

ELEMENTS DE TRIGONOMETRIE RECTILIGNE ET SPHERIQUE

161. King Jelyaad of Hind and his Vizier Shimas: whereafter ensueth the History of King Wird Khan son of King Jelyaad and his Women and Viziers dcccxciz. So they carried him into the city and hid him with them. Moreover, they agreed with a company of the king's chief officers, who had aforetime been those of Bekhtzeman, and acquainted them with this; whereat they rejoiced with an exceeding joy. Then they assembled together to Bekhtzeman and made a covenant and handfast [of fealty] with him and fell upon the enemy at unawares and slew him and seated King Bekhtzeman again on the throne of his kingship. And his affairs prospered and God amended his estate and restored His bounty to him, and he ruled his subjects justly and abode in the obedience of the Most High. On this wise, O king," continued the young treasurer, "he with whom God is and whose intent is pure, meeteth nought but good. As for me, I have no helper other than God, and I am content to submit myself to His ordinance, for that He knoweth the purity of my intent." .? .? .? .? .? An if my substance fail, no one there is will succour me..163. Abdallah the Fisherman and Abdallah the Merman dccccxl.? .? .? .? .? The approof of my lord, so my stress and unease I may ban and mine enemies' malice defy,.Presently, her husband entered and saw the girdle and knew it. Now he was ware of the king's love for women; so he said to his wife, ' What is this that I see with thee?' Quoth she, 'I will tell thee the truth,' and recounted to him the story; but he believed her not and doubt entered into his heart. As for the king, he passed that night in chagrin and concern, and when it morrowed, he summoned the chamberlain and investing him with the governance of one of his provinces, bade him betake himself thither, purposing, after he should have departed and come to his destination, to foregather with his wife. The chamberlain perceived [his intent] and knew his design; so he answered, saying, 'Hearkening and obedience. I will go and set my affairs in order and give such charges as may be necessary for the welfare of my estate; then will I go about the king's occasion.' And the king said, 'Do this and hasten.'.28. Hatim Tai; his Generosity after Death dxxxi.TABLE OF CONTENTS OF THE CALCUTTA (1839-42).Now, as destiny would have it, a band of thieves, whose use it was, whenas they had stolen aught, to resort to that place and divide [their booty], came thither [that night], as of their wont; and they were ten in number and had with them wealth galore, which they were carrying. When they drew near the sepulchre, they heard a noise of blows within it and the captain said, 'This is a Magian whom the angels (43) are tormenting.' So they entered [the burial-ground] and when they came over against El Merouzi, he feared lest they should be the officers of the watch come upon him, wherefore he [arose and] fled and stood among the tombs. (44) The thieves came up to the place and finding Er Razi bound by the feet and by him near seventy sticks, marvelled at this with an exceeding wonderment and said, 'God confound thee! This was sure an infidel, a man of many crimes; for, behold, the earth hath rejected him from her womb, and by my life, he is yet fresh! This is his first night [in the tomb] and the angels were tormenting him but now; so whosoever of you hath a sin upon his conscience, let him beat him, as a propitiatory offering to God the Most High.' And the thieves said, 'We all have sins upon our consciences.'.21. Kemerezzeman and Budour clxx.129. The King of the Island cccclxxix.Noureddin thanked him and they entered the slave-merchant's house. When the people of the house saw Abou Nuwas, they rose to do him worship, for that which they knew of his station with the Commander of the Faithful. Moreover, the slave-dealer himself came up to them with two chairs, and they seated themselves thereon. Then the slave-merchant went into the house and returning with the slave-girl, as she were a willow-wand or a bamboo-cane, clad in a vest of damask silk and tired with a black and white turban, the ends whereof fell down over her face, seated her on a chair of ebony; after which quoth he to those who were present, "I will discover to you a face as it were a full moon breaking forth from under a cloud." And they said, "Do so." So he unveiled the damsel's face and behold, she was like the shining sun, with comely shape and day-bright face and slender [waist and heavy] hips; brief, she was endowed with elegance, the description whereof existeth not, [and was] even as saith of her the poet:.As for the merchant, he bought him a sheep and slaughtering it, roasted it and dressed birds and [other] meats of various kinds and colours and bought dessert and sweetmeats and fresh fruits. Then he repaired to El Abbas and conjured him to accept of his hospitality and enter his house and eat of his victual. The prince consented to his wishes and went with him till they came to his house, when the merchant bade him enter. So El Abbas entered and saw a goodly house, wherein was a handsome saloon, with a vaulted estrade. When he entered the saloon, he found that the merchant had made ready food and dessert and perfumes, such as overpass description; and indeed he had adorned the table with sweet-scented flowers and sprinkled musk and rose-water upon the food. Moreover, he had smeared the walls of the saloon with ambergris and set [the smoke of burning] aloes-wood abroad therein...? .? .? .? .? This is my saying; apprehend its purport, then, and know I may in no wise yield consent to that thou dost opine...? .? .? .? .? b. The Second Old Man's Story ii.? .? .? .? .? b. Story of the Enchanted Youth vii 3. The Porter and the Three Ladies of Baghdad ix.Cashghar, Abdallah ben Nafi and the King's Son of, ii. 195..65. The Loves of the Boy and Girl at School cclxxxv.And indeed, O my brother, the night thou camest to me and we caroused together, I and thou, it was as if the Devil came to me and troubled me that night." "And who is he, the Devil?" asked the Khalif. "He is none other than thou," answered Aboulhusn; whereat the Khalif smiled and sitting down by him, coaxed him and spoke him fair, saying, "O my brother, when I went out from thee, I forgot [to shut] the door [and left it] open, and belike Satan came in to thee." Quoth Aboulhusn, "Ask me not of that which hath betided me. What possessed thee to leave the door open, so that the Devil came in to me and there befell me with him this and that?" And he related to him all that had befallen him, from first to last, and there is no advantage in the repetition of it; what while the Khalif laughed and hid his laughter..So the notary went up to the lieutenant, who was among the witnesses, and said "It is well. Is she not such an one whose marriage contract we drew up in such a place?" Then he betook himself to the woman's house and cried out upon her; whereupon she

