

HAMLET THE PRINCE OF DENMARK

9. Kemerezzeman and Budour ccxviii. "When I [returned from my sixth voyage, I] forswore travel and renounced commerce, saying in myself, 'What hath befallen me sufficeth me.' So I abode at home and passed my time in pleasance and delight, till, one day, as I sat at mine ease, plying the wine-cup [with my friends], there came a knocking at the door. The doorkeeper opened and found without one of the Khalif's pages, who came in to me and said, 'The Commander of the Faithful biddeth thee to him.' So I accompanied him to the presence of the Khalif and kissing the earth before him, saluted him. He bade me welcome and entreated me with honour and said to me, 'O Sindbad, I have an occasion with thee, which I would have thee accomplish for me.' So I kissed his hand and said, 'O my lord, what is the lord's occasion with the slave?' Quoth he, 'I would have thee go to the King of Serendib and carry him our letter and our present, even as he sent us a present and a letter.' When the king heard this, his anger subsided and he said, 'Carry him back to prison till to-morrow, to we may look into his affair.' . . . ed. Story of the Barber's Fourth Brother clii. Peace on you, people of my troth! With peace I do you greet, ii. 224. Your water I'll leave without drinking, for there, i. 210. When Belekhsa had made an end of her verses, all present were moved to delight and El Abbas said to her, "Well done, O damsel!" Then he bade the fifth damsel come forward and sing. Now she was from the land of Syria and her name was Rihaneh; she was surpassing of voice and when she appeared in an assembly, all eyes were fixed upon her. So she came forward and taking the rebeck (for that she was used to play upon [all manner] instruments) improvised and sang the following verses: It is as the jasmine, when it I espy, ii. 236. She abode awaiting him thus till the end of the month, but discovered no tidings of him neither happened upon aught of his trace; wherefore she was troubled with an exceeding perturbation and despatching her servants hither and thither in quest of him, abode in the sorest that might be of grief and concern. When it was the beginning of the new month, she arose in the morning and bidding cry him throughout the city, sat to receive visits of condolence, nor was there any in the city but betook himself to her, to condole with her; and they were all concerned for her, nothing doubting but she was a man. 74. The Simpleton and the Sharper ccclxxxviii. Now, as destiny would have it, a certain jeweller of the town had been robbed of ten pearls, like unto those which were with the merchant; so, when he saw the two pearls in the broker's hand, he said to him, "To whom do these pearls belong?" and the broker answered, "To yonder man." [The jeweller looked at the merchant and] seeing him in sorry case and clad in tattered clothes, misdoubted of him and said to him (purposing to surprise him into confession), "Where are the other eight pearls?" The merchant thought he asked him of those which were in the gown and answered, "The thieves stole them from me." When the jeweller heard his reply, he doubted not but that it was he who had taken his good; so he laid hold of him and haling him before the chief of the police, said to him, "This is the man who stole my pearls: I have found two of them upon him and he confesseth to the other eight." . . . 1. The Foolish Fisherman . dcxxvi. When she had made an end of her song, the Commander of the Faithful said to her, "O damsel, thou art in love." "Yes," answered she. And he said, "With whom?" Quoth she, "With my lord and my master, my love for whom is as the love of the earth for rain, or as the love of the female for the male; and indeed the love of him is mingled with my flesh and my blood and hath entered into the channels of my bones. O Commander of the Faithful, whenas I call him to mind, mine entrails are consumed, for that I have not accomplished my desire of him, and but that I fear to die, without seeing him, I would assuredly kill myself." And he said, "Art thou in my presence and bespeakest me with the like of these words? I will assuredly make thee forget thy lord." Then I bought of the best and finest of the produce and rarities of the country and all I had a mind to and a good hackney (221) and we set out again and traversed the deserts from country to country till we came to Baghdad. Then I went in to the Khalif and saluted him and kissed his hand; after which I acquainted him with all that had passed and that which had befallen me. He rejoiced in my deliverance and thanked God the Most High; then he caused write my story in letters of gold and I betook myself to my house and foregathered with my brethren and family. This, then," added Sindbad, "is the last of that which befell me in my travels, and praise be to God, the One, the Creator, the Maker!" . . . My heart belike shall his infect with softness, even as me His body with disease infects, of its seductive air. TABLE OF CONTENTS OF THE CALCUTTA (1839-42).? . . . And hope thou not for aught from me, who reck not with a folk To mix, who may with abjectness infect my royal line. With this the Khalif waxed wroth, and the Hashimi vein (36) started out from between his eyes and he cried out to Mesrour and said to him, "Go forth and see which of them is dead." So Mesrour went out, running, and the Khalif said to Zubeideh, "Wilt thou lay me a wager?" "Yes," answered she; "I will wager, and I say that Aboulhusn is dead." "And I," rejoined the Khalif, "wager and say that none is dead save Nuzhet el Fuad; and the stake shall be the Garden of Pleasance against thy palace and the Pavilion of Pictures." So they [agreed upon this and] abode awaiting Mesrour, till such time as he should return with news. Meanwhile, the wind carried the two children [out to sea and thence driving them] towards the land, cast them up on the sea-shore. As for one of them, a company of the guards of the king of those parts found him and carried him to their master, who marvelled at him with an exceeding wonderment and adopted him to his son, giving out to the folk that he was his [very] son, whom he had hidden, (106) of his love for him. So the folk rejoiced in him with an exceeding joy, for the king's sake, and the latter appointed him his heir-apparent and the inheritor of his kingdom. On this wise, a number of years passed, till the king died and they crowned the youth king in his room. So he sat down on the throne of his kingship and his estate flourished and his affairs prospered. King Ibrahim and his Son, Story of, i. 138. Akil rejoiced in the coming of El Abbas and the slaughter of his enemy and all in his camp rejoiced also and cast dresses of honour upon Aamir. Moreover, Akil bade go forth to meet El Abbas, and commanded that none, great or small, freeman or slave, should tarry behind. So they did his bidding and going forth all, met El Abbas

