

EXPERIMENTAL RESEARCHES IN ELECTRICITY VOLUME 3

(Conclusion).The king gave him leave for this and the vizier betook himself to the queen and said to her, "I am come to thee, on account of a grave reproach, and I would have thee be truthful with me in speech and tell me how came the youth into the sleeping-chamber." Quoth she, "I have no knowledge whatsoever [of it]" and swore to him a solemn oath thereof, whereby he knew that she had no knowledge of the matter and that she was not at fault and said to her, "I will teach thee a device, where- with thou mayst acquit thyself and thy face be whitened before the king." "What is it?" asked she; and he answered, saying, "When the king calleth for thee and questioneth thee of this, say thou to him, 'Yonder youth saw me in the privy-chamber and sent me a message, saying, "I will give thee a hundred jewels, to whose price money may not avail, so thou wilt suffer me to foregather with thee." I laughed at him who bespoke me with these words and rebuffed him; but he sent again to me, saying, "An thou fall not in with my wishes, I will come one of the nights, drunken, and enter and lie down in the sleeping-chamber, and the king will see me and kill me; so wilt thou be put to shame and thy face will be blackened with him and thine honour abased.'" Be this thy saying to the king, and I will presently go to him and repeat this to him." Quoth the queen, "And I also will say thus." .? ? ? ? Parting afar hath borne you, but longing still is fain To bring you near; meseemeth mine eye doth you contain..142. El Asmai and the three Girls of Bassora dclxxxvi.? ? ? ? I. The Three Men and our Lord Jesus dcccci.So he arose and taking his weaving gear, sold it and bought with the price drugs and simples and wrought himself a carpet, with which they set out and journeyed to a certain village, where they took up their abode. Then the man donned a physician's habit and fell to going round about the hamlets and villages and country parts; and he began to earn his living and make gain. Their affairs prospered and their case was bettered; wherefore they praised God for their present ease and the village became to them a home..38. The Lover who feigned himself a Thief to save his Mistress's Honour dlvii.Then Selim turned to Selma and said to her, 'O sister mine, how deemest thou of this calamity and what counsellest thou thereanent?' 'O my brother,' answered she, 'indeed I know not what I shall say concerning the like of this; but he is not disappointed who seeketh direction [of God], nor doth he repent who taketh counsel. One getteth not the better of the traces of burning by (68) haste, and know that this is an affliction that hath descended on us; and we have need of management to do it away, yea, and contrivance to wash withal our shame from our faces.' And they gave not over watching the gate till break of day, when the young man opened the door and their mother took leave of him; after which he went his way and she entered, she and her handmaid..Most like a wand of emerald my shape it is, trow I, ii. 245..The merchant believed her and she took leave of him and went away, leaving in his heart a thousand regrets, for that the love of her had gotten possession of him and he knew not how he should win to her; wherefore he abode enamoured, love-distraught, unknowing if he were alive or dead. As soon as she was gone, he shut his shop and going up to the Court, went in to the Chief Cadi and saluted him. The magistrate returned his salutation and entreated him with honour and seated him by his side. Then said Alaeddin to him, "I come to thee, a suitor, seeking thine alliance and desiring the hand of thy noble daughter." "O my lord merchant," answered the Cadi, "indeed my daughter beseemeth not the like of thee, neither sorteth she with the goodness of thy youth and the pleasantness of thy composition and the sweetness of thy discourse;" but Alaeddin rejoined, saying, "This talk behoveth thee not, neither is it seemly in thee; if I be content with her, how should this irk thee?" So they came to an accord and concluded the treaty of marriage at a dower precedent of five purses (257) paid down then and there and a dower contingent of fifteen purses, (258) so it might be uneth unto him to put her away, forasmuch as her father had given him fair warning, but he would not be warned..? ? ? ? Me, till I stricken was therewith, to love thou didst excite, And with estrangement now, alas! heap'st sorrows on my spright..? ? ? ? The dwellings, indeed, one and all, I adorned, Bewildered and dazed with delight at your view;? ? ? ? ? ? ? ? My pleasant life for loss of friends is troubled aye..? ? ? ? ? But the Merciful yet may incline thee to me And unite us again, in despite of our foes!.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..? ? ? ? ? ? ? ? Look at the moss-rose, on its branches seen, Midmost its leafage, covered all with green..There was once a man who was exceeding cautious over himself, and he set out one day on a journey to a land abounding in wild beasts. The caravan wherein he was came by night to the gate of a city; but the warders refused to open to them; so they passed the night without the city, and there were lions there. The man aforesaid, of the excess of his caution, could not fix upon a place wherein he should pass the night, for fear of the wild beasts and reptiles; so he went about seeking an empty place wherein he might lie..The Twenty-Sixth Night of the Month..Man who was lavish of House and Victual to One whom he knew not, The, i 293..? ? ? ? ? Though they their journey's goal, alas I have hidden, in their track Still will I follow on until the very planets wane..A certain thief was a [cunning] workman and used not to steal aught, till he had spent all that was with him; moreover, he stole not from his neighbours, neither companied with any of the thieves, lest some one should come to know him and his case get wind. On this wise he abode a great while, in