brought him the [forged] contract and he took it and returned with it to the lieutenant of police. When the latter had taken cognizance [of the document and professed himself satisfied, the assessor] said [to the notary,] "Go to our lord and master, the Cadi of the Cadis, and acquaint him with that which befalleth his assessors." The notary rose to go, but the lieutenant of police feared [for himself] and was profuse in beseeching the assessor and kissing his hands, till he forgave him; whereupon the lieutenant went away in the utterest of concern and affright. On this wise the assessor ordered the case and carried out the forgery and feigned marriage with the woman; [and thus was calamity warded off from him] by the excellence of his contrivance." (121). Then said the king, "How long wilt thou beguile us with thy prate, O youth? But now the hour of thy slaughter is come." And he bade crucify him upon the gibbet. [So they carried him to the place of execution] and were about to hoist him up [upon the cross,] when, behold, the captain of the thieves, who had found him and reared him, (141) came up at that moment and asked what was that assembly and [the cause of] the crowds gathered there. They told him that a servant of the king had committed a great crime and that he was about to put him to death. So the captain of the thieves pressed forward and looking upon the prisoner, knew him, whereupon he went up to him and embraced him and clipped him and fell to kissing him upon his mouth. Then said he, "This is a boy whom I found under such a mountain, wrapped in a gown of brocade, and I reared him and he fell to stopping the way with us. One day, we set upon a caravan, but they put us to flight and wounded some of us and took the boy and went their way. From that day to this I have gone round about the lands in quest of him, but have not lighted on news of him [till now;] and this is he." Then he turned to the woman and said to her, "Is it not thus?" "Yes, O Commander of the Faithful," answered she; and he said, "What prompted thee to this?" Quoth she, "Thou slewest my father and my mother and my kinsfolk and tookest their goods." "Whom meanest thou?" asked the Khalif, and she replied, "I am of the house of Bermek." (93) Then said he to her, "As for the dead, they are of those who are past away, and it booteth not to speak of them; but, as for that which I took of wealth, it shall be restored to thee, yea, and more than it." And he was bountiful to her to the utmost of munificence.. Meanwhile, his father and mother had gone round about all the islands of the sea in quest of him and his brother, hoping that the sea might have cast them up, but found no trace of them; so they despaired of finding them and took up their abode in one of the islands. One day, the merchant, being in the market, saw a broker, and in his hand a boy he was calling for sale, and said in himself, 'I will buy yonder boy, so I may console myself with him for my sons.' So he bought him and carried him to his house; and when his wife saw him, she cried out and said, 'By Allah, this is my son!' So his father and mother rejoiced in him with an exceeding joy and questioned him of his brother; but he answered, 'The sea parted us and I knew not what became of him.' Therewith his father and mother consoled themselves with him and on this wise a number of years passed..? THE TENTH OFFICER'S STORY..? ? ? ? ? Whenas the fire of passion flamed in my breast, with tears, Upon the day of wailing, to quench it I was fain..? ? ? ? ? If slaves thou fain wouldst have by thousands every day Or, kneeling at thy feet, see kings of mickle might..? ? ? ? ? And when the sun of morning sees her visage and her smile, O'ercome. he hasteneth his face behind the clouds to hide.. When the king heard this, drowsiness overcame him and he slept and presently awaking, called for the candles. So they were lighted and he sat down on his couch and seating Shehrzad by him, smiled in her face. She kissed the earth before him and said, "O king of the age and lord of the time and the day, extolled be the perfection of [God] the Forgiving One, the Bountiful Giver, who hath sent me unto thee, of His favour and beneficence, so I have informed thee with longing after Paradise; for that this which thou wast used to do was never done of any of the kings before thee. As for women, God the Most High [in His Holy Book] maketh mention of them, [whenas He saith, 'Verily, men who submit [themselves unto God] and women who submit] and true-believing men and true-believing women and obedient men and obedient women and soothfast men and soothfast women [and long-suffering men and long-suffering women and men who order themselves humbly and women who order themselves humbly and charitable men and charitable women and men who fast and women who fast] and men who guard their privities and women who guard their privities [and men who are constantly mindful of God and women who are constantly mindful, God hath prepared unto them forgiveness and a mighty recompense]. (172). Then he arose and going in to his daughter, found her mother with her; so he set out to them the case and Mariyeh said, "O father mine, my wish is subject unto (122) thy commandment and my will ensueth thy will; so whatsoever thou choosest, I am still obedient unto thee and under thy dominion." Therewithal the King knew that Mariyeh inclined unto El Abbas; so he returned forthright to King El Aziz and said to him, "May God amend the King! Verily, the occasion is accomplished and there is no opposition unto that which thou commandest" Quoth El Aziz, "By God's leave are occasions accomplished. How deemest thou, O King, of fetching El Abbas and drawing up the contract of marriage between Mariyeh and him?" And Ins ben Cais answered, saying, "Thine be it to decide." 11. Sindbad the Sailor and Hindbad the Porter (239). So Behlwan the froward abode king in his father's room and his affairs prospered, what while the young Melik Shah lay in the underground dungeon four full-told years, till his charms faded and his favour changed. When God (extolled be His perfection and exalted be He!) willed to relieve him and bring him forth of the prison, Behlwan sat one day with his chief officers and the grandees of his state and discoursed with them of the story of King Suleiman Shah and what was in his heart. Now there were present certain viziers, men of worth, and they said to him, 'O king, verily God hath been bountiful unto thee and hath brought thee to thy wish, so that thou art become king in thy father's stead and hast gotten thee that which thou soughtest. But, as for this boy, there is no guilt in him, for that, from the day of his coming into the world, he hath seen neither ease nor joyance, and indeed his favour is faded and his charms changed [with long prison]. What is his offence that he should merit this punishment? Indeed, it is others than he who were to blame, and God hath given thee the victory over them, and there is no fault in this poor wight.' Quoth Behlwan, 'Indeed, it is as ye say; but I am fearful of his craft and am not assured from his mischief; belike the most part of the folk will

