

THE POEMS OF T S ELIOT VOLUME I COLLECTED AND UNCOLLECTED POEMS

Midmost the watches of the night I see thee, in a dream; A lying dream, for he I love my love doth not repay..Quoth Selim to her, 'It is for thee to decide and excellent is that which thou counselest; so let us do this, in the name of God the Most High, trusting in Him for grace and guidance.' So they arose and took the richest of their clothes and the lightest of that which was in their treasuries of jewels and things of price and gathered together a great matter. Then they equipped them ten mules and hired them servants of other than the people of the country; and Selim bade his sister Selma don man's apparel. Now she was the likest of all creatures to him, so that, [when she was clad in man's attire,] the folk knew no difference between them, extolled be the perfection of Him who hath no like, there is no God but He! Then he bade her mount a horse, whilst he himself bestrode another, and they set out, under cover of the night. None of their family nor of the people of their house knew of them; so they fared on into the wide world of God and gave not over going night and day two months' space, at the end of which time they came to a city on the sea-shore of the land of Mekran, by name Es Sherr, and it is the first city in Sind..? ? ? ? a. The First Old Man's Story i.How long shall I thus question my heart that's drowned in woe? iii. 42..52. The Devout Israelite cccxlvi. This story pleased King Shah Bekht and he marvelled thereat; but the vizier said to him, "This story is not more extraordinary than that of the rich man who married his fair daughter to the poor old man." The king's mind was occupied with the [promised] story and he bade the vizier withdraw to his lodging. So he [returned to his house and] abode there the rest of the night and the whole of the following day..? ? ? ? g. The King's Son and the Ogress dccccxxxv. When she had made an end of her song, she threw the lute from her hand and wept and lamented. Then she slept awhile and presently awaking, said, "O elder, hast thou what we may eat?" "O my lady," answered the old man, "there is the rest of the food;" but she said, "I will not eat of a thing I have left. Go down to the market and fetch us what we may eat." Quoth he, "Excuse me, O my lady; I cannot stand up, for that I am overcome with wine; but with me is the servant of the mosque, who is a sharp youth and an intelligent. I will call him, so he may buy thee that which thou desirest." "Whence hast thou this servant?" asked she; and he replied, "He is of the people of Damascus." When she heard him speak of the people of Damascus, she gave a sob, that she swooned away; and when she came to herself, she said, "Woe's me for the people of Damascus and for those who are therein! Call him, O elder, that he may do our occasions.".When the youth saw this, he marvelled at that which his father had done and said, 'This is a sorry treasure.' Then he went forth and fell to eating and drinking with the folk, till nothing was left him and he abode two days without tasting food, at the end of which time he took a handkerchief and selling it for two dirhems, bought bread and milk with the price and left it on the shelf [and went out. Whilst he was gone,] a dog came and took the bread and spoiled the milk, and when the man returned and saw this, he buffeted his face and went forth, distraught, at a venture. Presently, he met a friend of his, to whom he discovered his case, and the other said to him, 'Art thou not ashamed to talk thus? How hast thou wasted all this wealth and now comest telling lies and saying, "The dog hath mounted on the shelf," and talking nonsense?' And he reviled him..37. Abou Mohammed the Lazy ccc.Quoth the king, "Belike, if I hear this story, I shall gain wisdom from it; so I will not hasten in the slaying of this vizier, nor will I put him to death before the thirty days have expired." Then he gave him leave to withdraw, and he went away to his own house..Then they fell to journeying night and