flourishing case, and his secret was concealed, till God the Most High decreed that he broke in upon a poor man, deeming that he was rich. When he entered the house, he found nought, whereat he was wroth, and necessity prompted him to wake the man, who was asleep with his wife. So he aroused him and said to him, 'Show me thy treasure.' Then she folded the letter and giving it to her slave-girl, bade her carry it to El Abbas and bring back his answer thereto. Accordingly, Shefikeh took the letter and carried it to the prince, after the doorkeeper had sought leave of him to admit her. When she came in to him, she found with him five damsels, as they were moons, clad in [rich] apparel and ornaments; and when he saw her, he said to her, "What is thine occasion, O handmaid of good?" So she put out her hand to him with the letter, after she had kissed it, and he bade one of his slave-girls receive it from her. Then he took it from the girl and breaking it open, read it and apprehended its purport; whereupon "We are God's and to Him we return!" exclaimed he and calling for ink-horn and paper, wrote the following verses: He shot me with the shafts of looks launched from an eyebrow's (138) bow; A chamberlain (139) betwixt his eyes hath driven me to despair. My secret is disclosed, the which I strove to hide, iii. 89. . . . His love on him took pity and wept for his dismay: Of those that him did visit she was, as sick he lay. One day, as I stood in my shop, there came up to me a woman and stopped before me; and she as she were the full moon rising from among the stars, and the place was illumined by her light. When I saw her, I fixed my eyes on her and stared in her face; and she bespoke me with soft speech. When I heard her words and the sweetness of her speech, I lusted after her; and when she saw that I lusted after her, she did her occasion and promising me [to come again], went away, leaving my mind occupied with her and fire kindled in my heart. Then I abode, perplexed and pondering my affair, whilst fire flamed in my heart, till the third day, when she came again and I scarce credited her coming. When I saw her, I talked with her and cajoled her and courted her and strove to win her favour with speech and invited her [to my house]; but she answered, saying, 'I will not go up into any one's house.' Quoth I, 'I will go with thee;' and she said, 'Arise and come with me.' 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). The Thirteenth Night of the Month. Behold, I am clad in a robe of leaves green, ii. 242. Now he had a nurse, a foster-mother, on whose knees he had been reared, and she was a woman of understanding and misdoubted of him, but dared not accost him [with questions]. So she went in to Shah Khatoun and finding her in yet sorer plight than he, asked her what was to do; but she refused to answer. However, the nurse gave not over coaxing and questioning her, till she exacted of her an oath of secrecy. So the old woman swore to her that she would keep secret all that she should say to her, whereupon the queen related to her her history from first to last and told her that the youth was her son. With this the old woman prostrated herself before her and said to her, 'This is an easy matter.' But the queen answered, saying, 'By Allah, O my mother, I choose my destruction and that of my son rather than defend myself by avouching a thing whereof they will not credit me; for they will say, "She avoucheth this, but that she may fend off reproach from herself" And nought will avail me but patience.' The old woman was moved by her speech and her intelligence and said to her, 'Indeed, O my daughter, it is as thou sayst, and I hope in God that He will show forth the truth. Have patience and I will presently go in to the king and hear what he saith and contrive somewhat in this matter, if it be the will of God the Most High.' Quoth Jesus (on whom be peace!), 'Had these dealt prudently, they had taken thought for themselves; but they neglected the issues of events; for that whoso acteth prudently is safe and conquereth, (252) and whoso neglecteth precaution perisheth and repenteth.' Nor," added the vizier, "is this more extraordinary nor goodlier than the story of the king, whose kingdom was restored to him and his wealth, after he had become poor, possessing not a single dirhem." Some months after this, I met him again under arrest, in the midst of the guards and officers of the police, and he said to them, "Seize yonder man." So they laid hands on me and carried me to the chief of the police, who said, "What hast thou to do with this fellow?" The thief turned to me and looking a long while in my face, said, "Who took this man?" Quoth the officers, "Thou badest us take him; so we took him." And he said, "I seek refuge with God! I know not this man, nor knoweth he me; and I said not that to you but of a man other than this." So they released me, and awhile afterward the thief met me in the street and saluted me, saying, "O my lord, fright for fright! Hadst thou taken aught from me, thou hadst had a part in the calamity." (146) And I said to him, "God [judge] between thee and me!" And this is what I have to tell. . . . The nobles' hands, for that my place I must forsake, Do solace me with beds, whereon at ease I lie. She comes in a robe the colour of ultramarine, iii. 190. . . . The fire of love-longing I hide; severance consumeth me, A thrall of care, for long desire to wakefulness a prey. . . . If near and far thy toiling feet have trod the ways and thou Devils and Marids hast ensued nor wouldst be led aright, . . . Read thou my writ and apprehend its purport, for my case This is and fate hath stricken me with sorrows past allay. When the youth had made an end of his story, the king's anger subsided a little and he said, "Restore him to the prison, for the day draweth to an end, and tomorrow we will took into his affair." One day, there came a ship and in it a merchant from their own country, who knew them and rejoiced in them with an exceeding joy and clad them in goodly apparel. Moreover, he acquainted them with the manner of the treachery that had been practised upon them and counselled