at three parasangs' distance from the camp. When they met him, they all dismounted from their horses and Akil and he embraced and clapped hands. (95) Then they returned, rejoicing in the coming of El Abbas and the slaughter of their enemy, to the camp, where tents were pitched for the new-comers and carpets spread and game killed and beasts slaughtered and royal guest-meals spread; and on this wise they abode twenty days, in the enjoyment of all delight and solace of life. . . . m. The Dethroned King whose Kingdom and Good were Restored to Him dcccii. . . . How bright and how goodly my lustre appears! Yea, my wreaths are like girdles of silver so white. . . . And troubles, too, forsook us, who tears like dragons' blood, O lordings, for your absence had wept at every pore. Then said Shehrzad, "They avouch, O king, (but God [alone] knowest the secret things,) that. . . . 'Twas not of wine that I had drunk; her mouth's sweet honeyed dews It was intoxicated me with bliss and ravishment. Chamberlain's Wife, The King and his, ii. 53..59. El Mutelemmis and his Wife Umeimeh dclxviii. . . . a. Story of the Eunuch Sewab (228) cccxxiv. . . . a. Story of the Physician Douban xi. King Shah Bekht and his Vizier Er Rehwan, i. 215. When the king heard this story, he said, "How like is this to our own case!" Then he bade the vizier retire to his lodging; so he withdrew to his house and on the morrow he abode at home [till the king should summon him to his presence.]. . . . d. Prince Bihzad ccccliii. When the prince came before him, he sought of him his daughter in marriage, and the king said, 'Indeed, thou art her equal, but none dare name a man to her, because of her aversion to men.' So the prince pitched his tents under the windows of the princess's palace, till one day he got hold of one of her favourite slave-girls and gave her wealth galore. Quoth she to him, 'Hast thou a wish?' 'Yes,' answered he and acquainted her with his case; and she said, 'Indeed thou puttest thyself in peril.' Then he abode, flattering himself with false hopes, till all that he had with him was gone and the servants fled from him; whereupon quoth he to one in whom he trusted, 'I am minded to go to my country and fetch what may suffice me and return hither.' And the other answered, 'It is for thee to decide.' So they set out to return, but the way was long to them and all that the prince had with him was spent and his company died and there abode but one with him, on whom he loaded what remained of the victual and they left the rest and fared on. Then there came out a lion and ate the servant, and the prince abode alone. He went on, till his beast stood still, whereupon he left her and fared on afoot till his feet swelled. 46. The Sharper of Alexandria and the Master of Police cccxli. . . . I watch the stars for wake and pray that the belov'd May yet to me relent and bid my tears be dried. 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." Envy and Malice, Of, i. 125. Malice, Of Envy and, i. 125. The folk of the quarter heard him and assembled under the window; and when he was ware of them, he opened the window and said to them, "Are ye not ashamed, O pimps? Every one in his own house doth what he will and none hindereth him; but we drink one poor day and ye assemble and come, cuckoldy varlets that ye are! To-day, wine, and to-morrow [another] matter; and from hour to hour [cometh] relief." So they laughed and dispersed. Then the girl drank till she was intoxicated, when she called to mind her lord and wept, and the old man said to her, "What maketh thee weep, O my lady?" "O elder," replied she, "I am a lover and separated [from him I love]." Quoth he, "O my lady, what is this love?" "And thou," asked she, "hast thou never been in love?" "By Allah, O my lady," answered he, "never in all my life heard I of this thing, nor have I ever known it! Is it of the sons of Adam or of the Jinn?" She laughed and said, "Verily, thou art even as those of whom the poet speaketh, when as he saith ..." And she repeated the following verses: . . . Accuse me falsely, cruelly entreat me; still ye are My heart's beloved, at whose hands no rigour I resent. THE SIXTEENTH OFFICER'S STORY. Then said she, "O king, comest thou to a [watering-]place whereat thy dog hath drunken and wilt thou drink thereof?" The king was abashed at her and at her words and went out from her, but forgot his sandal in the house. 10. The Enchanted Horse ccclir. 11. Sindbad the Sailor and Hindbad the Porter (239). Prince who fell in Love with the Picture, The, i. 256. 138. Hind Daughter of En Numan and El Hejjaj dclxxx. Therewith Wekhimeh was moved to exceeding delight and drinking off the cup, ordered her twenty dresses of Greek brocade and a tray, wherein were thirty thousand dinars. Then she gave the cup to Queen Shuaaeh, Queen of the Fourth Sea, who took it and said, 'O my lady Tuhfeh, sing to me on the gillyflower.' Quoth she 'Hearkening and obedience,' and improvised the following verses: Khalif, El Mamoun El Hakim bi Amrillah, The Merchant of Cairo and the Favourite of the, iii. 171. Things, The King who knew the Quintessence of, i. 239. Bunducdari (El) and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin Bibers, ii. 117. . . . Thou layst on me a load too great to bear, and thus thou dost But that my burdens I may bind and so towards thee fare. As for the vizier, the sultan discovereth unto him his affairs, private and public; and know, O king, that the similitude of thee with the people is that of the physician with the sick man; and the condition (169) of the vizier is that he be truthful in his sayings, trustworthy in all his relations, abounding in compassion for the folk and in tender solicitude over them. Indeed, it is said, O king, that good troops (170) are like the druggist; if his perfumes reach thee not, thou still smallest the sweet scent of them; and ill troops are like the black-smith; if his sparks burn thee not, thou smellst his nauseous smell. So it behoveth thee take unto thyself a virtuous vizier, a man of good counsel, even as thou takest unto thee a wife displayed before