incline unto him.' 'O king,' answered they, 'what is this boy and what power hath he? If thou fear him, send him to one of the frontiers.' And Belehwan said, 'Ye say sooth: we will send him to be captain over such an one of the marches.' Then they went to the youth and said to him, 'Know that the king thanketh thee for thy dealing yesternight and exceedeth in [praise of] thy good deed;' and they prompted him to do the like again. So, when the next night came, the king abode on wake; watching the youth; and as for the latter, he went to the door of the pavilion and drawing his sword, stood in the doorway. When the king saw him do thus, he was sore disquieted and bade seize him and said to him, 'Is this my requital from thee? I showed thee favour more than any else and thou wouldst do with me this vile deed.' Then arose two of the king's servants and said to him, 'O our lord, if thou command it, we will strike off his head.' But the king said, 'Haste in slaying is a vile thing, for it (107) is a grave matter; the quick we can slay, but the slain we cannot quicken, and needs must we look to the issue of affairs. The slaying of this [youth] will not escape us.' (108) Therewith he bade imprison him, whilst he himself returned [to the city] and despatching his occasions, went forth to the chase. Things, The King who knew the Quintessence of, i. 239. On like wise, O king," continued the youth, "whilst fortune was favourable to me, all that I did came to good; but now that it is grown contrary to me, everything turneth against me." .? .? .? .? .? Would God upon that bitterest day, when my death calls for me, What's 'twixt thine excrement and blood (50) I still may smell of thee!. When she had made an end of her song, Queen Es Shuhba arose and said, 'Never heard I from any the like of this.' And she drew Tuhfeh to her and fell to kissing her. Then she took leave of her and flew away; and all the birds took flight with her, so that they walled the world; whilst the rest of the kings tarried behind..? .? .? .? .? g. The Seventh Voyage of Sindbad the Sailor dlxiii. Some with religion themselves concern and make it their business all, i. 48..138. Hind Daughter of En Numan and El Hejjaj dclxxi. .? .? .? .? .? Nay, at daybreak I drink of the wind-freshened wine And prostrate me (59) instead in the dawn-whitened air..? .? .? .? .? .? .? ja. Story of David and Solomon dcccxcix. The Fifteenth Night of the Month.. Then he kept them under guard, and when the morning morrowed, he referred their case to El Hejjaj, who caused bring them before him and enquiring into their affair, found that the first was the son of a barber-surgeon, the second of a [hot] bean-seller and the third of a weaver. So he marvelled at their readiness of speech (82) and said to his session-mates, "Teach your sons deportment; (83) for, by Allah, but for their ready wit, I had smitten off their heads!". Then said she to me, "To-morrow morning, when Amin el Hukm cometh, have patience with him till he have made an end of his speech, and when he is silent, return him no answer; and if the prefect say to thee, 'What ailest thee that thou answerest him not?' do thou reply, 'O lord, know that the two words are not alike, but there is no [helper] for him who is undermost (101), save God the Most High.' (102) The Cadi will say, 'What is the meaning of thy saying," The two words are not alike"?' And do thou make answer, saying, 'I deposited with thee a damsel from the palace of the Sultan, and most like some losel of thy household hath transgressed against her or she hath been privily murdered. Indeed, there were on her jewels and raiment worth a thousand dinars, and hadst thou put those who are with thee of slaves and slave-girls to the question, thou hadst assuredly lit on some traces [of the crime]. When he heareth this from thee, his agitation will redouble and he will be confounded and will swear that needs must thou go with him to his house; but do thou say, 'That will I not do, for that I am the party aggrieved, more by token that I am under suspicion with thee.' If he redouble in calling [on God for aid] and conjure thee by the oath of divorce, saying, 'Needs must thou come,' do thou say, 'By Allah, I will not go, except the prefect come also.' Therewithal Aboulhusn cried out at him and said, "O dog of the sons of Bermek, go down forthright, thou and the master of the police of the city, to such a place in such a street and deliver a hundred dinars to the mother of Aboulhusn the Wag and bear her my salutation. [Then, go to such a mosque] and take the four sheikhs and the Imam and beat each of them with four hundred lashes and mount them on beasts, face to tail, and go round with them about all the city and banish them to a place other than the city; and bid the crier make proclamation before them, saying, 'This is the reward and the least of the reward of whoso multiplieth words and molesteth his neighbours and stinteth them of their delights and their eating and drinking!'" Jaafer received the order [with submission] and answered with ["Harkening and] obedience;" after which he went down from before Aboulhusn to the city and did that whereunto he had bidden him.. There was once, in the city of Baghdad, a man, [by name El Merouzi,] (30) who was a sharper and plagued (31) the folk with his knavish tricks, and he was renowned in all quarters [for roguery]. [He went out one day], carrying a load of sheep's dung, and took an oath that he would not return to his lodging till he had sold it at the price of raisins. Now there was in another city a second sharper, [by name Er Razi,] (32) one of its people, who [went out the same day], bearing a load of goat's dung, which he had sworn that he would not sell but at the price of dried figs.. Firouz and his Wife, i. 209.. If, in his own land, midst his folk, abjection and despite, ii. 196.. When it was the eighth day, the viziers all assembled and took counsel together and said, "How shall we do with this youth, who baffleth us with his much talk? Indeed, we fear lest he be saved and we fall [into perdition]. Wherefore, let us all go in to the king and unite our efforts to overcome him, ere he appear without guilt and come forth and get the better of us." So they all went in to the king and prostrating themselves before him, said to him, "O king, have a care lest this youth beguile thee with his sorcery and bewitch thee with his craft. If thou heardest what we hear, thou wouldst not suffer him live, no, not one day. So pay thou no heed to his speech, for we are thy viziers, [who endeavour for] thy continuance, and if thou hearken not to our word, to whose word wilt thou hearken? See, we are ten viziers who testify against this youth that he is guilty and entered not the king's sleeping-chamber but with evil intent, so he might put the king to shame and outrage his honour; and if the king slay him not, let him banish him his realm, so the tongue of the folk may desist from him." .? .? .? .? .? The season of my presence is never at an end 'Mongst all their time in gladness and solacement who spend,.. 