day, and as they went, behold, they sighted a camp of the camps of the Arabs. So El Abbas enquired thereof and was told that it was the camp of the Benou Zuhreh. Now there were around them sheep and cattle, such as filled the earth, and they were enemies to El Akil, the cousin of El Abbas, upon whom they still made raids and took his cattle; wherefore he used to pay them tribute every year, for that he availed not to cope with them. When El Abbas came near the camp, he dismounted from his courser and his servant Aamir also dismounted; and they set down the victual and ate their sufficiency and rested awhile of the day. Then said the prince to Aamir, "Fetch water and give the horses to drink and draw water for us in thy water-bag, by way of provision for the road."..? ? ? ? Quoth I (and mine a body is of passion all forslain, Ay, and a heart that's all athirst for love and longing pain..? ? ? ? The intercessor who to thee herself presenteth veiled Is not her like who naked comes with thee to intercede.'? ? ? ? o. The King's Son and the Merchant's Wife dxc. When the evening evened, the king let fetch the vizier and required of him the [promised] story. So he said, "Know, O king, that.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 Belhwan 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.'Fifth Officer's Story, The, ii. 144..? ? ? ? v. The House with the Belvedere dxcviii. 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."..6. Isaac of Mosul's Story of Khedijeh and the Khalif El Mamoun xciv. When the queen heard the last of the talk, she said to the cook, "The

judgment between you shall not be but in accordance with justice.' Then she dismissed all those who were present and turning to her brother, said to him, 'Indeed thy soothfastness is established with me and the truth of thy speech, and praised be God who hath brought about union between thee and thy wife! So now begone with her to thy country and leave [seeking] thy sister Selma and depart in peace.' But Selim answered, saying, 'By Allah, by the virtue of the All-knowing King, I will not turn back from seeking my sister till I die or find her, if it please God the Most High!' Then he called his sister to mind and broke out with the following verses from a heart endolor'd, afflicted, disappointed, saying: My place is the place of the fillet and pearls And the fair are most feath'ly with jasmine bedight,. When the king heard this from the vizier, he bade him go away [and he withdrew to his house].84. Dibil el Khuzai with the Lady and Muslim ben el Welid dclxx. Ye know I'm passion-maddened, racked with love and languishment, ii. 230.. Now Ilmeddin Senjer was at that time Master of Police and he was a man of experience, well versed in affairs: so the king sent for him and when he came before him, he discovered to him that which was in his mind. Quoth Ilmeddin Senjer, 'I will do my endeavour for that which our lord the Sultan seeketh.' Then he arose and returning to his house, summoned the captains of the watch and the lieutenants of police and said to them, 'Know that I purpose to marry my son and make him a bride-feast, and it is my wish that ye assemble, all of you, in one place. I also will be present, I and my company, and do ye relate that which ye have heard of extraordinary occurrences and that which hath betided you of experiences.' And the captains and sergeants and agents of police made answer to him, saying, 'It is well: in the name of God! We will cause thee see all this with thine eyes and hear it with thine ears.' Then the master of police arose and going up to El Melik ez Zahir, informed him that the assembly would take place on such a day at his house; and the Sultan said, 'It is well,' and gave him somewhat of money for his expenses.. In every halting-place like Joseph (17) she appears And he in every stead with Jacob's grief (18) is pined.. Saying, "Thy fill of union take; no spy is there on us, Whom we should fear, nor yet reproach our gladness may abate." OF LOOKING TO THE ISSUES OF AFFAIRS.. One of the