thy face, for that thou hast need of the man's righteousness for thine own amendment, (171) seeing that, if thou do righteously, the commons will do likewise, and if thou do evil, they also will do evil." So she arose and making the ablution, prayed that which behoved her of prayers (213) and accompanied the four queens to the palace, where she saw the candles lighted and the kings sitting. She saluted them and seated herself upon her couch; and behold, King Es Shisban had changed his favour, for all the pride of his soul. Then came up Iblis (whom God curse!) and Tuhfeh rose to him and kissed his hands. He in turn kissed her hand and called down blessings on her and said, 'How deemest thou? Is [not] this place pleasant, for all its loneliness and desolation?' Quoth she, 'None may be desolate in this place;' and he said, 'Know that no mortal dare tread [the soil of] this place.' But she answered, 'I have dared and trodden it, and this is of the number of thy favours.' Then they brought tables and meats and viands and fruits and sweetmeats and what not else, to the description whereof mortal man availeth not, and they ate till they had enough; after which the tables were removed and the trays and platters (214) set on, and they ranged the bottles and flagons and vessels and phials, together with all manner fruits and sweet-scented flowers..?A MERRY JEST OF A THIEF..King who knew the Quintessence of Things, The, i. 230..One day, he went forth in quest of certain stray camels of his and fared on all his day and night till eventide, when he [came to an Arab encampment and] was fain to seek hospitality of one of the inhabitants. So he alighted at one of the tents of the camp and there came forth to him a man of short stature and loathly aspect, who saluted him and lodging him in a corner of the tent, sat entertaining him with talk, the goodliest that might be. When his food was dressed, the Arab's wife brought it to the guest, and he looked at the mistress of the tent and saw a favour than which no goodlier might be. Indeed, her beauty and grace and symmetry amazed him and he abode confounded, looking now at her and now at her husband. When his looking grew long, the man said to him, 'Harkye, O son of the worthy! Occupy thyself with thine own concerns, for by me and this woman hangeth a rare story, that is yet goodlier than that which thou seest of her beauty; and when we have made an end of our food, I will tell it thee.'? ? ? ? ? O son of Simeon, give no ear to other than my say. How bitter from the convent 'twas to part and fare away!.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:.When the prefect saw this, he said, "By Allah, the captain is excused!" Then my comrades came round about me and sprinkled water on my face, [till I came to myself,] when I arose and accosting the Cadi, who was covered with confusion, said to him, "Thou seest that suspicion is fallen on thee, and indeed this affair is no light matter, for that this woman's family will assuredly not sit down under her loss." Therewith the Cadi's heart quaked and he knew that the suspicion had reverted upon him, wherefore his colour paled and his limbs smote together; and he paid of his own money, after the measure of that which he had lost, so we would hush up the matter for him. (106) Then we departed from him in peace, whilst I said in myself, "Indeed, the woman deceived me not.".Two Kings and the Vizier's Daughters, The, iii. 145.80. The Schoolmaster who fell in Love by Report dclxv.As for his mother, Shah Khatoun, great was her longing for her son and she [still] thought of him and news of him was cut off from her, wherefore her life was troubled and she forswore sleep and could not make mention of him before King Caesar her husband. Now she had an eunuch who had come with her from the court of her uncle King Suleiman Shah, and he was intelligent, quickwitted, a man of good counsel. So she took him apart one day and said to him, 'Thou hast been my servant from my childhood to this day; canst thou not therefore avail to get me news of my son, for that I cannot speak of his matter?' 'O my lady,' answered he, 'this is an affair that thou hast concealed from the first, and were thy son here, it would not be possible for thee to harbour him, lest thine honour fall into suspicion with the king; for they would never credit thee, since the news hath been spread abroad that thy son was slain by his uncle.' Quoth she, 'The case is even as thou sayst and thou speakest truly; but, provided I know that my son is alive, let him be in these parts pasturing sheep and let me not see him nor he me.' And he said to her, 'How shall we contrive in this affair?' 'Here are my treasures and my wealth,' answered she. 'Take all thou wilt and bring me my son or else news of him.'? ? ? ? ? In the wide world no house thou hast, a homeless wanderer thou: To thine own place thou shall be borne, an object for lament. (88).? ? ? ? ? a. The First Old Man's Story iv.I clipped her in mine arms and straight grew drunken with the scent, iii. 125..Then the Khalif took him into his especial favour and married him and bestowed largesse on him and lodged him with himself in the palace and made him of the chief of his boon-companions, and indeed he was preferred with him above them and the Khalif advanced him over them all. Now they were ten in number, to wit, El Ijli and Er Recashi and Ibdan and Hassan el Feresdec and El Lauz and Es Seker and Omar et Tertis and Abou Nuwas (34) and Abou Ishac en Nedim and Aboulhusn el Khelia, and by each of them hangeth a story that is told in other than this book. And indeed Aboulhusn became high in honour with the Khalif and favoured above all, so that he sat with him and the Lady Zubeideh bint el Casim and married the latter's treasurers, whose name was Nuzhet el Fuad..Now the old woman had heard from the folk of the lady who gave alms to the sick, and indeed [the news of] her bounties reached both poor and rich; so she arose and bringing out Selim to the door of her house, laid him on a mat and wrapped him in a mantle and sat over against him. Presently, it befell that the charitable lady passed by them, which when the old woman saw, she rose to her and offered up prayers for her, saying, 'O my daughter, O thou to whom pertain goodness and beneficence and charity and almsdoing, know that this young man is a stranger, and indeed want and vermin and hunger and nakedness and cold slay him.' When the lady heard