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.' 'All wasted is my body and bowels tortured sore; Love's fire on me still waxeth, mine eyes with tears still rain..(Quoth Abdallah ben Nan) So I became his boon-companion and entertained him by night [with stories and the like]; and this pleased him to the utmost and he took me into especial favour and bestowed on me dresses of honour and assigned me a separate lodging; brief, he was everywise bountiful to me and could not brook to be parted from me a single hour. So I abode with him a while of time and every night I caroused with him [and entertained him], till the most part of the night was past; and when drowsiness overcame him, he would rise [and betake himself] to his sleeping-place, saying to me, "Forsake not my service for that of another than I and hold not aloof from my presence." And I made answer with "Hearkening and obedience.".Queen Kemeriyeh embraced her, as also did Queen Zelzeleh and Queen Wekhimeh and Queen Sherareh, and the former said to her, 'Rejoice in assured deliverance, for there abideth no harm for thee; but this is no time for talk.' Then they cried out, whereupon up came the Afrits ambushed in the island, with swords and maces in their hands, and taking up Tuhfeh, flew with her to the palace and made themselves masters thereof, whilst the Afrit aforesaid, who was dear to Meimoun and whose name was Dukhan, fled like an arrow and stayed not in his flight till he came to Meimoun and found him engaged in sore battle with the Jinn. When his lord saw him, he cried out at him, saying, 'Out on thee! Whom hast thou left in the palace?' And Dukhan answered, saying, 'And who abideth in the palace? Thy beloved Tuhfeh they have taken and Jemreh is slain and they have gotten possession of the palace, all of it.' With this Meimoun buffeted his face and head and said, 'Out on it for a calamity!' And he cried aloud. Now Kemeriyeh had sent to her father and acquainted him with the news, whereat the raven of parting croaked for them. So, when Meimoun saw that which had betided him, (and indeed the Jinn smote upon him and the wings of death overspread his host,) he planted the butt of his spear in the earth and turning the point thereof to his heart, urged his charger upon it and pressed upon it with his breast, till the point came forth, gleaming, from his back..As for Firouz, when he went forth from his house, he sought the letter, but found it not; so he returned home. Now his return fell in with the king's going forth and he found the latter's sandal in his house, whereat his wit was dazed and he knew that the king had not sent him away but for a purpose of his own. However, he held his peace and spoke not a word, but, taking the letter, went on his errand and accomplished it and returned to the king, who gave him a hundred dinars. So Firouz betook himself to the market and bought what beseemeth women of goodly gifts and returning to his wife, saluted her and gave her all that he had brought and said to her, "Arise [go] to thy father's house." "Wherefore?" asked she, and he said, "Verily, the king hath been bountiful to me and I would have thee show forth this, so thy father may rejoice in that which he seeth upon thee." "With all my heart," answered she and arising forthright, betook herself to the house of her father, who rejoiced in her coming and in that which he saw upon her; and she abode with him a month's space, and her husband made no mention of her..86. Omar ben el Khettab and the Young Bedouin cccxcv.THE KHALIF OMAR BEN ABDULAZIZ AND THE POETS. (41).24. Maan ben Zaidh and the three Girls cclxxi.So the thief entered, he and the husband; and when they were both in the chamber, she locked on them the door, which was a stout one, and said to the thief, 'Out on thee, O fool! Thou hast fallen [into the trap] and now I have but to cry out and the officers of the police will come and take thee and thou wilt lose thy life, O Satan!' Quoth he, 'Let me go forth;' and she said, 'Thou art a man and I am a woman; and in thy hand is a knife and I am afraid of thee.' Quoth he, 'Take the knife from me.' So she took the knife from him and said to her husband, 'Art thou a woman and he a man? Mar his nape with beating, even as he did with thee; and if he put out his hand to thee, I will cry out and the police will come and take him and cut him in sunder.' So the husband said to him, 'O thousand-horned, (248) O dog, O traitor, I owe thee a deposit, (249) for which thou dunnest me.' And he fell to beating him grievously with a stick of live-oak, whilst he called out to the woman for help and besought her of deliverance; but she said, 'Abide in thy place till the morning, and thou shalt see wonders.' And her husband beat him within the chamber, till he [well- nigh] made an end of him and he swooned away..Now the merchant their father lay asleep in the ship, and the crying of the boys troubled him; so he rose to call out to them [and silence them] and let the purse [with the thousand dinars therein] fall among the bales of merchandise. He sought for it and finding it not, buffeted his head and seized upon the boys, saying, 'None took the purse but you. Ye were playing about the bales, so ye might steal somewhat, and there was none here but you.' Then he took a staff and laying hold of the children, fell to beating them and flogging them, whilst they wept, and the sailors came round about them and said, 'The boys of this island are all thieves and robbers.' Then, of the greatness of the merchant's wrath, he swore that, if they brought not out the purse, he would drown them in the sea; so when [by reason of their denial] his oath became binding upon him, he took the two boys and lashing them [each] to a bundle of reeds, cast them into the sea..Therewithal El Abbas smiled and her verses pleased him. Then he bade the fourth damsel come forward and sing. Now she was from the land of Morocco and her name was Belekhsa. So she came forward and taking the lute and the psaltery, tightened the strings thereof and smote thereon in many modes; then returned to the first mode and improvising, sang the following verses:.When the day departed and the evening came, the king sat in his privy chamber and summoned the vizier, who presented himself to him and he questioned him of the story. So the vizier said, "Know, O august king, that.The news reached his father, who said to him, 'O my son, this damsel to whom thy heart cleaveth is at thy commandment and we