host am I of lovers sad and sere For waiting long drawn out and expectation drear.. Officer's Story, The Third, ii. 137.. Haroun er Reshid, Tuhfet el Culoub and, ii. 203.. So get thee gone, then, from a house wherein thou art abased And let not severance from friends lie heavy on thy spright..158. Ali Nouredin and the Frank King's Daughter dcccclxiii.77. King Kisra Anoushirwan and the Village Damsel ccclxxxix. The following story occupies the last five Nights (cxcv-cc) of the unfinished Calcutta Edition of 1814-18. The only other text of it known to me is that published by Monsieur Langles (Paris, 1814), as an appendix to his Edition of the Voyages of Sindbad, and of this I have freely availed myself in making the present translation, comparing and collating with it the Calcutta (1814-18) Text and filling up and correcting omissions and errors that occur in the latter. In the Calcutta (1814-18) Text this story (Vol. II. pp. 367-378) is immediately succeeded by the Seven Voyages of Sindbad (Vol. II. pp. 378-458), which conclude the work.. Up, to our comrade's convent, that we may visit him And drink of wine more subtle than dust; (115) our trusty fere. 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.. Wind of the East, if thou pass by the land where my loved ones dwell, I pray, ii. 204, 271.. For if "Her grave above her is levelled" it be said, Of life and its continuance no jot indeed reck I.. Whose wits (like mine, alack!) thou stalest and whose hearts With shafts from out thine eyes bewitching thou didst smite.. p. The Sixteenth Officer's Story dccccl.96. Adi ben Zeid and the Princess Hind ccccv. Then said she to him, "O chief of the kings, the wise say, 'The kingship is a building, whereof the troops are the foundation,' and whenas the foundation is strong, the building endureth; wherefore it behoveth the king to strengthen the foundation, for that they say, 'Whenas the foundation is weak, the building falleth.' On like wise it behoveth the king to care for his troops and do justice among his subjects, even as the owner of the garden careth for his trees and cutteth away the weeds that have no profit in them; and so it behoveth the king to look into the affairs of his subjects and fend off oppression from them. As for thee, O king," continued Shehrzad, "it behoveth thee that thy vizier be virtuous and versed in the knowledge of the affairs of the folk and the common people; and indeed God the Most High hath named his name (166) in the history of Moses (on whom be peace!) whenas He saith, [Quoth Moses] 'And make me a vizier of my people, Aaron [my brother]. (167) Could a vizier have been dispensed withal, Moses ben Imran had been worthier [than any of this dispensation]. (168).. Then said she to him, "O my son, was there any one with thee yesternight?" And he bethought himself and said, "Yes; one lay the night with me and I acquainted him with my case and told him my story. Doubtless, he was from the Devil, and I, O my mother, even as thou sayst truly, am Aboulhusn el Khelia." "O my son," rejoined she, "rejoice in tidings of all good, for yesterday's record is that there came the Vivier Jaafer the Barmecide [and his company] and beat the sheikhs of the mosque and the Imam, each four hundred lashes; after which they paraded them about the city, making proclamation before them and saying, 'This is the reward and the least of the reward of whoso lacketh of goodwill to his neighbours and troubleth on them their lives!' and banished them from Baghdad. Moreover, the Khalif sent me a hundred dinars and sent to salute me." Whereupon Aboulhusn cried out and said to her, "O old woman of ill-omen, wilt thou contradict me and tell me that I am not the Commander of the Faithful? It was I who commanded Jaafer the Barmecide to beat the sheikhs and parade them about the city and make proclamation before them and who sent thee the hundred dinars and sent to salute thee, and I, O beldam of ill-luck, am in very deed the Commander of the Faithful, and thou art a liar, who would make me out a dotard".