this, she gave her alms of that which was with her; and indeed her heart inclined unto Selim, [but she knew him not for her husband]..Poets, The Khalif Omar ben Abdulaziz and the, i. 45..Meanwhile, the news spread abroad that Bihzad, son of the king, was lost, whereupon his father sent letters in quest of him [to all the kings and amongst others to him with whom he was imprisoned]. When the letter reached the latter, he praised God the Most High for that he had not anydele hastened in Bihzad's affair and letting bring him before himself, said to him, 'Art thou minded to destroy thyself?' Quoth Bihzad, '[I did this] for fear of reproach;' and the king said, 'An thou fear reproach, thou shouldst not practise haste [in that thou dost]; knowest thou not that the fruit of haste is repentance? If we had hasted, we also, like unto thee, we had repented.'? ? ? ? ? Wherewith farewell, quoth I, and peace be on thee aye, What while the branches bend, what while the stars abide..? ? ? ? ? Indeed her glance, her sides are soft; but none the less, alas! Her heart is harder than the rock; there is no mercy there..When the vizier was ware that she was Arwa and heard her speech, he knew that it behoved him not to lie and that nought would avail him but truth-speaking; so he bowed [his head] to the ground and wept and said, 'Whoso doth evil, needs must he abide it, though his day be prolonged. By Allah, I am he who hath sinned and transgressed, and nought prompted me unto this but fear and overmastering desire and the affliction written upon my forehead; (118) and indeed this woman is pure and chaste and free from all fault.' When King Dadbin heard this, he buffeted his face and said to his vizier, 'God slay thee! It is thou that hast parted me and my wife and wronged me!' But Kisra the king said to him, 'God shall surely slay thee, for that thou hastenedst and lookedst not into thine affair and knewest not the guilty from the guiltless. Hadst thou wrought deliberately, the false had been made manifest to thee from the true; so where was thy judgment and thy sight?'? ? ? ? ? The Lord's alternatives are these, wherewith He's wont The needy wretch to ply and those in sore duress..? ? ? ? ? Yet, I conjure thee, blame me not for passion and desire, Me whom estrangement long hath brought to sick and sorry plight..Then said the young man, the villager's son, 'And I, O holy woman, my father brought us a woman who had been stoned, and my people tended her till she recovered. Now she was surpassing of beauty; so I required her of herself; but she refused and clave fast to God (to whom belong might and majesty), wherefore folly (8) prompted me, so that I agreed with one of the youths that he should steal clothes and coin from my father's house. Then I laid hands on him [and carried him] to my father and made him confess. So he avouched that the woman was his mistress from the city and had been stoned on his account and that she was of accord with him concerning the theft and had opened the doors to him, and this was a lie against her, for that she had not yielded to me in that which I sought of her. So there befell me what ye see of punishment.'" And the young man, the thief, said, 'I am he with whom thou agreedst concerning the theft and to whom thou openedst the door, and I am he who avouched against her falsely and calumniously and God (extolled be His perfection and exalted be He!) knoweth that I never did evil with her, no, nor knew her in any wise before then.'? ? ? ? ? c. Story of the Chief of the Old Cairo Police cccxliv.? ? ? ? ? Like a sun at the end of a cane in a hill of sand, She shines in a dress of the hue of pomegranate flower..143. Ibrahim of Mosul and the Devil dclxxxvii.All those who were present marvelled at this story with the utmost marvel, and the twelfth officer came forward and said, 'I will tell you a pleasant trait that I had from a certain man, concerning an adventure that befell him with one of the thieves. (Quoth he).? ? ? ? ? b. The Enchanted Youth xxi.? ? ? ? ? If in night's blackness thou hast plunged into the desert's heart And hast denied thine eyes the taste of sleep and its delight,.? ? ? ? ? b. The Second Voyage of Sindbad the Sailor.36. The Mock Khalif dclxlii.115. The Malice of Women dccccclxxix.Therewithal the king bade all his officers go round about in the thoroughfares and colleges [of the town] and bring before him all strangers whom they found there. So they went forth and brought him much people, amongst whom was the man who had painted the portrait. When they came into the presence, the Sultan bade the crier make proclamation that whoso wrought the portrait should discover himself and have whatsoever he desired. So the poor man came forward and kissing the earth before the king, said to him, "O king of the age, I am he who painted yonder portrait." Quoth El Aziz, "And knowest thou who she is?" "Yes," answered the other; "this is the portrait of Mariyeh, daughter of the king of Baghdad." The king ordered him a dress of honour and a slave-girl [and he went his way]. Then said El Abbas, "O father mine, give me leave to go to her, so I may look upon her; else shall I depart the world, without fail." The king his father wept and answered, saying, "O my son, I builded thee a bath, that it might divert thee from leaving me, and behold it hath been the cause of thy going forth; but the commandment of God is a foreordained (61) decree." (62).Then they fell to journeying night and day, and as they went, behold, they sighted a camp of the camps of the Arabs. So El Abbas enquired thereof and was told that it was the camp of the Benou Zuhreh. Now there were around them sheep and cattle, such as filled the earth, and they were enemies to El Akil, the cousin of El Abbas, upon whom they still made raids and took his cattle; wherefore he used to pay them tribute every year, for that he availed not to cope with them. When El Abbas came near the camp, he dismounted from his courser and his servant Aamir also dismounted; and they set down the victual and ate their sufficiency and rested awhile of the day. Then said the prince to Aamir, "Fetch water and give the horses to drink and draw water for us in thy water-bag, by way of provision for the road." Then said Queen Es Shuhba, 'By Allah, O Sheikh, my sister Tuhfeh is indeed unique among the folk of her time, and I hear that she singeth upon all sweet- scented flowers.' 'Yes, O my lady,' answered Iblis, 'and I am in the utterest of wonderment thereat. But there remaineth somewhat of sweet-scented flowers, that she hath not besung, such as the myrtle and the tuberose and the jessamine and the moss-rose and the like.' Then he signed to her to sing upon the rest of the flowers, that Queen Es Shuhba might hear, and she said, 'Harkening and obedience.' So she took the lute and played thereon in many modes, then returned to the first mode and sang the following verses:~? ? ? ? ? bb. The King of Hind and his Visier dccccxxviii.160. The Ruined Man of Baghdad and his Slave-girl dccccxvi.? ? ? ? ? For indeed I am mated with longing love in public and privily, Nor ever my heart, alas I will cease from mourning, will I or nill..So I arose and gathering wood and planks from the wrecks, wrought of