them to return to their own land, they and he with whom they had made friends, (254) assuring them that God the Most High would restore them to their former estate. So the king returned and the folk joined themselves to him and he fell upon his brother and his vizier and took them and clapped them in prison..Four sharpers once plotted against a money-changer, a man of abounding wealth, and agreed upon a device for the taking of somewhat of his money. So one of them took an ass and laying on it a bag, wherein was money, lighted down at the money-changer's shop and sought of him change for the money. The money- changer brought out to him the change and bartered it with him, whilst the sharper was easy with him in the matter of the exchange, so he might give him confidence in himself. [As they were thus engaged,] up came the [other three] sharpers and surrounded the ass; and one of them said, '[It is] he,' and another said, 'Wait till I look at him.' Then he fell to looking on the ass and stroking him from his mane to his crupper; whilst the third went up to him and handled him and felt him from head to tail, saying, ' Yes, [it is] in him.' Quoth another, ['Nay,] it is not in him.' And they gave not over doing the like of this..Now there was in the house a fair singing-girl and when she saw the singer pinioned and bound to the tree, she waited till the Persian lay down on his couch, when she arose and going to the singer, fell to condoling with him over what had betided him and ogling him and handling his yard and rubbing it, till it rose on end. Then said she to him, 'Do thou swive me and I will loose thy bonds, lest he return and beat thee again; for he purposeth thee evil.' Quoth he, 'Loose me and I will do.' But she said, 'I fear that, [if I loose thee], thou wilt not do. But I will do, and thou standing; and when I have done, I will loose thee.' So saying, she pulled up her clothes and sitting down on the singer's yard, fell to going and coming..One day, another of my friends came to me and said 'A neighbour of mine hath invited me to hear [music]. [And he would have me go with him;] but I said, 'I will not foregather with any one.' However, he prevailed upon me [to accompany him]; so we repaired to the place and found there a man, who came to meet us and said, '[Enter,] in the name of God!' Then he pulled out a key and opened the door, whereupon we entered and he locked the door after us. Quoth I, 'We are the first of the folk; but where are their voices?' (128) '[They are] within the house,' answered he. 'This is but a privy door; so be not amazed at the absence of the folk.' And my friend said to me, 'Behold, we are two, and what can they avail to do with us?' [Then he brought us into the house,] and when we entered the saloon, we found it exceeding desolate and repulsive of aspect Quoth my friend, 'We are fallen [into a trap]; but there is no power and no virtue save in God the Most High, the Supreme!' And I said, 'May God not requite thee for me with good!'.? ? ? ? k. The Prisoner and how God gave him Relief . cccclxxxv.I'm the crown of every sweet and fragrant weed, ii. 255..When the king heard his viziers' words, he was exceeding wroth and bade bring the youth, and when he came in to the king, the viziers all cried out with one voice, saying, "O scant o' grace, thinkest thou to save thyself from slaughter by craft and guile, that thou beguilest the king with thy talk and hopest pardon for the like of this great crime which thou hast committed?" Then the king bade fetch the headsman, so he might smite off his head; whereupon each of the viziers fell a-saying, "I will slay him;" and they sprang upon him. Quote the youth, "O king, consider and ponder these men's eagerness. Is this of envy or no? They would fain make severance between thee and me, so there may fall to them what they shall plunder, as aforetime." And the king said to him, "Consider their testimony against thee." "O king," answered the young man, "how shall they testify of that which they saw not? This is but envy and rancour; and thou, if thou slay me, thou wilt regret me, and I fear lest there betide thee of repentance that which betided Ilan Shah, by reason of the malice of his viziers." "And what is his story?" asked Azadbekht. "O king," replied the youth,.? ? ? ? Camphor itself to me doth testify And in my presence owns me white as snow..One day, as he went wandering about the streets, he espied a woman of the utmost beauty and grace, and what he saw of her charms amazed him and there betided him what made him forget his present plight. She accosted him and jested with him and he besought her of foregathering and companionship. She consented to this and said to him, 'Let us go to thy lodging.' With this he repented and was perplexed concerning his affair and grieved for that which must escape him of her company by reason of the straitness of his hand, (261) for that he had no jot of spending money. But he was ashamed to say, 'No,' after he had made suit to her; so he went on before her, bethinking him how he should rid himself of her and casting about for an excuse which he might put off on her, and gave not over going from street to street, till he entered one that had no issue and saw, at the farther end, a door, whereon was a padlock..84. Dibil el Khuzai with the Lady and Muslim ben el Welid dclxx.? ? ? ? ? And dromedaries, too, of price and goodly steeds and swift Of many a noble breed, yet found no favour in my eyne!'.? ? ? ? ? My heart belike shall his infect with softness, even as me His body with disease infects, of its seductive air..The season of my presence is never at an end, ii. 246..I saw thee, O thou best of all the human race, display, i. 46..When Tuhfeh beheld this, she called to mind her lord and wept sore and said, 'I beseech God the Most High to vouchsafe me speedy deliverance, so I may return to my palace and that my high estate and queendom and glory and be reunited with my lord and master Er Reshid.' Then she walked in that garden and saw in its midst a dome of white marble, raised on columns of black teak and hung with curtains embroidered with pearls and jewels. Amiddleward this pavilion was a fountain, inlaid with all manner jacinths, and thereon a statue of gold, and [beside it] a little door. She opened the door and found herself in a long passage; so she followed it and behold, a bath lined with all kinds of precious marbles and floored with a mosaic of pearls and jewels. Therein were four cisterns of alabaster, one facing other, and the ceiling of the bath was of glass coloured with all manner colours, such as confounded the understanding of the folk of understanding and amazed the wit..When the evening evened, the king sat in his privy closet and summoning the vizier, required of him the promised story. So Er Rehwan said, "Know, O king, that.Young Men, El Hejjaj and the Three, i. 53..When it was the third day, the third vizier came in to the king and said to him, "O king, delay not the affair of this youth, for that his deed hath caused us fall into the mouths of the folk, and it behoveth that thou slay him presently, so the talk may be estopped from us and it be not said, 'The king saw on his bed a man with his wife and spared him.'"* The king was