? ? Assemble, ye people of passion, I pray; For the hour of our torment hath sounded to-day..? ? ? ? ? Yea, horses hath he brought, full fair of shape and hue, Whose collars, anklet-like, ring to the bridle-rein..? ? ? ? ? No sin is there in drinking of wine, for it affords All that's foretold (117) of union and love and happy cheer..On this wise they abode months and years and the queen-mother ceased not to do thus till the cook's brother came to the town in his ship, and with him Selim. So he landed with the youth and showed him to the queen, [that she might buy him]. When she saw him, she augured well of him; so she bought him from the cook's brother and was kind to him and entreated him with honour. Then she fell to proving him in his parts and making assay of him in his affairs and found in him all that is in kings' sons of understanding and breeding and goodly manners and qualities..When King Bekhtzeman heard this, his heart was comforted and he said in himself, 'I put my trust in God. If He will, I shall overcome mine enemy by the might of God the Most High.' So he said to the folk, ' Know ye not who I am?' and they answered, ' No, by Allah.' Quoth he, 'I am King Bekhtzeman.' When they heard this and knew that it was indeed he, they dismounted from their horses and kissed his stirrup, to do him honour, and said to him, 'O king, why hast thou thus adventured thyself?' Quoth he, 'Indeed, my life is a light matter to me and I put my trust in God the Most High, looking to Him for protection.' And they answered him, saying, 'May this suffice thee! We will do with thee that which is in our power and whereof thou art worthy: comfort thy heart, for we will succour thee with our goods and our lives, and we are his chief officers and the most in favour with him of all folk. So we will take thee with us and cause the folk follow after thee, for that the inclination of the people, all of them, is to thee.' Quoth he, 'Do that unto which God the Most High enableth you.' When she had made an end of her verses, she folded the letter and delivered it to the nurse, who took it and carried it to El Abbas. He broke it open and read it and apprehended its purport; then took inkhorn and paper and wrote the following verses: Presently, El Abbas, son of King El Aziz, lord of the land of Yemen and Zebidoun (55) and Mecca (which God increase in honour and brightness and beauty!), heard of her; and he was of the great ones of Mecca and the Hejaz (56) and was a youth without hair on his cheeks. So he presented himself one day in his father's sitting-chamber, (57) whereupon the folk made way for him and the king seated him on a chair of red gold, set with pearls and jewels. The prince sat, with his head bowed to the ground, and spoke not to any; whereby his father knew that his breast was straitened and bade the boon-companions and men of wit relate marvellous histories, such as besem the assemblies of kings; nor was there one of them but spoke forth the goodliest of that which was with him; but El Abbas still abode with his head bowed down. Then the king bade his session-mates withdraw, and when the chamber was void, he looked at his son and said to him, "By Allah, thou rejoicest me with thy coming in to me and chagrinst me for that thou payest no heed to any of the session-mates nor of the boon-companions. What is the cause of this?". Lackpenny and the Cook, The, i. 9..? ? ? ? ? Haste not to that thou dost desire, for haste is still unblest; Be merciful to men, as thou on mercy reckonest; Endowed with amorous grace past any else am I, ii 253.. Therewithal he ordered her a handsome house and bade furnish it with carpets and other furniture and vessels of choice and commanded that all she needed should be given her. This was done during the rest of the day, and when the night came, she despatched the eunuch with the mule and a suit of clothes, to fetch Nouredin from the Muezzin's lodging. So the young man donned the clothes and mounting; rode to the house, where he abode in luxury and delight a full-told month, what while she solaced him with four things, to wit, the eating of fowls and the drinking of wine and the lying upon brocade and the entering the bath after copulation. Moreover, she brought him six suits of clothes and fell to changing his apparel day by day; nor was the appointed time accomplished ere his beauty returned to him and his goodliness; nay, his charms waxed tenfold and he became a ravishment to all who looked on him..? OF THE ILL EFFECTS OF PRECIPITATION..44. El Mamoun and Zubeideh dlxviii.? ? ? ? ? a. The First Voyage of Sindbad the Sailor.? ? ? ? ? Endowed with amorous grace past any else am I; Graceful of shape and lithe and pleasing to the eye..Had we thy coming known, we would for sacrifice, i. 13..Now the king of the Greeks heard tell of the damsel (132) and of the beauty and grace wherewith she was gifted, wherefore his heart clave to her and he sent to seek her in marriage of Suleiman Shah, who could not refuse him. So he arose and going in to Shah Khatoun, said to her, 'O my daughter, the king of the Greeks hath sent to me to seek thee in marriage. What sayst thou?' She wept and answered, saying, 'O king, how canst thou find it in thy heart to bespeak me thus? Abideth there husband for me, after the son of my uncle?' 