have power over her; so wait till I demand her [in marriage] for thee.' But the prince said, 'I will not wait.' So his father hastened in the matter and sent to demand her of her father, who required of him a hundred thousand dinars to his daughter's dowry. Quoth Bihzad's father, 'So be it,' and paid down what was in his treasuries, and there remained to his charge but a little of the dower. So he said to his son, 'Have patience, O my son, till we gather together the rest of the money and send to fetch her to thee, for that she is become thine.' Therewith the prince waxed exceeding wroth and said, 'I will not have patience;' so he took his sword and his spear and mounting his horse, went forth and fell to stopping the way, [so haply that he might win what lacked of the dowry].? ? ? ? Accuse me falsely, cruelly entreat me; still ye are My heart's beloved, at whose hands no rigour I resent..? ? ? ? I wept, but those who spied to part us had no ruth On me nor on the fires that in my vitals flare..? ? ? ? ? ? ? ? ba. Story of the Envier and the Envied (225) xiii.? ? ? ? "Console thou thyself for his love," quoth they, "with another than he;" But, "Nay, by his life," answered I, "I'll never forget him my dear!"? ? ? ? O Amir of justice, be kind to thy subjects; For justice, indeed, of thy nature's a trait..? ? ? ? Yet shall thou suffer that which I from thee have borne And with love's woes thy heart shall yet be mortified..? ? ? ? ? ? ? ? Announcing the return o' th' absent ones., King who knew the Quintessence of Things, The, i. 230..Presently, in came Mesrour the eunuch to him and saluted him and seeing Nuzhet el Fuad stretched out, uncovered her face and said, "There is no god but God! Our sister Nuzhet el Fuad is dead. How sudden was the [stroke of] destiny! May God have mercy on thee and acquit thee of responsibility!" Then he returned and related what had passed before the Khalif and the Lady Zubeideh, and he laughing. "O accursed one," said the Khalif, "is this a time for laughter? Tell us which is dead of them." "By Allah, O my lord," answered Mesrour, "Aboulhusn is well and none is dead but Nuzhet el Fuad." Quoth the Khalif to Zubeideh, "Thou hast lost thy pavilion in thy play," and he laughed at her and said to Mesrour, "O Mesrour, tell her what thou sawest." "Verily, O my lady," said the eunuch, "I ran without ceasing till I came in to Aboulhusn in his house and found Nuzhet el Fuad lying dead and Aboulhusn sitting at her head, weeping. I saluted him and condoled with him and sat down by his side and uncovered the face of Nuzhet el Fuad and saw her dead and her face swollen. So I said to him, 'Carry her out forthright [to burial], so we may pray over her.' He answered, 'It is well;' and I left him to lay her out and came hither, that I might tell you the news." Omar ben Abdulaziz and the Poets, The Khalif, i. 45..Son and his Governor, Story of the Man of Khorassan, his, i. 218.On this wise they abode till the morning, tasting not the savour of sleep; and when the day lightened, behold, the eunuch came with the mule and said to Sitt el Milah, "The Commander of the Faithful calleth for thee." So she arose and taking her lord by the hand, committed him to the old man, saying, "I commend him to thy care, under God, (40) till this eunuch cometh to thee; and indeed, O elder, I owe thee favour and largesse such as filleth the interspace betwixt heaven and earth." First Officer's Story, The, ii. 122..? ? ? ? ? ? ? ? ? ? But if my wealth abound, of all I'm held in amity..6. Story of the Hunchback cii.? THE EIGHTH OFFICER'S STORY..? ? ? ? ? All intercessions come and all alike do ill succeed, Save Tuhfeh's, daughter of Merjan, for that, in very deed..? ? ? ? ? Whenas he runs, his feet still show like wings, (140) and for the wind When was a rider found, except King Solomon it were? (141)..? ? ? ? ? d. The Eldest Lady's Story lxiii.So saying, he took leave of the woman and her husband and set out, intending for Akil, his father's brother's son. Now there was between Baghdad and Akil's abiding-place forty days' journey; so El Abbas settled himself on the back of his courser and his servant Aamir mounted also and they fared forth on their way. Presently, El Abbas turned right and left and recited the following verses: 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..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:..? ? ? ? ? Repression's draught, by cups, from the beloved's hand I've quaffed; with colocynth for wine she hath me plied..? ? ? ? ? b. The Second Voyage of Sindbad the Sailor dxliii.? ? ? ? ? O friends, the tears flow ever, in mockery of my pain; My heart is sick for sev'rance and love-longing in vain..Envy and Malice, Of, i. 125..Then came forward the thirteenth officer and said, 'I will tell you a story that a man of my friends told me. (Quoth he)..? ? ? ? ? Though little, with beauty myself I've adorned; So the flowers are my subjects and I am their queen..Meanwhile, Isfehend the Vizier wrote a letter and despatched it to all the Amirs, acquainting them with that which had betided him with King Azadbekht and how he had taken his daughter by force and adding, "And indeed he will do with you more than he hath done with me." When the letter reached the chiefs [of the people and troops], they all assembled together to Isfehend and said to him, "What is to do with him?" (96) So he discovered to them the affair of his daughter and they all agreed, of one accord, that they should endeavour for the slaughter of the king and taking horse with their troops, set out, intending for him. Azadbekht knew not [of their design] till the noise [of the invasion] beset his capital city, when he said to his wife Behrjaur, "How shall we do?" And she answered, saying, "Thou knowest best and I am at thy commandment." So he let bring two swift horses and bestrode one himself, whilst his wife mounted the other. Then they took what they might of gold and went forth, fleeing, in the night, to the desert of Kerman; what while Isfehend entered the city and made himself king..115. The Angel of Death and the King of the Children of Israel ccclxiii.29. The City of Irem cclxxvi.So he was concerned with an exceeding concern for his lack of travel and discovered this to his father, who said to him, "O my son, why do I see thee chagrined?" And he answered, "I would fain travel." Quoth Aboulhusn, "O my son,