chagrined by this speech and bade bring the youth. So they brought him in shackles, and indeed the king's anger was roused against him by the speech of the vizier and he was troubled; so he said to him, "O base of origin, thou hast dishonoured us and marred our reputation, and needs must I do away thy life from the world." Quoth the youth, "O king, make use of patience in all thine affairs, so wilt thou attain thy desire, for that God the Most High hath appointed the issue of patience [to be] in abounding good, and indeed by patience Abou Sabir ascended from the pit and sat down upon the throne." "Who was Abou Sabir," asked the king, "and what is his story?" And the youth answered, saying, "O king, To his beloved one the lover's heart's inclined; His soul's a captive slave, in sickness' hands confined. Lo under my command the land of Yemen is And trenchant is my sword against the foe in fight. The pitcher then of goblets filled full and brimming o'er With limpid wine we plunder, that pass from friend to friend. As at the casement high she sat, her charms I might espy, For from her cheeks the envious veil that hid them she had ta'en. The absent ones' harbinger came us unto With tidings of those who (129) had caused us to rue. And I to you swore that a lover I was; God forbid that with treason mine oath I ensue! I'm the keeper of the promise and the troth, And my gathering is eath, without impede. 13. Seif el Mulouk and Bediya el Jemal cccxi. The true believer is pinched for his daily bread, Whilst infidel rogues enjoy all benefit. So he repaired to the draper and buying of him a turban-cloth of lawn, returned with it to the old woman, who took it and burned it in two places. Then she donned devotees' apparel and taking the turban-cloth with her, went to the draper's house and knocked at the door. When the draper's wife saw her, she opened to her and received her kindly and made much of her and welcomed her. So the old woman went in to her and conversed with her awhile. Then said she to her, "[I desire to make] the ablution [preparatory] to prayer." So the wife brought her water and she made the ablution and standing up to pray, prayed and did her occasion. When she had made an end of her prayers, she left the turban-cloth in the place of prayer and went away. (continued). Sure God shall yet, in pity, reknit our severed lives, Even as He did afflict me with loneliness after thee. Dethroned King whose Kingdom and Good were restored to him, The, i. 285. Yet, an thou wilt vouchsafe thy favours unto me, My sabre thou shalt see the foemen put to flight. a. The Ox and the Ass. Sans fault of mine, my blood and tears he shed and begged me Of him I love, yet for himself gained nought thereby whate'er. When the king heard this, he said, "Restore him to the prison till the morrow, so we may look into his affair; for that deliberation in affairs is advisable and the slaughter of this [youth] shall not escape [us].". b. The Story of Janshah cccxcix. "There was once, of old time, a hawk who made himself a nest hard by that of a locust, and the latter gloried in his neighbourhood and betaking herself to him, saluted him and said, "O my lord and chief of the birds, indeed the nearness unto thee delighteth me and thou honourest me with thy neighbourhood and my soul is fortified with thee." The hawk thanked her for this and there ensued friendship between them. One day, the locust said to the hawk, "O chief of the birds, how cometh it that I see thee alone, solitary, having with thee no friend of thy kind of the birds, to whom thou mayst incline in time of easance and of whom thou mayst seek succour in time of stress? Indeed, it is said, 'Man goeth about seeking the ease of his body and the preservation of his strength, and in this there is nought more necessary to him than a friend who shall be the completion of his gladness and the mainstay of his life and on whom shall be his dependence in his stress and in his ease.' Now I, albeit I ardently desire thy weal in that which beseemeth thy condition, yet am I weak [and unable] unto that which the soul craveth; but, if thou wilt give me leave, I will seek out for thee one of the birds who shall be conformable unto thee in thy body and thy strength." And the hawk said, "I commit this to thee and rely upon thee therein." Fair patience practise, for thereon still followeth content, iii. 116. 27. Aladdin Abou es Shamah dxx. f. The Sixth Voyage of Sindbad the Sailor dlix. 62. Aboulaswed and his Squinting Slave-girl dcli. Man whose Caution was the Cause of his Death, The, i. 291. When it was the eleventh day, the viziers betook them early in the morning to the king's gate and said to him, "O king, the folk are assembled from the king's gate to the gibbet, so they may see [the execution of] the king's commandment on the youth." So the king bade fetch the prisoner and they brought him; whereupon the viziers turned to him and said to him, "O vile of origin, doth any hope of life remain with thee and lookest thou still for deliverance after this day?" "O wicked viziers," answered he, "shall a man of understanding renounce hope in God the Most High? Indeed, howsoever a man be oppressed, there cometh to him deliverance from the midst of stress and life from the midst of death, [as is shown by the case of] the prisoner and how God delivered him." "What is his story?" asked the king; and the youth answered, saying, "O king, they tell that. 94. The Man's Dispute with the Learned Woman of the relative Excellence of the Sexes dclxxxiii. King Shehriyar marvelled at these things and Shehriyar said to him, "Thou marvelledst at that which befell thee on the part of women; yet hath there befallen the kings of the Chosroes before thee what was more grievous than that which befell thee, and indeed I have set forth unto thee that which betided khalifs and kings and others than they with their women, but the exposition is long and hearkening groweth tedious, and in this [that I have already told thee] is sufficiency for the man of understanding and admonishment for the wise." 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. Galen heard that which he avouched of his understanding and it was certified unto him and established in his mind that the man was a skilled physician of the physicians of the Persians and [he said in himself], 'Except he had confidence in his knowledge and were minded to confront me and contend with me, he had not sought the door of my house neither spoken that which he hath spoken.' And