them the semblance of a boat [to wit, a raft,] and bound it fast with ropes, saying, 'I will embark thereon and fare with this water into the inward of the mountain. If it bring me to the mainland or to a place where I may find relief and safety, [well and good]; else I shall [but] perish, even as my companions have perished.' Then I collected of the riches and gold and precious stuffs, cast up there, whose owners had perished, a great matter, and of jacinths and crude ambergris and emeralds somewhat past count, and laid all this on the raft [together with what was left me of victual]. Then I launched it on the river and seating myself upon it, put my trust in God the Most High and committed myself to the stream..? ? ? ? By Him whom I worship, indeed, I swear, O thou that mine eye dost fill, By Him in whose honour the pilgrims throng and fare to Arafat's hill..Then there reigned after them an understanding king, who was just, keen-witted and accomplished and loved stories, especially those which chronicle the doings of kings and sultans, and he found [in the treasuries of the kings who had foregone him] these marvellous and rare and delightful stories, [written] in the thirty volumes aforesaid. So he read in them a first book and a second and a third and [so on] to the last of them, and each book pleased him more than that which forewent it, till he came to the end of them. Then he marvelled at that which he had read [therein] of stories and discourse and witty traits and anecdotes and moral instances and reminiscences and bade the folk copy them and publish them in all lands and climes; wherefore their report was bruited abroad and the people named them "The marvels and rarities of the Thousand Nights and One Night." This is all that hath come down to us of [the history of] this book, and God is All-Knowing. (196).When she had made an end of her song, she threw the lute from her hand and wept, whilst the old man wept for her weeping. Then she fell down in a swoon and presently coming to herself, filled the cup and drinking it off, gave the old man to drink, after which she took the lute and breaking out into song, chanted the following verses:..? ? ? ? Read thou my writ and apprehend its purport, for my case This is and fate hath stricken me with sorrows past allay..When the dead man found himself alone, he sprang up, as he were a Satan, and donning the washer's clothes, (39) took the bowls and water-can and wrapped them up in the napkins. Then he took his shroud under his arm and went out. The doorkeepers thought that he was the washer and said to him, 'Hast thou made an end of the washing, so we may tell the Amir?' 'Yes,' answered the sharper and made off to his lodging, where he found El Merouzi soliciting his wife and saying to her, 'Nay, by thy life, thou wilt never again look upon his face; for that by this time he is buried. I myself escaped not from them but after travail and trouble, and if he speak, they will put him to death.' Quoth she, 'And what wilt thou have of me?' 'Accomplish my desire of thee,' answered he, 'and heal my disorder, for I am better than thy husband.' And he fell a-toying with her..? ? ? ? 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 the rest of the women of the palace came all to him and lifted him into a sitting posture, when he found himself upon a couch, stuffed all with floss-silk and raised a cubit's height from the ground. (19) So they seated him upon it and propped him up with a pillow, and he looked at the apartment and its greatness and saw those eunuchs and slave-girls in attendance upon him and at his head, whereat he laughed at himself and said, "By Allah, it is not as I were on wake, and [yet] I am not asleep!" Then he arose and sat up, whilst the damsels laughed at him and hid [their laughter] from him; and he was confounded in his wit and bit upon his finger. The bite hurt him and he cried "Oh!" and was vexed; and the Khalif watched him, whence he saw him not, and laughed..Sixteenth Officer's Story, The, ii. 193..Looking to the Issues of Affairs, Of, i. 80..? ? ? ? Yea, in the night the thought of you still slays me; Hidden are my traces from the wise men's sight..It is told that there was once, in the city of Baghdad, a comely and well-bred youth, fair of face, tall of stature and slender of shape. His name was Alaeddin and he was of the chiefs of the sons of the merchants and had a shop wherein he sold and bought One day, as he sat in his shop, there passed by him a girl of the women of pleasure, (253) who raised her eyes and casting a glance at the young merchant, saw written in a flowing hand on the forepart (254) of the door of his shop, these words, "VERILY, THERE IS NO CRAFT BUT MEN'S CRAFT, FORASMUCH AS IT OVERCOMETH WOMEN'S CRAFT." When she beheld this, she was wroth and took counsel with herself, saying, "As my head liveth, I will assuredly show him a trick of the tricks of women and prove the untruth of (255) this his inscription!"..For the uses of food I was fashioned and made, ii. 223..The prefect bade carry him to his lodging; but one of those in attendance upon him, by name El Muradi, said to him, "What wilt thou do? This man is clad in rich clothes and on his finger is a ring of gold, the bezel whereof is a ruby of great price; so we will carry him away and slay him and take that which is upon him of raiment [and what not else] and bring it to thee; for that thou wilt not [often] see profit the like thereof, more by token that this fellow is a stranger and there is none to enquire concerning him." Quoth the prefect, "This fellow is a thief and that which he saith is leasing." And Nouredin said, "God forbid that I should be a thief!" But the prefect answered, "Thou liest." So they stripped him of his clothes and taking the ring from his finger, beat him grievously, what while he cried out for succour, but none succoured him, and besought protection, but none protected him. Then said he to them, "O folk, ye are quit of (12) that which ye have taken from me; but now restore me to my lodging." But they answered, saying, "Leave this knavery, O cheat! Thine intent is to sue us for thy clothes on the morrow." "By Allah, the One, the Eternal," exclaimed he, "I will not sue any for them!" But they said, "We can nowise do this." And the prefect bade them carry him to the Tigris and there slay him and cast him into the river..