

## HISTORY OF MICHIGAN VOLUME 3

64. Haroun er Reshid and the Three Girls dcli.26. The City of Lebtaic cclxxii.This was grievous to the princess and it irked her sore that he should not remember her; so she called her slave- girl Shefikeh and said to her, "Go to El Abbas and salute him and say to him, 'What hindereth thee from sending my lady Mariyeh her part of thy booty?'" So Shefikeh betook herself to him and when she came to his door, the chamberlains refused her admission, until they should have gotten her leave and permission. When she entered, El Abbas knew her and knew that she had somewhat of speech [with him]; so he dismissed his mamelukes and said to her, "What is thine errand, O handmaid of good?" "O my lord," answered she, "I am a slave-girl of the Princess Mariyeh, who kisseth thy hands and commendeth her salutation to thee. Indeed, she rejoiceth in thy safety and reproacheth thee for that thou breakest her heart, alone of all the folk, for that thy largesse embraceth great and small, yet hast thou not remembered her with aught of thy booty. Indeed, it is as if thou hadst hardened thy heart against her." Quoth he, "Extolled be the perfection of him who turneth hearts! By Allah, my vitals were consumed with the love of her [aforetime] and of my longing after her, I came forth to her from my native land and left my people and my home and my wealth, and it was with her that began the hardheartedness and the cruelty. Nevertheless, for all this, I bear her no malice and needs must I send her somewhat whereby she may remember me; for that I abide in her land but a few days, after which I set out for the land of Yemen." When the king heard the vizier's speech, he deemed it goodly and it pleased him; so he bade him go away to his house, and there he abode his day long. 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 forsook 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.' 102. The Apples of Paradise cccxii. After this the king sat, with his son by his side and the viziers sitting before him, and summoned his chief officers and the folk of the city. Then the prince turned to the viziers and said to them, "See, O wicked viziers, that which God hath done and the speedy [coming of] relief." But they answered not a word and the king said, "It sufficeth me that there is nothing alive but rejoiceth with me this day, even to the birds in the sky, but ye, your breasts are straitened. Indeed, this is the greatest of ill-will in you to me, and had I hearkened to you, my regret had been prolonged and I had died miserably of grief." "O my father," quoth the prince, "but for the fairness of thy thought and thy judgment and thy longanimity and deliberation in affairs, there had not bedded thee this great joyance. Hadst thou slain me in haste, repentance would have been sore on thee and long grief, and on this wise doth he who ensueth haste repent." "????? Forbear thy verse-making, O thou that harbourest in the camp, Lest to the gleemen thou become a name of wonderment..????? c. The Jewish Physician's Story cxxix. THE KHALIF OMAR BEN ABDULAZIZ AND THE POETS. (41). When she had made an end of her song, she wept sore, till presently sleep overcame her and she slept..7. Story of the Hunchback ci. He [seated himself on the divan and] leant upon a cushion, whilst she put out her hand to her veil and did it off. Then she put off her heavy outer clothes and discovered her charms, whereupon he embraced her and kissed her and swived her; after which they washed and returned to their place and he said to her, 'Know that I have little knowledge [of what goes on] in my house, for that I trust to my servant; so arise thou and see what the boy hath made ready in the kitchen.' Accordingly, she arose and going down into the kitchen, saw cooking pots over the fire, wherein were all manner of dainty meats, and manchet-bread and fresh almond-and-honey cakes. So she set bread on a dish and ladled out [what she would] from the pots and brought it to him..When the evening evened, the king sat in his privy chamber and bade fetch the vizier, who presented himself before him, and the king required of him the promised story. So the vizier answered, "With all my heart. Know, O king, that????? Leave rhyming, madman that thou art, lest, bound upon the cross, Thou thy presumption in the stead of abjectness repent..Malice, Of Envy and, i. 125..The zephyr's sweetness on the coppice blew, ii. 235..After this, she abode with the four queens, till they arose and entered the palace, where she found the candles lit and ranged in candlesticks of gold and silver and censuring-vessels of gold and silver, filled with aloes-wood and ambergris, and there were the kings of the Jinn sitting. So she saluted them, kissing the earth before them and doing them worship; and they rejoiced in her and in her sight. Then she ascended [the estrade] and sat down upon her chair, whilst King Es Shisban and King El Muzfir and Queen Louloueh and [other] the kings of the Jinn sat on chairs, and they brought tables of choice, spread with all manner meats befitting kings. They ate their fill; after which the tables were removed and they washed their hands and wiped them with napkins. Then they brought the wine-service and set on bowls and cups and flagons and hanaps of gold and silver and beakers of crystal and gold; and they poured out the wines and filled the flagons..It is said that En Numan (169) had two boon-companions, one of whom was called Ibn Saad and the other Amrou ben el Melik, and he became one night drunken and bade bury them alive; so they buried them. When he arose on the morrow, he enquired for them and was acquainted with their case, whereupon he built over them a monument and appointed to himself a day of ill-luck and