concern gat hold upon Galen and doubt. Then he looked out upon (21) the weaver and addressed himself to see what he should do, whilst the folk began to flock to him and set out to him their ailments, and he would answer them thereof [and prescribe for them], hitting the mark one while and missing it another, so that there appeared unto Galen of his fashion nothing whereby his mind might be assured that he had formed a just opinion of his skill..There came one day an old woman [to the stuff-market], with a casket of precious workmanship, containing trinkets, and she was accompanied by a damsel great with child. The old woman sat down at the shop of a draper and giving him to know that the damsel was with child by the prefect of police of the city, took of him, on credit, stuffs to the value of a thousand dinars and deposited with him the casket as security. [She opened the casket and] showed him that which was therein; and he found it full of trinkets [apparently] of price; [so he trusted her with the goods] and she took leave of him and carrying the stuffs to the damsel, who was with her, [went her way]. Then the old woman was absent from him a great while, and when her absence was prolonged, the draper despaired of her; so he went up to the prefect's house and enquired of the woman of his household, [who had taken his stuffs on credit;] but could get no tidings of her nor lit on aught of her trace..Officer's Story, The Fifth, ii. 144..There was once, of old days and in bygone ages and times, a king of the kings of the Persians, who was passionately addicted to the love of women. His courtiers bespoke him of the wife of a chamberlain of his chamberlains, for that she was endowed with beauty and loveliness and perfection, and this prompted him to go in to her. When she saw him, she knew him and said to him, 'What prompteth the king unto this that he doth?' And he answered, saying, 'Verily, I yearn after thee with an exceeding yearning and needs must I enjoy thy favours.' And he gave her of wealth that after the like whereof women hanker; but she said, 'I cannot do that whereof the king speaketh, for fear of my husband.' And she refused herself to him with the most rigorous of refusals and would not do his desire. So the king went out, full of wrath, and forgot his girdle in the place..Still by your ruined camp a dweller I abide, ii. 209..El Abbas looked at them and saw the ensigns displayed and the standards loosed and heard the drums beating; so he bade his servant saddle him a charger and look to the girths and bring him his harness of war. Quoth Aamir, "And indeed I saw El Abbas his eyes flash and the hair of his hands stood on end, for that indeed horsemanship (69) abode [rooted in his heart]."So he mounted his charger, whilst Aamir also bestrode a war-horse, and they went forth with the troops and fared on two days. On the third day, after the hour of the mid-afternoon prayer, they came in sight of the enemy and the two armies met and the ranks joined battle. The strife raged amain and sore was the smiting, whilst the dust rose in clouds and hung vaulted [over them], so that all eyes were blinded; and they ceased not from the battle till the night overtook them, when the two hosts drew off from the mellay and passed the night, perplexed concerning themselves [and the issue of their affair]..So he carried her to a place wherein was running water and setting her down on the ground, left her and went away, marvelling at her. After he left her, he found his camels, by her blessing, and when he returned, King Kisra asked him, 'Hast thou found the camels?' ['Yes,' answered he] and acquainted him with the affair of the damsel and set out to him her beauty and grace; whereupon the king's heart clave to her and he mounted with a few men and betook himself to that place, where he found the damsel and was amazed at her, for that he saw her overpassing the description wherewith the camel-driver had described her to him. So he accosted her and said to her, 'I am King Kisra, greatest of the kings. Wilt thou not have me to husband?' Quoth she, 'What wilt thou do with me, O king, and I a woman abandoned in the desert?' And he answered, saying, 'Needs must this be, and if thou wilt not consent to me, I will take up my sojourn here and devote myself to God's service and thine and worship Him with thee.'? ? ? ? ? Would we may live together and when we come to die, God grant the death-sleep bring me within her tomb to lie! ? ? ? ? ? c. The Third Calender's Story xiv.18. The Thief and his Monkey clii.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:.The king gave ear to her counsel and despatching the eunuch for the mamelukes, assigned them a lodging and said to them, "Have patience, till the king give you tidings of your lord El Abbas." When they heard his words, their eyes ran over with plenteous tears, of their much longing for the sight of their lord. Then the king bade the queen enter the privy chamber (97) and let down the curtain (98) [before the door thereof]. So she did this and he summoned them to his presence. When they stood before him, they kissed the earth, to do him worship, and showed forth their breeding (99) and magnified his dignity. He bade them sit, but they refused, till he conjured them by their lord El Abbas. So they sat down and he caused set before them food of various kinds and fruits and sweetmeats. Now within the Lady Afifeh's palace was an underground way communicating with the palace of the princess Mariyeh. So the queen sent after her and she came to her, whereupon she made her stand behind the curtain and gave her to know that El Abbas was the king's son of Yemen and that these were his mamelukes. Moreover, she told her that the prince's father had levied his troops and was come with his army in quest of him and that he had pitched his camp in the Green Meadow and despatched these mamelukes to make enquiry of their lord. So Mariyeh abode looking upon them and upon their beauty and grace and the goodliness of their apparel, till they had eaten their fill of food and the tables were removed; whereupon the king recounted to them the story of El Abbas and they took leave of him and went away..Ali of Damascus and Sitt el Milah, Noureddin, iii. 3..So saying, he went away, whilst Mesroul entered and taking up Aboulhusn, shut the door after him, and followed his master, till he reached the palace, what while the night drew to an end and the cocks cried out, and set him down before the Commander of the Faithful, who laughed at him. Then he sent for Jaafer the Barmecide and when he came before him, he said to him, "Note this young man and when thou seest him to-morrow seated in my place of estate and on the throne of my Khalifate and clad in my habit, stand thou in attendance upon him and enjoin the Amirs and grandees and the people of my household and the officers of my realm to do the like and obey him in that which he shall command them; and thou, if he bespeak thee of anything, do it and hearken unto him and gainsay him not