'O my daughter,' rejoined the king, 'it is indeed as thou sayest; but let us look to the issues of affairs. Needs must I take account of death, for that I am an old man and fear not but for thee and for thy little son; and indeed I have written to the king of the Greeks and others of the kings and said, "His uncle slew him," and said not that he [hath recovered and] is living, but concealed his affair. Now hath the king of the Greeks sent to demand thee in marriage, and this is no thing to be refused and fain would we have our back strengthened with him." (133) And she was silent and spoke not..EL MELIK EZ ZAHIR RUKNEDDIN BIBERS EL BUNDUCDARI AND THE SIXTEEN OFFICERS OF POLICE. (83).(continued)..? ? ? ? ? My heart, since the leave-taking day afflicted, will tell of my case, And my body, for love and desire grown wasted and feeble and frail..Now the uncle's son of the king of the city had aforesaid disputed [the kingship] with him, and the people misliked the king; but God the Most High decreed that he should get the better of his cousin. However, jealousy of him abode in his heart and he acquainted the vizier, who hid it not and sent [him] money. Moreover, he fell to summoning [all strangers who came to the town], man after man, and questioning them of their faith and their worldly estate, and whoso answered him not [to his liking], he took his good. (231) Now a certain wealthy man of the Muslims was on a journey and it befell that he arrived at that city by night, unknowing what was to do, and coming to the ruin aforesaid, gave the old woman money and said to her, 'No harm upon thee.' Whereupon she lifted up her voice and prayed [for him], He set down his merchandise by her [and abode with her] the rest of the night and the next day..? ? ? ? ? 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..? ? ? ? Exalted mayst thou be above th' empyrean heaven of joy And may God's glory greater grow and more exalted aye!..? ? ? ?
? a. The Lackpenny and the Cook cclxxiii.? ? ? ? ? How presents in great store thou didst refuse and eke The givers, great and small, with flouting
didst requite..? ? ? ? ? b. The Controller's Story cxix.? ? ? ? ? v. The Sharpers with the Money-Changer and the Ass dccccxiv.As for the king their
father, he abode with his wife, their mother, what while God (to whom belong might and majesty) willed, and they rejoiced in reunion with each
other. The kingship endured unto them and glory and victory, and the king continued to rule with justice and equity, so that the people loved him
and still invoked on him and on his sons length of days and durance; and they lived the most delightsome of lives till there came to them the
Destroyer of Delights and Sunderer of Companies, He who layeth waste the palaces and peopleth the tombs; and this is all that hath come down to
us of the story of the king and his wife and children. Nor," added the vizier, "if this story be a solace and a diversion, is it pleasanter or more
diverting than that of the young man of Khorassan and his mother and sister." Then he took my clothes and washed them and dried them, and put
them on me; after which he said to me, "Get thee gone to thy house." So I returned to my house and he accompanied me, till I came thither, when
he said to me, "May God not forsake thee! I am thy friend [such an one, who used to take of thee goods on credit,] and I am beholden to thee for
kindness; but henceforward thou wilt never see me more."..? ? ? ? ? I swear by his life, yea, I swear by the life of my love without peer, To please
him or save him from hurt, I'd enter the fire without fear!.50. Ibrahim ben el Mehdi and the Merchant's Sister Night ccxlvii.? ? ? ? ? Who dares with
them to cope draws death upon himself; Yea, of the deadly lance incontinent he's slain..83. Adi ben Zeid and the Princess Hind dclxviii.Rail not at
the vicissitudes of Fate, ii. 219..? ? ? ? ? e. The Fifth Officer's Story dccccxxiv.The Merciful dyed me with that which I wear, ii. 245..Aboulhusn
abode with his wife in eating and drinking and all delight of life, till all that was with them was spent, when he said to her, "Harkye, O Nuzhet el
Fuad!" "At thy service," answered she, and he said, "I have it in mind to play a trick on the Khalif and thou shalt do the like with the Lady
Zubeideh, and we will take of them, in a twinkling, two hundred dinars and two pieces of silk." "As thou wilt," answered she; "but what thinkest
thou to do?" And he said,"We will feign ourselves dead and this is the trick. I will die before thee and lay myself out, and do thou spread over me a
kerchief of silk and loose [the muslin of] my turban over me and tie my toes and lay on my heart a knife, and a little salt. (35) Then let down thy
hair and betake thyself to thy mistress Zubeideh, tearing thy dress and buffeting thy face and crying out. She will say to thee, 'What aileth thee?'
