearer to see who is dead. Wherefore it were best that thou lie down, so he may see thee and go and acquaint the Khalif and confirm my saying." So Nuzhet el Fuad stretched herself out and Aboulhusn covered her with her veil and sat at her head, weeping..Ass, the Sharpers, the Money-Changer and the, ii. 41..111. The Pilgrim and the Old Woman who dwelt in the Desert cccxxxiv.?? ?? ? ? ? ? Tell me, was ever yet a mortal spared of thee?.Lavish of House and Victual to one whom he knew not, The Man who was, i. 293..Hind and his Vizier, The King of, ii. 105.

[Confessions of a Drug Addict](#)

[Edition Litt raire ditions Des Collines](#)

[Awakening of Grigori Prelude to the Grigori Chronicles](#)

[How to Know the Armed Robbers on Gods Altar](#)

[How to Be a Disciplined Forex Trader 10 Ways to Big Profits from Self-Controlled Forex Trading](#)

[Exito La nica V a Posible El Falso Mito del Fracaso](#)

[En Contra V a Primera Parte](#)

[My 20 Years Experience as a Nanny](#)

[Going Gets Hot](#)

[Khymeera Kollection #1 Four Notoriously Naughty World of Khymeera Stories!](#)

[Out of Sight Out of Mind A Madmans Journal](#)

[Judgment of the Moon and Stars \[suncoast Society\] \(Siren Publishing Sensations Manlove\)](#)

[Programming in C](#)

[Ellie the Bouncing Unicorn](#)

[Creating Now Your Guide to Creative Thinking Insightful Living and Comprehensive Success](#)

[Whispers at Potato Creek](#)

[Cadences How Far Do You Want to Go?](#)

[Storia dItalia III II Pensiero Italiano 15](#)

[Cherry Blossom Princess She Was Supposed to Be a Boy](#)

[Laws and the Judicial System](#)

[Sintropia La Scelta Libro 2](#)

[Deceased Secret Underworld](#)

[GRE Analytical Writing Solutions to the Real Essay Topics - Book 1 Edition 2018](#)

[The Fires Journey \(Part III The Cathedrals Work\)](#)

[Secrets of the Elite 10%](#)

[The Ghost Portal](#)

[Noko the Knight Whats Your Tribes Treasure?](#)

[The Judges](#)

[Across Unstill Waters The Stephenson House Chronicles Book One](#)

[Wo-Man Male to Female](#)

[Bentley and Bentley Continental Cars](#)

[I Will Send You the Comforter He Will Guide You Into All Truth John 167-14](#)

[No Gig Is Too Small](#)

[Finding Davey A Fathers Search for His Son in the Afterlife](#)

[Holy Bible New Living Translation Standard \(Pew\) Edition NLT Anglicized Text Version](#)

[ERC-ICD-10 Chronic Disease 2019-- Myocardial Infarction Ischemia | Heart Failure Dysrhythmia](#)

[A Cuban Refugees Journey to the American Dream The Power of Education](#)

[A Kiss to Tell](#)

[Hostage for a Hood The Merriweather File](#)

[Traphouse King 2 Levels to the Game](#)

[The Realities of Legal Issues in a Small Business Franchising and Intellectual Property](#)

[On the Edge Extreme Life](#)

[Dear Passenger Welcome to My Wacky World as a Flight Attendant](#)

[The Story of Apollo 11 and the Men on the Moon 50 Years Later](#)

[Siete Piedras Para Resistir O Caer](#)

[Zombie Cross-Stitch](#)

[New A-Level Physics for 2018 OCR A Year 1 2 Exam Practice Workbook - includes Answers](#)

[Concrete Flowers](#)

[Poes a del Flamenco](#)

[The Southern Way The Regular Volume for the Southern Devotee 43](#)

[Incensa](#)

[La Vera Cucina Genovese Chicche Di Cucina 3](#)

[Shadowblade Book 1 - The Beginning](#)

[Dadfucius! Sharing What Life Has Taught Me with My Children](#)

[The Suffering Savior](#)

[Creo](#)

[The Shadowflight Saga Book One Mark of the Darksworn](#)

[Poemas Diversos](#)

[#20154#20307#33258#24840#21147 #25105#30340#20581#24247#25105#20570#20027#65](#)

[Cracking the AP World History Exam 2019 Premium Edition](#)

[Regency Yearning The Hemingford Scandal Marrying Miss Hemingford](#)

[Discorsi Sopra La Prima Deca Di Tito Livio](#)

[Renaissance](#)

[The Chaplain of Blackburne House](#)

[Juan Carlos Discovers a New Land The Land of the Free and the Home of the Brave](#)

[A Espera Mais \(Doce\) Amarga](#)

[The Unlikely Triathlete Collection The Complete Parts One to Six](#)

[LId al Social](#)

[Barking Boy](#)

[Magia y Brujer a](#)

[Histoire de la R volution Fran aise Volume V](#)

[My Antonia By Cather Willa](#)

[Pustekuchen Und Andere Delikatessen](#)

[Meine Aufregendsten One Night Stands 2](#)

[T nning 2019](#)

[Dialogues on Disability and Inclusion Between Isfahan and Hamburg](#)

[La Clef Des Choses Cach es La Sagesse Des Druides Le Svastika IH ritage Des Albigeois Merlin lEnchanteur La L gende Du Graal Le Myst re Des](#)

[Tarots lArche dAlliance Des Juifs La Mission Des Boh miens Le Secret Du Bouddha Et Celui de J sus](#)

[Infinite A Carolina Beach Novel](#)

[Erste Schritte Ins Internationale Management](#)

[Vorwärts in Ein Glücklichem Und Zufriedenem Leben!](#)

[Nachtschattenspiele](#)

[Mort Et La Vie Future La Véritable Secret de la Mort Le Suicide Des Hommes Et Celui Des Animaux La Puissance de la Sexualité La Perfection Par l'Amour Le Sens de l'Incarnation Les Possibilités de Choisir Sa Prochaine Incarnation Le Monde Spirituel](#)

[Death and Future Life The True Secret of Death the Suicide of Men and That of Animals the Power of Sexuality Perfection Through Love the Meaning of Incarnation the Possibility to Choose the Next Incarnation the Spiritual World](#)

[Blast for Me 2 An Eye for an Eye](#)

[Emma Pantoffel Auf Rüberjagd](#)

[L'Eau Diamant Une Conscience](#)

[Making Beeswax Flowers](#)

[The Peaceful Revolution Manifesto for a New Global Consensus](#)

[Desert Tail](#)

[Deer Oh Deer A Max Tucker Adventure](#)

[Nebelfern Verschollen](#)

[Swami Vivekananda the Master as I Saw Him](#)

[Mein Wartezimmer Des Lebens](#)

[La Filosofia del Benessere Per Lei](#)

[The Wheel of the Year A Pocketful of Prose for Every Passing Season](#)

[A Photo Journey with the American Kestrel](#)

[Janey Mac Goes to Nauru](#)

[Design Patterns in Swift A Different Approach to Coding with Swift](#)

[The House of Luma](#)

[Changing the Face of Dentistry Achieve a Smile That Leads to Total Wellness](#)