in aught in this coming day." Jaafer answered with, "Hearkening and obedience," (17) and withdrew, whilst the Khalif went in to the women of the palace, who came to him, and he said to them, "Whenas yonder sleeper awaketh to-morrow from his sleep, kiss ye the earth before him and make obeisance to him and come round about him and clothe him in the [royal] habit and do him the service of the Khalifate and deny not aught of his estate, but say to him, 'Thou art the Khalif.'" Then he taught them what they should say to him and how they should do with him and withdrawing to a privy place, let down a curtain before himself and slept..Calcutta (1814-18) Text. 183.???? m. The Goldsmith and the Cashmere Singing-Girl dccccx. They ate and drank and sported and made merry awhile of the day; and as they were thus engaged, up came the master of the house, with his friends, whom he had brought with him, that they might carouse together, as of wont. He saw the door opened and knocked lightly, saying to his friends, 'Have patience with me, for some of my family are come to visit me; wherefore excuse belongeth [first] to God the Most High, and then to you.' (263) So they took leave of him and went their ways, whilst he gave another light knock at the door. When the young man heard this, he changed colour and the woman said to him, 'Methinks thy servant hath returned.' 'Yes,' answered he; and she arose and opening the door to the master of the house, said to him, 'Where hast thou been? Indeed, thy master is wroth with thee.' 'O my lady,' answered he, 'I have but been about his occasions.'???? g. The Seventh Officer's Story dccccxxiv. O friends, the East wind waxeth, the morning draweth near, iii. 123..? ???? Nay, at daybreak I drink of the wind-freshened wine And prostrate me (59) instead in the dawn-whitened air..163. Abdallah the Fisherman and Abdallah the Merman dccccxl. TABLE OF CONTENTS OF THE BRESLAU (TUNIS) EDITION OF THE ARABIC TEXT OF THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT..110. King Shah Bekhi and his Vizier Er Rehwan dccccxxv

[Forest Fish and Game Commission Eighth Annual Report 1903 Transmitted to the Legislature January 30 1903](#)

[Vital Records of Ashburnham Massachusetts to the End of the Year 1849](#)

[A Practical Grammar of the Avesta Language Compared with Sanskrit with a Chapter on Syntax and a Chapter on the Gatha Dialect](#)

[Vital Records of Charlton Massachusetts to the End of the Year 1849](#)

[The Mayflower Descendant 1899 Vol 1 A Quarterly Magazine of Pilgrim Genealogy and History](#)