a day of good-luck. If any met him on his day of ill-omen, he slew him and with his blood he washed the monument aforesaid, the which is a place well known in Cufa; and if any met him on his day of grace, he enriched him..Now I had questioned her of her name and she answered, "My name is Rihaneh," and described to me her dwelling-place. When I saw her make the ablution, I said in myself, "This woman doth on this wise, and shall I not do the like of her?" Then said I to her, "Belike thou wilt seek us another pitcher of water?" So she went out to the housekeeper and said to her, "Take this para and fetch us water therewith, so we may wash the flags withal." Accordingly, the housekeeper brought two pitchers of water and I took one of them and giving her my clothes, entered the lavatory and washed..No good's in life (to the counsel list of one who's purpose-whole), i. 28..? ? ? ? ? Whenas he runs, his feet still show like wings, (140) and for the wind When was a rider found, except King Solomon it were? (141).Then he returned to the city and forgot the youth; so the servants went in to him and said to him, 'O king, if thou keep silence concerning yonder youth, who would have slain thee, all thy servants will presume upon thee, and indeed the folk talk of this matter.' With this the king waxed wroth and saying, 'Fetch him hither,' commanded the headsman to strike off his head. So they [brought the youth and] bound his eyes; and the headsman stood at his head and said to the king, 'By thy leave, O my lord, I will strike off his head.' But the king said, 'Stay, till I look into his affair. Needs must I put him to death and the slaying of him will not escape [me].' So he restored him to the prison and there he abode till it should be the king's will to put him to death..Tuhfet el Culoub and Er Reshid, ii. 203..Fuller and his Wife, The, i. 261..? ? ? ? ? Ne'er shall I them forget, nay, nor the day they went.The Twenty-Fourth Night of the Month..Then I sang and the captain said, "It is good," Quoth I, "Nay, but thou art loathly." He looked at me and said, "By Allah, thou shalt never more scent the odour of the world!" But his comrades said to him, "Do it not," and appeased him, till he said, "If it must be so, she shall abide here a whole year, not going forth." And I said, "I am content to submit to whatsoever pleaseth thee. If I have erred, thou art of those to whom pertaineth clemency." He shook his head and drank, then arose and went out to do his occasion, what while his comrades were occupied with what they were about of merry-making and drunkenness and sport. So I winked to my fellows and we slipped out into the corridor. We found the door open and fled forth, unveiled and knowing not whither we went; nor did we halt till we had left the house far behind and happened on a cook cooking, to whom said I, "Hast thou a mind to quicken dead folk?" And he said, "Come up." So we went up into the shop, and he said, 'Lie down.' Accordingly, we lay down and he covered us with the grass, (137) wherewith he was used to kindle [the fire] under the food..? ? ? ? ? a. The Lackpenny and the Cook cclxxiii.? ? ? ? ? Wherewith farewell, quoth I, and peace be on thee aye, What while the branches bend, what while the stars abide..? ? ? ? ? An if my substance fail, no one there is will succour me..So the girl's owner betook himself to the bazaar, where he found the youth seated at the upper end of the merchants' place of session, selling and buying and taking and giving, as he were the moon on the night of its full, and saluted him. The young man returned his salutation and he said to him, "O my lord, be not thou vexed at the girl's speech the other day, for her price shall be less than that [which thou badest], to the intent that I may propitiate thy favour. If thou desire her for nought, I will send her to thee, or if thou wouldst have me abate thee of her price, I will well, for I desire nought but what shall content thee; for that thou art a stranger in our land and it behoveth us to entreat thee hospitably and have consideration for thee." "By Allah," answered the youth, "I will not take her from thee but at an advance on that which I bade thee for her aforesaid; so wilt thou now sell her to me for seventeen hundred dinars?" And the other answered, "O my lord, I sell her to thee, may God bless thee in her."