and do thou answer her, saying, 'May thy head outlive Aboulhusn el Khelia! For he is dead.'" She will mourn for me and weep and bid her
treasures give thee a hundred dinars and a piece of silk and will say to thee, 'Go lay him out and carry him forth [to burial].' So do thou take of her
the hundred dinars and the piece of silk and come back, and when thou returnest to me, I will rise up and thou shalt lie down in my place, and I will
go to the Khalif and say to him, 'May thy head outlive Nuzhet el Fuad!' and tear my dress and pluck at my beard. He will mourn for thee and say to
his treasurer, 'Give Aboulhusn a hundred dinars and a piece of silk.' Then he will say to me, 'Go; lay her out and carry her forth;' and I will come
back to thee."..? ? ? ? ? a. The Unlucky Merchant ccccxl.Then he again began to pay me frequent visits and I entered into converse with him and
questioned him of the band and how he came to escape, he alone of them all. Quoth he, 'I left them from the day on which God the Most High
delivered thee from them, for that they would not obey my speech; wherefore I swore that I would no longer consort with them.' And I said, 'By
Allah, I marvel at thee, for that thou wast the cause of my preservation!' Quoth he, 'The world is full of this sort [of folk]; and we beseech God the
Most High for safety, for that these [wretches] practise upon men with every kind of device.' Then said I to him, 'Tell me the most extraordinary
adventure of all that befell thee in this villainy thou wast wont to practise.' And he answered, saying, 'O my brother, I was not present when they
did on this wise, for that my part with them was to concern myself with selling and buying and [providing them with] food; but I have heard that
the most extraordinary thing that befell them was on this wise..? ? ? ? ? Thy haters say and those who malice to thee bear A true word, profiting its
hearers everywhere;.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..? ? ? ? ? The Merciful dyed me with that which I
wear Of hues with whose goodness none may compare..? ? ? ? ? After your loss, nor trace of me nor vestige would remain, Did not the hope of
union some whit my strength sustain..? ? ? ? ? j. The Tenth Officer's Story dccccxxviii.Issues of Affairs, Of Looking to the, i. 80..? ? ? ? ? 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..All those who were present
laughed at her mockery of Iblis and marvelled at the goodness of her observation (209) and her readiness in improvising verses; whilst the Sheikh
himself rejoiced and said to her, 'O Tuhfet es Sudour, the night is gone; so arise and rest thyself ere the day; and to-morrow all shall be well.' Then
all the kings of the Jinn departed, together with those who were present of guards, and Tuhfeh abode alone, pondering the affair of Er Reshid and
bethinking her of how it was with him, after her, and of that which had betided him for her loss, till the dawn gleamed, when she arose and walked
in the palace. Presently she saw a handsome door; so she opened it and found herself in a garden goodlier than the first, never saw eyes a fairer than
it. When she beheld this garden, delight moved her and she called to mind her lord Er Reshid and wept sore, saying, 'I crave of the bounty of God

the Most High that my return to him and to my palace and my home may be near at hand!'. Now the treasures aforetime had been in the viziers' hand, so they might do with them what they would, and when they came under the youth's hand, that of the viziers was straitened from them, and the youth became dearer to the king than a son and he could not brook to be separated from him. When the viziers saw this, they were jealous of him and envied him and cast about for a device against him whereby they might oust him from the king's favour, but found no opportunity. At last, when came the destined hour, (101) it chanced that the youth one day drank wine and became drunken and wandered from his wits; so he fell to going round about within the palace of the king and fate led him to the lodging of the women, in which there was a little sleeping-chamber, where the king lay with his wife. Thither came the youth and entering the chamber, found there a couch spread, to wit, a sleeping place, and a candle burning. So he cast himself on the couch, marvelling at the paintings that were in the