(When Shehriyar heard this, he said in himself, 'By Allah, I have indeed been reckless in the slaying of women and girls, and praised be God who hath occupied me with this damsel from the slaughter of souls, for that the slaughter of souls is a grave [matter!] By Allah, if Shah Bekht spare the vizier, I will assuredly spare Shehrzad!' Then he gave ear to the story and heard her say to her sister:).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..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!".73. Mohammed el Amin and Jaafer ben el Hadi dclvii.Then the king sent for the captain of the thieves and bestowed on him a dress of honour, (142) commanding that all who loved the king should put off [their raiment and cast it] upon him. (143) So there fell dresses of honour [and other presents] on him, till he was wearied with their much plenty, and Azadbekht invested him with the mastership of the police of his city. Then he bade set up other nine gibbets beside the first and said to his son, "Thou art guiltless, and yet these wicked viziers endeavoured for thy slaughter." "O my father," answered the prince, "I had no fault [in their eyes] but that I was a loyal counsellor to thee and still kept watch over thy good and withheld their hands from thy treasures; wherefore they were jealous and envied me and plotted against me and sought to slay me," Quoth the king, "The time [of retribution] is at hand, O my son; but what deemest thou we should do with them in requital of that which they did with thee? For that they have endeavoured for thy slaughter and exposed thee to public ignominy and soiled my honour among the kings.".When the king heard his chamberlain's story, he was confounded and abashed and said to him, 'Abide on thy wonted service and till thy land, for that the lion entered it, but marred it not, and he will never more return thither.' (61) Then he bestowed on him a dress of honour and made him a sumptuous present; and the man returned to his wife and people, rejoicing and glad, for that his heart was set at rest concerning his wife. Nor," added the vizier, "O king of the age, is this rarer or more extraordinary than the story of the fair and lovely woman, endowed with amorous grace, with the foul-favoured man." .? ? ? ? ? Your coming to-me-ward, indeed, with "Welcome! fair welcome!" I hail. Your sight to me gladness doth bring and banisheth sorrow and bale;.? ? ? ? ? d. The Fourth Voyage of Sindbad the Sailor dl.So the sharper took the two thousand dinars and made off; and when he was gone, the merchant said to his friend, the [self-styled] man of wit and intelligence, 'Harkye, such an one! Thou and I are like unto the hawk and the locust.' 'What was their case?' asked the other; and the merchant said,.Then she cast the lute from her hand and swooned away; so she was carried to her chamber and indeed passion waxed upon her. After a long while, the Commander of the Faithful sent for her a third time and bade her sing. So she took the lute and sang the following verses:.When she had made an end of her song, she wept till she made the bystanders weep and the Lady Zubeideh condoled with her and said to her, "God on thee, O Sitt el Milah, sing us somewhat, so we may hearken to thee." "Hearkening and obedience," answered the damsel and sang the following verses:.Mamoun (El) El Hakim bi Amrillah, The Merchant and the Favourite of the Khalif, iii. 171..We sat down and I looked at him who had opened the door to us, and behold he was lopped of the hand. I misliked this of him, and when I had sat a little longer, there entered a man, who filled the lamps in the saloon and lit the candles; and behold, he also was handlopped. Then came the folk and there entered none except he were lopped of the hand, and indeed the house was full of these. When the assembly was complete, the host entered and the company rose to him and seated him in the place of honour. Now he was none other than the man who had fetched me, and he was clad in sumptuous apparel, but his hands were in his sleeves, so that I knew not how it was with them. They brought him food and he ate, he and the company; after which they washed their hands and the host fell to casting furtive glances at me..9. The History of King Omar ben Ennuman and his Sons Sherkan and Zoulmekan xlv.?? ? ? ? ? ? ? ? ? ? Before I rent my clothes, reproach me not, I pray..Then he took my clothes and washed them and dried them, and put them on me; after which he said to me, "Get thee gone to thy house." So I returned to my house and he accompanied me, till I came thither, when he said to me, "May God not forsake thee! I am thy friend [such an one, who used to take of thee goods on credit,] and I am beholden to thee for kindness; but henceforward thou wilt never see me more.".When King El Aziz heard the damsel's song, her speech and her verses pleased him and he said to El Abbas, "O my son, verily, these damsels are weary with long versifying, and indeed they make us yearn after the dwellings and the homesteads with the goodness of their songs. Indeed, these five have adorned our assembly with the excellence of their melodies and have done well in that which they have said before those who are present; wherefore we counsel thee to enfranchise them for the love of God the Most High." Quoth El Abbas, "There is no commandment but thy commandment;" and he enfranchised the ten damsels in the assembly; whereupon they kissed the hands of the king and his son and prostrated themselves in thanksgiving to God the Most High. Then they put off that which was upon them of ornaments and laying aside the lutes [and other] instruments of music, clave to their houses, veiled, and went not forth. (144).? ? ? ? ? Love's slave, I keep my troth with them; but, when they vowed, Fate made itself Urcoub, (16) whom never oath could bind..?STORY OF THE JOURNEYMAN AND THE GIRL..? ? ? ? ? e. King Dadbin and his Viziers ccclv.O thou that blamest me for my heart and railest at my ill, ii. 101..To return to his wife and her mother. When the former arose in the morning and her husband returned not to her with break of day, she forebode all manner of calamity and straightway despatched her servants and all who were with her in quest of him; but they happened not on any trace of him neither fell in with aught of his news. So she bethought herself concerning her affair and complained and wept and groaned and sighed and blamed perfidious fortune, bewailing that sorry chance and reciting these verses:

[The National Eclectic Medical Association Quarterly 1910 Vol 1 A Journal of Eclectic Medicine and Surgery Comprising the Proceedings Papers and Discussions of the Association and Published in the Interest of the Eclectic School of Medicine](#)

[Lettres de Monsieur de la Motte Suivies DUn Recueil de Vers Du Mesme Auteur Pour Servir de Supplement a Ses Oeuvres](#)

[Proceedings of the United States Naval Institute Vol 25 March 1899](#)

[John Wanamaker The Record of a Citizens Celebration to Mark His Sixty Years Career as Merchant April 1861-April 1921](#)

[Reunion of the Sons and Daughters of the Town of Wilmington Held at Wilmington Vermont July 3-6 1890 Containing a Brief Account of the Measures Which Resulted in the Reunion](#)

[Human Psychology An Introduction to Philosophy Being a Brief Treatise on Intellect Feeling and Will](#)

[Neurological Clinics](#)

[Die Kategorien-Und Bedeutungslehre Des Duns Scotus](#)

[Ancestors and Descendants of Elias Adams The Pioneer 600-1930](#)

[Time Notes A Treasury of the Best Time Management Ideas](#)

[Cues from All Quarters Or Literary Musings of a Clerical Recluse](#)

[Viage del Parnaso](#)

[Dandelion Cottage](#)

[Peltons Illustrated Guide to Tunbridge Wells And the Neighbouring Seats Towns and Villages with Maps and Description of the Local Botany and Geology](#)

[Sabrinas Promise Part 3](#)

[Ambrosius](#)

[Under the Shadow of Etna Sicilian Stories from the Italian of Giovanni Verga](#)

[Thirty Conversations with a Missionary Helping Churches Operate Like One](#)

[The Feast Days of the Lord In Light of the New Testament](#)

[Warriors of the Light Terrified Tourist](#)

[#ourwedding Wedding Guest Book Our Wedding Bride and Groom Special Occasion Love Marriage Comments Gifts Well Wishes Wedding Signing Book\(hardback\)](#)

[Men dont talk Quotes Notes for Real People](#)

[God Made You Great](#)

[The Birth of Jesus Christ Through the Eyes and Ears of My Great Uncle Sylvester the Mouse](#)

[A Childs Book of Spirituality Speaks to the Inner Child in All of Us!](#)

[These Stories I Lived Growing Up on a Plantation Farm in South Georgia](#)

[Child-Land Picture-Pages for the Little Ones Containing Nearly 200 Designs by Oscar Pletch M Richter c c](#)

[The Gift of Criticism Making the Most of Critical Communication](#)

[Would I Really Marry My Cat?! From the Ridiculous to the Raw What I Have Learned about Trusting God While Living in My Mothers Basement](#)

[Pattern for Excellence Engage Your Team to WOW More Customers](#)

[Miracles Happen](#)

[Alien Grace](#)

[Horizontal and Vertical Meeting the Global Talent Challenge](#)

[Can You Hear the Sound? Releasing the Sound of the Heartbeat of God Through Revelatory Writings](#)

[Commemoration of the Four Hundredth Anniversary of the Birth of Martin Luther November 10 1883](#)

[Eliabs Lunch](#)

[Detour A Side Trip Through Chemotherapy and Poetry](#)

[Parenting Through the Eyes of a Child Memoirs of My Childhood](#)

[Les Animaux Et Les Vegetaux Lumineux](#)

[Le Chevalier Des Touches](#)

[Les Bronzes Antiques](#)

[Les Chansons Des Trains Et Des Gares](#)

[Sanitary Engineering A Practical Manual of Town Drainage and Sewage and Refuse Disposal For Sanitary Authorities Engineers Inspectors Architects Contractors and Students](#)

[Air Compression and Transmission](#)