none travelleth save those whose occasion is urgent and those who are compelled thereunto [by need]. As for thee, O my son, thou enjoyest ample fortune; so do thou content thyself with that which God hath given thee and be bounteous [unto others], even as He hath been bounteous unto thee; and afflict not thyself with the toil and hardship of travel, for indeed it is said that travel is a piece of torment." (5) But the youth said, "Needs must I travel to Baghdad, the abode of peace." 4. The Three Apples xix. KING SHAH BEKHT AND HIS VIZIER ER REHWAN. (177).9. The History of King Omar ben Ennuman and his Sons Sherkan and Zoulmekan xlv.???? d. The Fourth Voyage of Sindbad the Sailor dl. Then said he to her, 'By Allah, thou art the desire of the Commander of the Faithful! (182) So take the lute and sing a song that thou shalt sing to the Khalif, whenas thou goest in to him.' So she took the lute and tuning it, sang the following verses:???? i. King Ibrahim and his Son cccclxxi. All this time, the young Damascene was hearkening, and whiles he likened her voice to that of his slave-girl and whiles he put away from him this thought, and the damsel had no whit of knowledge of him. Then she broke out again into song and chanted the following verses: 'Well done, O damsel!' cried Ishac. 'By Allah, this is a fair hour!' Whereupon she rose and kissed his hand, saying, 'O my lord, the hands stand still in thy presence and the tongues at thy sight, and the eloquent before thee are dumb; but thou art the looser of the veil.' (171) Then she clung to him and said, 'Stand.' So he stood and said to her, 'Who art thou and what is thy need?' She raised a corner of the veil, and he beheld a damsel as she were the rising full moon or the glancing lightning, with two side locks of hair that fell down to her anklets. She kissed his hand and said to him, 'O my lord, know that I have been in this barrack these five months, during which time I have been withheld (172) from sale till thou shouldst be present [and see me]; and yonder slave-dealer still made thy coming a pretext to me (173) and forbade me, for all I sought of him night and day that he should cause thee come hither and vouchsafe me thy presence and bring me and thee together.' Quoth Ishac, 'Say what thou wouldst have.' And she answered, 'I beseech thee, by God the Most High, that thou buy me, so I may be with thee, by way of service.' 'Is that thy desire?' asked he, and she replied, 'Yes.'???? b. The Second Officer's Story dccccxxii.???? "What is the taste of love?" quoth one, and I replied, "Sweet water 'tis at first; but torment lurks behind." When the king heard this, wonderment gat hold of him and his admiration for the vizier redoubled; so he bade him go to his house and return to him [on the morrow], according to his wont. Accordingly, the vizier withdrew to his lodging, where he passed the night and the ensuing 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. Then she turned and saw within the chamber an old man, comely of hoariness, venerable of aspect, who was dancing on apt and goodly wise, a dance the like whereof none might avail unto. So she sought refuge with God the Most High from Satan the Stoned (193) and said, 'I will not give over what I am about, for that which God decreeth, He carrieth into execution.' Accordingly, she went on singing till the old man came up to her and kissed the earth before her, saying, 'Well done, O Queen of the East and the West! May the world be not bereaved of thee! By Allah, indeed thou art perfect of qualities and ingredients, O Tuhfet es Sudour! (194) Dost thou know me?' 'Nay, by Allah,' answered she; 'but methinks thou art of the Jinn.' Quoth he, 'Thou sayst sooth; I am the Sheikh Aboutawaif (195) Iblis, and I come to thee every night, and with me thy sister Kemeriyeh, for that she loveth thee and sweareth not but by thy life; and her life is not pleasant to her, except she come to thee and see thee, what while thou seest her not. As for me, I come to thee upon an affair, wherein thou shall find thine advantage and whereby thou shalt rise to high rank with the kings of the Jinn and rule them, even as thou rulest mankind; [and to that end I would have thee come with me and be present at the festival of my son's circumcision; (196)] for that the Jinn are agreed upon the manifestation of thine affair.' And she answered, 'In the name of God.' Hakim (El) bi Amrillah, The Merchant and the Favourite of the Khalif El Mamoun, iii. 171.. King Shah Bekht and His Vizier Er Rehwan. 89. Mesrou and Ibn el Caribi cccxcix. When the evening came, the king bade fetch the vizier; so he presented himself before him and the king bade him tell the [promised] story. So he said, "Hearkening and obedience. Know, O king (but God alone knoweth His secret purpose and is versed in all that is past and was foredone among bygone peoples), that.???? Drink of the first-run wine, that shows as very flame it were, When from the pitcher 'tis outpoured, or ere the day appear.???? a. The First Officer's Story dccccxxx.???? Yea, in the night the thought of you still slays me; Hidden are my traces from the wise men's sight,