chamber, and slept and slumbered heavily till eventide, when there came a slave-girl, bringing with her all the dessert, eatables and drinkables, that she was wont to make ready for the king and his wife, and seeing the youth lying on his back, (and none knowing of his case and he in his drunkenness unknowing where he was,) thought that he was the king asleep on his bed; so she set the censuring-vessel and laid the essences by the couch, then shut the door and went away.. When King Shehriyar heard his brother's words he rejoiced with an exceeding joy and arising forthright, went in to his wife Shehrzad and gave her to know of that which his brother purposed, to wit, that he sought her sister Dinarzad in marriage; whereupon, "O king of the age," answered she, "we seek of him one condition, to wit, that he take up his abode with us, for that I cannot brook to be parted from my sister an hour, because we were brought up together and may not brook severance from each other. If he accept this condition, she is his handmaid." King Shehriyar returned to his brother and acquainted him with that which Shehrzad had said; and he answered, saying, "Indeed, this is what was in my mind, for that I desire nevermore to be parted from thee. As for the kingdom, God the Most High shall send unto it whom He chooseth, for that there abideth to me no desire for the kingship." Then I took the present and a token of service from myself to the Khalif and [presenting myself before him], kissed his hands and laid the whole before him, together with the King of Hind's letter. He read the letter and taking the present, rejoiced therein with an exceeding joy and entreated me with the utmost honour. Then said he to me, 'O Sindbad, is this king, indeed, such as he avoucheth in this letter?' I kissed the earth and answered, saying, 'O my lord, I myself have seen the greatness of his kingship to be manifold that which he avoucheth in his letter. On the day of his audience, (212) there is set up for him a throne on the back of a huge elephant, eleven cubits high, whereon he sitteth and with him are his officers and pages and session-mates, standing in two ranks on his right hand and on his left. At his head standeth a man, having in his hand a golden javelin, and behind him another, bearing a mace of the same metal, tipped with an emerald, a span long and an inch thick. When he mounteth, a thousand riders take horse with him, arrayed in gold and silk; and whenas he rideth forth, he who is before him proclaimeth and saith, "This is the king, mighty of estate and high of dominion!" And he proceedeth to praise him on this wise and endeth by saying, "This is the king, lord of the crown the like whereof nor Solomon (213) nor Mihraj (214) possessed!" Then is he silent, whilst he who is behind the king proclaimeth and saith, "He shall die! He shall die! And again I say, he shall die!" And the other rejoineth, saying, "Extolled be the perfection of the Living One who dieth not!" And by reason of his justice and judgment (215) and understanding, there is no Cadi in his [capital] city; but all the people of his realm distinguish truth from falsehood and know [and practise] truth and right for themselves.' q. The Lady and her five Suitors dxciii. When she came in sight of the folk, they kissed the earth before her and she said to them, 'Tell me what hath betided Queen Tuhfeh from yonder dog Meimoun and why did ye not send to me and tell me?' Quoth they, 'And who was this dog that we should send to thee, on his account? Indeed, he was the least and meanest [of the Jinn].' Then they told her what Kemeriyeh and her sisters had done and how they had practised upon Meimoun and delivered Tuhfeh from his hand, fearing lest he should slay her, whenas he found himself discomfited; and she said, 'By Allah, the accursed one was wont to prolong his looking upon her!' And Tuhfeh fell to kissing Queen Es Shuhba's hand, whilst the latter strained her to her bosom and kissed her, saying, 'Trouble is past; so rejoice in assurance of relief.' Here Queen Es Shuhba bade them farewell and taking her troops, returned to her palace, whilst the kings also went away to their abodes and the Sheikh Aboutawaif addressed himself to divert Tuhfeh till nightfall, when he mounted her on the back of one of the Afrits and bade other thirty gather together all that she had