[Exhibition of Ancient Greek Art](#)

[A Complete Practical Grammar of the German Language Including Exercises for Beginners and for the Advanced](#)

[The Fundamental Principles of Chemistry Practically Taught by a New Method](#)

[Vital Records of Abington Massachusetts to the Year 1850 Vol 1 Births](#)

[A General Catalogue of 1290 Double Stars Discovered from 1871 to 1899 by S W Burnham Arranged in Order of Right Ascension with All the Micrometrical Measures of Each Pair](#)

[A Glossary of Wulfstans Homilies](#)

[The Engineering Draughtsman](#)

[Beric the Briton](#)

[Heroes of the Bible](#)

[Index of Wills Proved in the Prerogative Court of Canterbury 1383-1558 Vol 1 And Now Preserved in the Principal Probate Registry Somerset House London](#)

[The Secret Diary of Retep Nnamffoh Aged Fourteen and a Half! An Edinburgh Schoolboys 1971 Diary](#)

[MIS Memorias En La Jmj Panami 2019 Diario de Un Peregrino](#)

[The Gender Game 6 Die Geschlechterstrategie](#)

[The Moonstone](#)

[Death Before Dinner or Leave It to Cleaver](#)

[Army Techniques Publication Atp 3-0930 Observed Fires September 2017](#)

[Spot the Differences Fantastic Spot the Difference Book for Adults Can You Find All the Differences? 47 Picture Puzzles for Adults](#)

[The Voyage Out](#)

[Biona Monarch and the Coral Reef](#)

[A Christian Prayer Journal for Parents of Young Children](#)

[Conecta2](#)

[Angela Revised Edition Short Stories and Poetry](#)

[Python Cyber Security and Python Programming Step-By-Step Guides](#)

[100 Years A History of Bishop Hill Illinois Also Biographical Sketches of Many Early Swedish Pioneers in Illinois](#)

[How to Grow Marijuana Indoors - A Step-By-Step Beginners Guide to Growing Top-Quality Weed Indoors](#)

[Sri Lanka Recipes and Traditional Indian Cuisine Cookbook 50 Recipes for Perfect Home Cooking Full Color](#)

[Der Schwan](#)

[A Popular Description Geographical Historical and Topographical of Mexico and Guatemala Vol 2](#)
[The Laws and Principles of Whist Stated and Explained and Its Practice Illustrated on an Original System by Means of Hands Played Completely Through](#)
[Margaret the Pearl of Navarre A Narrative Compiled from Authentic Sources](#)
[Northamptonshire Notes and Queries 1886 Vol 1 A Quarterly Journal Devoted to the Antiquities Family History Traditions Parochial Records Folk-Lore Quaint Customs C of the County](#)
[Message from the President of the United States in Answer to a Resolution of the Senate Calling for the Proceedings of the Court of Inquiry Convened at Saltillo Mexico January 12 1848 For the Purpose of Obtaining Full Information Relative to an Alle](#)
[Rifled Ordnance A Practical Treatise on the Application of the Principles of the Rifle to Guns and Mortars of Every Calibre To Which Is Added a New Theory of the Initial Action and Force of Fired Gunpowder \(Read Before the Royal Society 16th December](#)
[The Life of Jesse W Fell Thesis Submitted in Partial Fulfillment of the Requirements for the Degree of Master of Arts in History in the Graduate School of the University of Illinois 1914](#)
[Birds and Mammal of Mount McKinley National Park Alaska](#)
[What the Advertiser and Artist Should Know about Reproduction A Review of the Different Methods of Reproducing Drawings and Paintings from the Viewpoint of the Requirements of Modern Advertising](#)
[Text Book of Metalography \(Printing from Metals\) Being a Full Consideration of the Nature and Properties of Zinc and Aluminum and Their Treatment as Planographic Printing Surfaces](#)
[Aircraft of To-Day](#)
[Course of Civil Engineering Vol 2 Comprising Levelling and the Construction of Common Roads Railways Canals Harbours Docks Tunnels Aqueducts Viaducts Piers Water-Works C](#)
[The Practice of Medicine According to the Principles of the Physiological Doctrine](#)
[Annals of Wyoming Vol 41 April 1969](#)
[Meditations on St Joseph](#)
[The Worthies of Cumberland](#)
[Dictionnaire Grammatical Du Mauvais Langage Ou Recueil Des Expressions Et Des Phrases Vicieuses Usitees En France Et Notamment a Lyon](#)
[Essay on Beauty And Essays on the Nature and Principles of Taste](#)
[An Introduction to the Science and Practice of Photography](#)
[Petit Cours de Versions or Exercises for Translating English Into French](#)
[A Practical Treatise on the Disorders of the Sexual Organs of Men](#)
[The British Plutarch Vol 2 of 8 Containing the Lives of the Most Eminent Statesmen Patriots Divines Warriors Philosophers Poets and Artists of Great Britain and Ireland](#)
[Selections from Muhammadan Traditions Being a Carefully Chosen and Thoroughly Representative Collection of the Most Authentic Traditions from the Celebrated Mishkatul-Masabih Translated from the Arabic](#)
[Guide to the Crystal Palace and Park](#)
[Erasmii Colloquia Selecta The Select Colloquies of Erasmus With an English Translation as Literal as Possible](#)
[The Word Irony and Its Context 1500-1755](#)
[The Story of Wild Flowers](#)
[The Childhood of the World A Simple Account of Man in Early Times](#)
[History of Lo Teatre Catala Thesis](#)
[Papers Read Before the Engineering Society of the School of Practical Science Toronto 1900-1901 Vol 14](#)
[Curiosities of Great Britain England and Wales Delineated Historical Entertaining and Commercial Alphabetically Arranged](#)
[Asiatic Cholera A Treatise on Its Origin Pathology Treatment and Cure](#)
[The Truth about the Baby Tubercular Troubles How to Grow Fat Also Overcome Disease](#)
[Stereometry or the Art of Gauging Made Easie by the Help of a Sliding-Rule Which Shews the Areas of Circles in Gallons and the Square and Cube Root of Any Number Under 100000 by Inspection And Is Also Very Useful in Arithmetick and Geometry Partic](#)
[Live Articles on Special Hazards No 13 A Series of Articles Reprinted from the Monthly Fire Insurance Supplement of the Weekly-Underwriter](#)
[Outlines of Human Physiology Designed for the Use of the Higher Classes in Common Schools](#)
[Journal of the Sanitary Institute Vol 22 Part III October 1901](#)
[Handbook to Gothic Architecture Ecclesiastical and Domestic for Photographers and Others](#)
[Therapeutic Sarcognomy Vol 1 A Scientific Exposition of the Mysterious Union of Soul Brain and Body and a New System of Therapeutic](#)