[Salon Triennial Des Beaux-Arts 1903 Catalogue](#)

[Theatre Mystique de Pierre Du Val Et Des Libertins Spirituels de Rouen Au Xvie Siecle](#)
[Supersticiones de Los Siglos XVI y XVII y Hechizos de Carlos II](#)
[The Comstock Lode Its Formation and History](#)
[The Model Engineers Handybook A Practical Manual on Model Steam Engines](#)
[Danton Et Robespierre Drame En 5 Actes Traduit de LAllemand](#)
[Transactions of the Wisconsin Academy Vol 1 of 15 Of Sciences Arts and Letters 1904](#)
[Memoirs of the Geological Survey Summary of Progress of the Geological Survey of the United Kingdom and Museum of Practical Geology for 1901](#)
[Les Nouvelles-Hebrides de 1606 a 1906](#)
[A Guide to the Determination of Rocks Being an Introduction to Lithology](#)
[The Theory of the Arts Vol 1 of 2 Or Art in Relation to Nature Civilization and Man Comprising an Investigation Analytical and Critical Into the Origin Rise Province Principles and Application of Each of the Arts](#)
[Fisiologia del Matrimonio Meditazioni Sulla Felicita E La Infelicita Coniugale](#)
[The Rajputana Gazetteer Vol 2](#)
[An Introduction to the Chemistry of Farming Specially Prepared for Practical Farmers with Records of Field Experiments](#)
[Exercises in Wentworths Analytic Geometry With Solutions](#)
[de LUsage Rationnel Du Forceps Et Eu Levier Dans LArt Des Accouchements](#)
[Pratique de la Chirurgie D'Urgence La](#)
[The North-American and the West-Indian Gazetteer Containing an Authentic Description of the Colonies and Islands in That Part of the Globe Shewing Their Situation Climate Soil Produce and Trade With Their Former and Present Condition](#)
[The Life Character and Acts of John the Baptist and the Relation of His Ministry to the Christian Dispensation](#)
[The Open Door or Light and Liberty](#)
[The Works of the REV Griffith Edwards Parochial Histories of Llangadfan Garthbeibio and Llanerfyl Montgomeryshire Together with Welsh and English Poetry](#)
[An English-Hebrew Lexicon Being a Complete Verbal Index to Gesenius Hebrew Lexicon](#)
[Les Vrais Riches](#)
[Dictionary of Needlework Vol 2](#)
[A History of Marlboro County With Traditions and Sketches of Numerous Families](#)
[The New York Examination Questions Being the Questions Given at All the Examinations for State Certificates from the Beginning to the Present Time Embracing Five Thousand Questions in Reading Writing Drawing Arithmetic Geography Grammar United Sta](#)
[Famous Mystery Stories](#)
[Il Petrarca E I Carraresi Studio](#)
[Popular Mechanics Shop Notes for 1921 Easy Ways to Do Hard Things Of Daily Use to Every Mechanic Table of Contents Pages 3511-3523](#)
[Mogul Tales or the Dreams of Men Awake Vol 1 Being Stories Told to Divert the Grief of the Sultanas of Guzarat for the Supposed Death of the Sultan](#)
[The Wonders of the Ocean Containing an Account of the Color Saltness and Probable Depth of the Ocean Of Its Mountains of Ice Gulfs Whirlpools Currents and Tides And of Its Coral and Other Formations and Productions So Far as Known Whether Anima](#)
[Leaves from a Ladys Diary of Her Travels in Barbary Vol 1 of 2](#)
[A Description of Indian and Oriental Armour Illustrated from the Collection Formerly in the India Office Now Exhibited at South Kensington and the Authors Private Collection](#)
[Honey in the Rock](#)
[The Connecticut Magazine Vol 11 Autumn of 1907](#)
[Mistress Content Cradock](#)
[Pope Leo XIII His Life and Work](#)
[Loaded Dice A Novel](#)
[The Realm of Reality](#)
[Statement Respecting the Earl of Selkirks Settlement Upon the Red River In North America Its Destruction in 1815 and 1816 and the Massage of Governor Semple and His Party with Observations Upon a Recent Publication](#)
[Il Conte Alessandro Tassoni Ed Il Seicento Bozzetti Storici](#)
[Raphaels Sanctuary of the Astral Art or Elysium of Astrology Being a Book for the Boudoir Drawing-Room Table and Evening Parties Containing](#)

[a Complete Geomantic Cabinet Illustrated with Emblematical Pictures of the Twelve Celestial Houses Also Sp
Murray Marks and His Friends](#)

[The Aeroplane A Concise Scientific Study](#)

[Poesie Lisotteo La Chimera \(1885-1888\)](#)

[Sermon Outlines on Acts](#)

[A Beginners Book in Latin](#)

[Natal Its Early History Rise Progress and Future Prospects as a Field for Emigration](#)

[The Brute](#)

[Prince Hugo Vol 2 of 3 A Bright Episode](#)

[First Book in General Mathematics](#)

[The Prang Primary Course in Art Education Vol 2 Suggestions for the Use of Form Study Drawing and Color in Their Relation to Art Education
and Also in Their Relation to General Education in Primary Schools Second Primary Year](#)

[The Religious Philosophy of Josiah Royce Edited with an Introductory Essay](#)

[Cino Da Pistoia Studio Biografico](#)

[The Odyssey and the Hymns Odes and Epigrams of Homer Vol 2](#)

[Twelvemonths Residence in the West Indies Vol 1 of 2 During the Transition from Slavery to Apprenticeship](#)