[Lord Grey of the Reform Bill Being the Life of Charles Second Earl of Grey](#)

[Pomona College Journal of Entomology V3-4 1911-1912](#)

[Abraham Lincoln and the Downfall of American Slavery](#)

[Dramatic Works Rendered Into English by Henri Van Laun a New Ed with a Prefatory Memoir Introductory Notices and Notes 2](#)

[Lives of the Presidents of the United States of America from Washington to the Present Time](#)

[The Life and Times of the REV Anson Green DD](#)

[What Shall We Do Then? on the Moscow Census](#)

[Della Pittura Veneziana E Delle Opere Pubbliche De Veneziani Mistri Libri V](#)

[Publii Virgilio Maronis Aeneis Vol 1 Mit Erluuterungen Den Gymnasialzwecken Und Besonders Der Befirderung Der Privatlectire Auf Gymnasien](#)

[Bestimmt Erstes Bis Sechstes Buch Der Held](#)

[Praelectiones Academicae in Propriis Institutiones Rei Medicae Vol 4 Edidit Et Notas Addidit Pars I Respiratio Loquela Semen Masculinum](#)

[Jesuiten-Orden Nach Seiner Verfassung Und Doctrin Wirksamkeit Und Geschichte Der](#)

[Storia Dei Dominii Stranieri in Italia Vol 3 Della Caduta Dell Impero Romano in Occidente Fino AI Nostri Giorni](#)

[Jahrbicher Fir Wissenschaftliche Botanik 1867-1868 Vol 6](#)

[Jahresbericht Uber Die Fortschritte Auf Dem Gesamtgebiete Der Agrikultur-Chemie 1910 Vol 13](#)

[iliments de Chimie Appliquie a la Midecine Et Aux Arts Vol 2 of 3](#)

[Die Gottliche Komodie Des Dante Alighieri Nach IHrem Wesentlichen Inhalt Und Charakter](#)

[Bibliografia Sicola Sistemtica O Apparato Metodico Alla Storia Letteraria Della Sicilia Vol 1](#)

[Le Journal Des Siavans LAnnie 1748 Juillet](#)

[Hemiptera Argentina Enumeravit Speciesque Novas Descripsit](#)

[Siculum IX Ratramni Corbeiensis Monachi iNei Sancti Remigii Parisiensis Et Lugdunensis Episcoporum Wandalberti Monachi Pauli Alvari Cordubensis Opera Omnia Juxta Memoratissimas Acherii Florezii Et Antonii Collectiones Novissime Ad Prelum Revoc](#)

[Cours de Droit Civil Franiais Vol 1 Comprenant lExplication Des Lois Qui Ont Modifi Le Code Civil En France Et En Belgique](#)

[Tratado Elemental de Astronomia](#)

[Wallhall Germanische Gotter Und Heldensagen](#)

[Monumenti Di Un Manoscritto Autografo E Lettere Inedite](#)

[Flora Von Neu-Vorpommern Und Den Inseln Rugen Und Usedom](#)

[Nouveau Journal Asiatique 1835 Vol 16 Ou Recueil de Memoires DExtraits Et de Notices Relatifs A LHistoire a la Philosophie Aux Langues Et a la Litterature Des Peuples Orientaux](#)

[The University of Kansas Science Bulletin Vol 46 February 1 1966-March 3 1967](#)

[Archiv Fr Naturgeschichte 1912 Vol 78](#)

[Wilhelm Coxes Geschichte Des Hauses Oestreich Von Rudolph Von Habsburg Bis Auf Leopold Des Zweiten Tod \(1218-1792\) Vol 3](#)

[Descrizione Topologico-Istorica Della Citti Di Perugia Esposta Nellanno Cio Io CCC XXII Vol 2 Parte Topologica](#)

[Bulletin de la Sociiti Nivernaise Des Lettres Sciences Et Arts 1908 Vol 22](#)

[Kipps The Story of a Simple Soul](#)

[Germans in Pennsylvania](#)

[Sibleys Harvard Graduates Volume 3](#)

[A Treatise on the Law of Domestic Relations](#)

[Neue Und Interessante Dipteren Aus Dem Kaiserl Museum in Wien](#)

[Carmina Illustrium Poetarum Italorum Vol 1](#)

[The Girlhood of Mary Queen of Scots from Her Landing in France in August 1548 to Her Departure from France in August 1561](#)

[Compendium Theologi Moralis Vol 2](#)

[Makers of Modern Medicine](#)

[Handbuch Des Vlkerrechts Vol 1 Auf Grundlage Europischer Staatspraxis Einleitung in Das Vlkerrecht](#)

[Orlando Furioso Di Ludovico Ariosto Vol 1 Secondo Le Stampe del 1516 E del 1521](#)

[Historic Houses of South Carolina](#)

[Discourses on the First Decade of Titus Livius](#)

[Peters Letters to His Kinsfolk To Which Is Added PostScript Addressed to Samuel T Coleridge Volume 2](#)

[Chapters of Early English Church History](#)

[History of the Thirty Years War Volume 1](#)

[Dairy Chemistry A Practical Handbook for Dairy Chemists and Others Having Control of Dairies](#)

[Schola Regia Cantuariensis A History of Canterbury School Commonly Called the Kings School](#)

[The Tropenell Cartulary Being the Contents of an Old Wiltshire Muniment Chest Volume 1](#)