[Practice Without Medicine by the Vital Nervaura Electricity and External Applications Nervauric and Electric](#)
[Bad English Exposed A Series of Criticisms on the Errors and Inconsistencies of Lindley Murray and Other Grammarians](#)
[Curiosities of Great Britain Vol 3 England and Wales Delineated Historical Entertaining and Commercial Alphabetically Arranged](#)
[The Scottonian 1920 Vol 7](#)
[The Medford Historical Register 1901 Vol 4](#)
[Introductory Text-Book of Physical Geography](#)
[The Formula of Concord Its Origin and Contents A Contribution to Symbolics](#)
[Pomona College Journal of Economic Botany as Applied to Subtropical Horticulture 1911 Vol 1](#)
[The Farmers Manual Being a Plain Practical Treatise on the Art of Husbandry Designed to Promote an Acquaintance with the Modern Improvements in Agriculture Together with Remarks on Gardening and a Treatise on the Management of Bees](#)
[Highroads of History Vol 6 Illustrated by the Great Historical Paintings of Benjamin West E M Ward W F Yeames Philippoteaux Seymour Lucas Meissonier C Modern Britain \(1688 to 1907\)](#)
[Notice Historique Et Analytique Des Peintures Sculptures Tapisseries Miniatures Emaux Dessins Etc Exposes Dans Les Galeries Des Portraits Nationaux Au Palais Du Trocadero](#)
[Proceedings of the Dorset Natural History and Antiquarian Field Club 1893 Vol 14](#)
[Anfange Der Fugger \(Bis 1494\) Die](#)
[Memorandum on Unfair Competition at the Common Law Printed for Office Use Only by the Federal Trade Commission 1916](#)
[The Journal of the Royal Society of Antiquaries of Ireland 1921 Vol 50 Formerly the Royal Historical and Archaeological Association of Ireland Founded in 1849 as the Kilkenny Archaeological Society](#)
[Les Derniers Cesars de Byzance](#)
[Towns Third Reader Containing a Selection of Lessons Exclusively from American Authors](#)
[Siberts World A Tale](#)
[Aus Dem Nachlasse Friedrichs Von Gentz Vol 2 Denkschriften](#)
[A Complete View of the Dress and Habits of the People of England from the Establishment of the Saxons in Britain to the Present Time Vol 2 Illustrated by Engravings Taken from the Most Authentic Remains of Antiquity To Which Is Prefixed an Introducti](#)
[Vie de Marcellin-Joseph-Benoit Champagnat Pretre Mariste Fondateur de la Societe Des Petits Freres de Marie](#)
[Divers Voyages Touching the Discovery of America and the Islands Adjacent](#)
[Proceedings of the Dorset Natural History and Antiquarian Field Club 1895 Vol 16](#)
[Biological Bulletin of the Marine Biological Laboratory Woods Holl Mass Vol 10 December 1905 to May 1906](#)
[Memoirs the Geological Survey of India 1896 Vol 26](#)
[The First Prayer-Book as Issued by the Authority of the Parliament of the Second Year of King Edward VI](#)
[Au Pays DExil de Chateaubriand](#)
[Sussex Archaeological Collections Vol 21 Relating to the History and Antiquities of the County](#)
[Our Hundred Days in Europe](#)
[Recherches Sur La Structure Des Annelides Sedentaires](#)