..Now thieves had followed him, so they might rob him of his good, but availed not unto aught; wherefore he went up to the old woman and kissed her head and exceeded in munificence to her. Then she [warned him of that which awaited strangers entering the town and] said to him, 'I like not this for thee and I fear mischief for thee from these questions that the vizier hath appointed for the confrontation of the ignorant.' And she expounded to him the case according to its fashion. Then said she to him, 'But have no concern: only carry me with thee to thy lodging, and if he question thee of aught, whilst I am with thee, I will expound the answers to thee.' So he carried her with him to the city and established her in his lodging and entreated her kindly..When it was the Nine hundred and thirtieth Night, Shehrzad said, "O king, there is present in my thought a story which treateth of women's craft and wherein is a warning to whoso will be warned and an admonishment to whoso will be admonished and whoso hath discernment; but I fear lest the hearing of this lessen me with the king and lower my rank in his esteem; yet I hope that this will not be, for that it is a rare story. Women are indeed corruptresses; their craft and their cunning may not be set out nor their wiles known. Men enjoy their company and are not careful to uphold them [in the right way], neither do they watch over them with all vigilance, but enjoy their company and take that which is agreeable and pay no heed to that which is other than this. Indeed, they are like unto the crooked rib, which if thou go about to straighten, thou distortest it, and which if thou persist in seeking to redress, thou breakest it; wherefore it behoveth the man of understanding to be silent concerning them."..THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT..?STORY OF THE MAN WHOSE CAUTION WAS THE CAUSE OF HIS DEATH..Then he left beating him and when the thief came to himself, the woman said to her husband, 'O man, this house is on hire and we owe its owners much money, and we have nought; so how wilt thou do?' And she went on to bespeak him thus. Quoth the thief, 'And what is the amount of the rent?' 'It will be fourscore dirhems,' answered the husband; and the thief said, 'I will pay this for thee and do thou let me go my way.' Then said the wife, 'O man, how much do we owe the baker and the greengrocer?' Quoth the thief, 'What is the sum of this?' And the husband said, 'Sixscore dirhems.' 'That makes two hundred dirhems,' rejoined the other; 'let me go my way and I will pay them.' But the wife said, 'O my dear one, and the girl groweth up and needs must we marry her and equip her and [do] what else is needful' So the thief said to the husband, 'How much dost thou want?' And he answered, 'A hundred dirhems, in the way of moderation.' (250) Quoth the thief, 'That makes three hundred dirhems.' And the

woman said, 'O my dear one, when the girl is married, thou wilt need money for winter expenses, charcoal and firewood and other necessaries.' 'What wouldst thou have?' asked the thief; and she said, 'A hundred dirhems.' 'Be it four hundred dirhems,' rejoined he; and she said, 'O my dear one and solace of mine eyes, needs must my husband have capital in hand, wherewith he may buy merchandise and open him a shop.' 'How much will that be?' asked he, and she said, 'A hundred dirhems.' Quoth the thief, '[That makes five hundred dirhems; I will pay it;] but may I be divorced from my wife if all my possessions amount to more than this, and that the savings of twenty years! Let me go my way, so I may deliver them to thee.' 'O fool,' answered she, 'how shall I let thee go thy way? Give me a right token.' [So he gave her a token for his wife] and she cried out to her young daughter and said to her, 'Keep this door.'? ? ? ? For those whom we cherish are parted and gone; They have left us in torment to pine for dismay..? ? ? ? And pliedst us with cups of wine, whilst from the necklace pearls (142) A strange intoxicating bliss withal did circulate,.So saying, he turned away from him and Saad fared on to the palace, where he found all the suite in attendance on the king and recounting to him that which had betided them with El Abbas. Quoth the king, "Where is he?" And they answered, "He is with the Amir Saad." [So, when the latter entered], the king [looked, but] found none with him; and Saad, seeing that he hankered after the youth, cried out to him, saying, "God prolong the king's days! Indeed, he refuseth to present himself before thee, without leave or commandment." "O Saad," asked the king, "whence cometh this man?" And the Amir answered, "O my lord, I know not; but he is a youth fair of favour, lovesome of aspect, accomplished in discourse, goodly of repartee, and valour shineth from between his eyes." As for the Khalif, he swooned away for laughing and said, "O Aboulhusn, thou wilt never cease to be a wag and do rarities and oddities!" Quoth he, "O Commander of the Faithful, I played off this trick, for that the money was exhausted, which thou gavest me, and I was ashamed to ask of thee again. When I was single, I could never keep money; but since thou marriedst me to this damsel here, if I possessed thy wealth, I should make an end of it. So, when all that was in my hand was spent, I wrought this trick, so I might get of thee the hundred dinars and the piece of silk; and all this is an alms from our lord. But now make haste to give me the thousand dinars and quit thee of thine oath." It befell one day that the king had occasion to make a journey; so he called his Vizier Kardan and said to him, 'I have a trust to commit to thy care, and it is yonder