gotten of treasure and raiment and jewels and dresses of honour. [Then they flew off,] whilst Iblis went with her, and in less than the twinkling of an eye he set her down in her sleeping-chamber. Then he and those who were with him took leave of her and went away. When Tuhfeh found herself in her own chamber and on her couch, her reason fled for joy and it seemed to her as if she had never stirred thence. Then she took the lute and tuned it and touched it on wondrous wise and improvised verses and sang.. . . . If the rose be entitled the pride of the morn, Before me nor after she wins it, I ween.. . . . ? ? n. The Man who never Laughed again dccccxi. ab. The King's Son and the Ogress xv. Yea, and black slaves he proffered me and slave-girls big with child And steeds of price, with splendid arms and trappings rich bedight.. 102. Joudier and his Brothers dclxxv. n. The Man and his Wilful Wife dccccix. Then we sat down on the edge of the estrade and presently I espied a closet beside me; so I looked into it and my friend said to me, 'What seest thou?' Quoth I, 'I see therein good galore and bodies of murdered folk. Look.' So he looked and said, 'By Allah, we are lost men!' And we fell a-weeping, I and he. As we were thus, behold, there came in upon us, by the door at which we had entered, four naked men, with girdles of leather about their middles, and made for my friend. He ran at them and dealing one of them a buffet, overthrew him, whereupon the other three fell all upon him. I seized the opportunity to escape, what while they were occupied with him, and espying a door by my side, slipped into it and found myself in an underground chamber, without window or other issue. So I gave myself up for

lost and said, 'There is no power and no virtue save in God the Most High, the Supreme!' Then I looked to the top of the vault and saw in it a range of glazed lunettes; so I clambered up for dear life, till I reached the lunettes, and I distracted [for fear]. I made shift to break the glass and scrambling out through the frames, found a wall behind them. So I bestrode the wall and saw folk walking in the road; whereupon I cast myself down to the ground and God the Most High preserved me, so that I reached the earth, unhurt. The folk flocked round me and I acquainted them with my story..57. Werdan the Butcher's Adventure with the Lady and the Bear cccliiii. When King Shah Bekht heard this, he said in himself, "How like is this story to my present case with this vizier, who hath not his like!" Then he bade him depart to his own house and come again at eventide..[Aforetime] I journeyed in [many] lands and climes and towns and visited the great cities and traversed the ways and [exposed myself to] dangers and hardships. Towards the last of my life, I entered a city [of the cities of China], (155) wherein was a king of the Chosroes and the Tubbas (156) and the Caesars. (157) Now that city had been peopled with its inhabitants by means of justice and equitable dealing; but its [then] king was a tyrant, who despoiled souls and [did away] lives; there was no wanning oneself at his fire, (158) for that indeed he oppressed the true believers and wasted the lands. Now he had a younger brother, who was [king] in Samarcand of the Persians, and the two kings abode a while of time, each in his own city and place, till they yearned unto each other and the elder king despatched his vizier in quest of his younger brother..? ? ? ? ? s. The Journeyman and the Girl dccccix. When her husband came home, she said to him, 'I desire to go a-pleasuring.' And he said, ' With all my heart.' So he went, till he came to a goodly place, abounding in vines and water, whither he carried her and pitched her a tent beside a great tree; and she betook herself to a place beside the tent and made her there an underground hiding-place, [in which she hid her lover]. Then said she to her husband, 'I desire to mount this tree.' And he said, 'Do so.' So she climbed up and when she came to the top of the tree, she cried out and buffeted her face, saying, 'Lewd fellow that thou art, are these thy usages? Thou sworest [fidelity to me] and liedst.' And she repeated her speech twice and thrice..Ill Effects of Precipitation, Of the, i. 98..? ? ? ? ? By Allah, I knew not their worth nor yet how dear

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