[Modernen Theorien Der Chemie Und Ihre Bedeutung Fir Die Chemische Mechanik Die](#)

[History of the Reformation in Europe in the Time of Calvin Geneva and France](#)

[Ice and Refrigeration Blue Book A Directory of Ice-Making Cold Storage Refrigeration and Auxiliary Trades](#)

[Memoirs of Friedrich Ferdinand Count Von Beust Volume 1](#)

[Graphite Volumes 8-10](#)

[Geschichte Des Hauses Und Landes Frstenberg Aus Urkunden Und Den Besten Quellen Volume 1](#)

[Nantucket Lands and Landowners Volume 2 Issue 1](#)

[Legends and Superstitions of the Sea and of Sailors in All Lands and at All Times](#)

[History of Painting](#)

[History of the Catholic Church in Scotland From the Revolution of 1560 to the Death of James the Sixth AD 1560-1625](#)
[Meditationes Algebraicae](#)
[Le Strange Records](#)
[Die Geschichte Der Deutschen](#)
[The Gospel According to S Mark Illustrated \(Chiefly in the Doctrinal and Moral Sense\) from Ancient and Modern Authors](#)
[Fourteenth Census of the United States Taken in the Year 1920](#)
[Geistliche Uebungen Des Heiligen Ignatius de Lojola](#)
[Official Descriptive and Illustrated Catalogue of the Great Exhibition of the Works of Industry of All Nations 1851 Volume 5](#)
[Geschichtlich-Statistisch-Topographisches Taschenbuch Von Berlin Und Seinen Nichsten Umgebungen](#)
[Irvings Works Salamagundi](#)
[Lists and Indexes Issue 22](#)
[Archaeological Review Volume 1](#)
[Pamphlets on Forestry in Germany Volume 1](#)
[History of the Christian Church Volume 2](#)
[Infections of the Hand](#)
[Sammlung Gerichtlich-Medicinischer Obergutachten](#)
[The Scottish Geographical Magazine 1918 Vol 34](#)
[Familiengeschichtliche Quellenkunde Herausgegeben Auf Veranlassung Der Zentralstelle Fur Deutsche Personen Und Familiengeschichte Sitz Leipzig](#)
[Bibliografia Italiana 1878 Vol 12 Giornale Dell'associazione Tipografico-Libraria Italiana Compilato Sui Documenti Comunicati Dal Ministero Dell'istruzione Pubblica](#)
[Manuel de L'Ingenieur Des Ponts Et Chaussees Vol 12 Redige Conformement Au Programme Annexe Au Decret Du 7 Mars 1868 Reglant L'Admission Des Conducteurs Des Ponts Et Chaussees Au Grande D'Ingenieur Construction Des Souterrains](#)
[Compendio de la Historia Moderna Desde La Toma de Constantinopla Hasta La Caida del Imperio de Napoleon Para El USO de Los Establecimientos de Segunda Ensenanza](#)
[Deuxieme Congres de la Societe Internationale de Chirurgie Bruxelles 21-25 Septembre 1908 Vol 1 Proces-Verbaux Et Discussions](#)
[Zeitschrift Fur Biologie 1880 Vol 16](#)
[Leben Von Wm Tecumseh Sherman Des Verstorbenen Pensionirten Generals Der Bundesarmee Eine Graphische Schilderung Seines Wirsens Im Kriege Wie Im Frieden Seine Romantische Jugend Sein Ernstes Und Patriotisches Mannesalter Sein Ruhiges Und Herrliches](#)
[Analectes Historiques 1871 Vol 5](#)
[Stellung Der Osterreichischen Regierung Zum Testamente Napoleon Bonapartes Die](#)
[Handelsgesetze Des Erdballs Die Nachtrag I Das Portugiesische Handelsgesetzbuch Vom 28 Juni 1888 In Das Deutsche UEBertragen Sowie Mit Einleitung Und Anmerkungen Versehen](#)
[Nouvelle France 1912 Vol 11 La Revue Des Interets Religieux Et Nationaux Du Canada Francais Sciences Lettres Arts](#)
[Nouveau Journal Asiatique 1832 Vol 9 Ou Recueil de Memoires D'Extraits Et de Notices Relatifs a L'Histoire a La Philosophie Aux Langues Et a La Litterature Des Peuples Orientaux](#)
[Les Insectes](#)
[Histoire Naturelle Des Poissons Vol 5 Avec Vingt-Trois Nouvelles Planches En Taille-Douce](#)
[Historia de Avila Su Provincia y Obispado Vol 2](#)
[Delle Vite de Piu Eccellenti Pittori Scultori Et Architettori Vol 3](#)
[Souvenirs Du Baron de Barante de L'Academie Francaise 1782-1866 Vol 7 Publis Par Son Petit-Fils Claude de Barante](#)
[La Mentalite Primitive](#)
[Ornis 1886 Vol 2 Internationale Zeitschrift Fur Die Gesamte Ornithologie Organ Des Permanenten Internationalen Ornithologischen Comites Unter Dem Protectorate Seiner Kaiserlichen Und Koeniglichen Hoheit Des Kronprinzen Rudolf Von Oesterreich-Unga](#)
[Bulletin de la Societe Botanique de Geneve 1909 Vol 1](#)
[DBats de la Convention Nationale Ou Analyse Complte Des SANCES Vol 5 Avec Les Noms de Tous Les Membres PTitionnaires Ou Personnages Qui Ont Figur Dans Cette Assemble](#)
[Compendium Instituti Societatis Jesu Prpositorum Generalium Responsis Et Auctorum Sententiis Illustratum](#)
[Paris and Its Story by T Okey Illustrated by Katherine Kimball O F M Ward](#)
[The Forms of Prose Literature](#)