damsel, my wife, the daughter of the Vizier [Zourkhan], and I desire that thou keep her and guard her thyself, for that there is not in the world aught dearer to me than she.' Quoth Kardan in himself, 'Of a truth, the king honoureth me with an exceeding honour [in entrusting me] with this damsel.' And he answered 'With all my heart.' Omar ben Abdulaziz and the Poets, The Khalif, i. 45..Forehead, Of that which is written on the, i. 136..When the king heard this, his admiration redoubled and he said, "Of a truth, destiny is forewritten to all creatures, and I will not accept (14) aught that is said against my vizier the loyal counsellor." And he bade him go to his house..? ? ? ? v. The Sharpers with the Money-Changer and the Ass dccccxiv.17. The Merchant of Oman ccccliv. When Nouredin heard these his slave-girl's verses, he fell a-weeping, what while she strained him to her bosom and wiped away his tears with her sleeve and questioned him and comforted his mind. Then she took the lute and sweeping its strings, played thereon, after such a wise as would move the phlegmatic to delight, and sang the following verses:.Now Afifeh and her daughter Mariyeh were behind the curtain, looking at him; and when he came before the king, he saluted him and greeted him with the greeting of kings, whilst all who were present stared at him and at his beauty and grace and perfection. The king seated him at the head of the table; and when Afifeh saw him and straitly considered him, she said, "By the virtue of Mohammed, prince of the Apostles, this youth is of the sons of the kings and cometh not to these parts but for some high purpose!" Then she looked at Mariyeh and saw that her face was changed, and indeed her eyes were dead in her face and she turned not her gaze from El Abbas a glance of the eyes, for that the love of him had gotten hold upon her heart. When the queen saw what had befallen her daughter, she feared for her from reproach concerning El Abbas; so she shut the wicket of the lattice and suffered her not to look upon him more. Now there was a pavilion set apart for Mariyeh, and therein were privy chambers and balconies and lattices, and she had with her a nurse, who served her, after the fashion of kings' daughters..N.B.-The Roman numerals denote the volume, the Arabic the page.? ? ? ? His justice and his truth all creatures do embrace; The erring he corrects and those of wandering mind..When it was eventide, the king summoned the vizier and bade him tell the [promised] story, "Hearkening and obedience," answered he. "Know, O king, that. 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.'? ? ? ? Of me he got not what he sought and brideless did return, For that estrangement and disdain were pleasing in my sight..125. The Muslim Champion and the Christian Lady cccclxxiv. Presently, the idiot returned, with somewhat to add to his hoard, but found it not; so he bethought him who had followed him and remembered that he had found the sharper aforesaid assiduous in sitting with him and questioning him. So he went in quest of him, assured that he had taken the pot, and gave not over looking for him till he espied him sitting; whereupon he ran to him and the sharper saw him. [Then the idiot stood within earshot] and muttered to himself and said, 'In the pot are

threescore dinars and I have with me other score in such a place and to-day I will unite the whole in the pot.' When the sharper heard him say this to himself, muttering and mumbling after his fashion, he repented him of having taken the dinars and said, 'He will presently return to the pot and find it empty; wherefore that (264) for which I am on the look-out will escape me; and meseemeth I were best restore the dinars [to their place], so he may see them and leave all that is with him in the pot, and I can take the whole.' They abode thus awhile and presently she said, "Up to now we have not become drunken; let me pour out." So she took the cup and gave him to drink and plied him with liquor, till he became drunken, when she took him and carried him into a closet. Then she came out, with his head in her hand, what while I stood silent, fixing not mine eyes on hers neither questioning her of this; and she said to me, "What is this?" "I know not," answered I; and she said, "Take it and cast it into the river." I obeyed her commandment and she arose and stripping herself of her clothes, took a knife and cut the dead man's body in pieces, which she laid in three baskets, and said to me, "Throw them into the river." . . . Upon the parting day our loves from us did fare And left us to endure estrangement and despair..A certain singing-woman was fair of favour and high in repute, and it befell one day that she went out apleasuring. As she sat, (133) behold, a man lopped of the hand stopped to beg of her, and he entered in at the door. Then he touched her with his stump, saying, "Charity, for the love of God!" but she answered, "God open [on thee the gate of subsistence]!" and reviled him. Some days after this, there came to her a messenger and gave her the hire of her going forth. (134) So she took with her a handmaid and an accompanist; (135) and when she came to the appointed place, the messenger brought her into a long passage, at the end whereof was a saloon. So (quoth she) we entered and found none therein, but saw the [place made ready for an] entertainment with candles and wine and dessert, and in another place we saw food and in a third beds..4. The Three Apples lxviii. . . My friends have not accustomed me to rigour; for, of old, When I forsook them, they to seek accord did not disdain..61. Musab ben ez Zubeir and Aaisheh his Wife dcxlix.151. The Adventures of Quicksilver Ali of Cairo, a Sequel to the Rogueries of Delileh the Crafty dccviii. So she arose and returned to her house, whilst El Merouzi abode in his place till the night was half spent, when he said to himself, 'How long [is this to last]? Yet how can I let this knavish dog die and lose the money? Methinks I were better open the tomb on him and bring him forth and take my due of him by dint of grievous beating and torment.' Accordingly, he dug him up and pulled him forth of the tomb; after which he betook himself to an orchard hard by the burial-ground and cut thence staves and palm sticks. Then he tied the dead man's legs and came down on him with the staff and beat him grievously; but he stirred not. When the time grew long on him, his shoulders became weary and he feared lest some one of the watch should pass on his round and surprise him. So he took up Er Razi and carrying him forth of the cemetery, stayed not till he came to the Magians' burying-place and casting him down in a sepulchre (42) there, rained heavy blows upon him till his shoulders failed him, but the other stirred not Then he sat down by his side and rested; after which he rose and renewed the beating upon him, [but to no better effect; and thus he did] till the end of the night. . . I saw thee, O thou best of all the human race, display A book that came to teach the Truth to those in error's way..When the Khalif heard this, he said, "By Allah, O Jerir, Omar possesseth but a hundred dirhems." (66) [And he cried out to his servant, saying,] "Ho, boy! give them to him." Moreover, he gave him the ornaments of his sword; and Jerir went forth to the [other] poets, who said to him, "What is behind thee?" (67) And he answered, "A man who giveth to the poor and denieth the poets, and I am well-pleased with him." (68).27. The Khalif Hisham and the Arab Youth cclxxi. Would God upon that bitterest day, when my death calls for me, i. 47. Now the merchant's wife aforesaid, who was the nurse of the king's daughter, was watching him from a window, unknown of him, and [when she heard his verses], she knew that there hung some rare story by him; so she went in to him and said, "Peace be on thee, O afflicted one, who acquaintest not physician with thy case! Verily, thou exposest thyself unto grievous peril! I conjure thee by the virtue of Him who hath afflicted thee and stricken thee with the constraint of love-liking, that thou acquaint me with thine affair and discover to me the truth of thy secret; for that indeed I have heard from thee verses that trouble the wit and dissolve the body." So he acquainted her with his case and enjoined her to secrecy, whereof she consented unto him, saying, "What shall be the recompense of whoso goeth with thy letter and bringeth thee an answer thereto?" He bowed his head for shamefastness before her [and was silent]; and she said to him, "Raise thy head and give me thy letter." So he gave her the letter and she took it and carrying it to the princess, said to her, "Read this letter and give me the answer thereto." . . . THE TWELFTH OFFICER'S STORY . . . ef. Story of the Barber's Sixth Brother clxiv. . . I am filled full of longing pain and memory and dole, That from the wasted body's wounds distract the anguished soul. . . d. The Tailor's Story cxxxvii. At daybreak, my friend returned and opening the door, came in, bringing with him meat-pottage (177) and fritters and bees' honey, (178) and said to me, 'By Allah, thou must needs excuse me, for that I was with a company and they locked the door on me and have but now let me go.' But I returned him no answer. Then he set before me that which was with him and I ate a single mouthful and went out, running, so haply I might overtake that which had escaped me. (179) When I came to the palace, I saw over against it eight-and-thirty gibbets set up, whereon were eight-and-thirty men crucified, and under them eight-and-thirty concubines as they were moons. So I enquired of the reason of the crucifixion of the men and concerning the women in question, and it was said unto me, 'The men [whom thou seest] crucified the Khalif found with yonder damsels, who are his favourites.' When I heard this, I prostrated myself in thanksgiving to God and said, 'God requite thee with good, O my friend!' For that, had he not invited me [and kept me perforce in his house] that night, I had been crucified with these men, wherefore praise be to God! . . . O my God! Who is stronger than Thou in resource? The Subtle, Thou knowest my plight and my pain..109. Abdallah the Fisherman and Abdallah the Merman dccclxxvii. . . Tirewomen to the bride, who whiskers, ay, and beard Upon her face produce, they never would assign. (194). KING SHAH BEKHT AND HIS VIZIER ER REHWAN. (177). . . b. The Merchant and his

Sons ccccxliv. WP="BR1">.?? ? ? ? Thou that wast absent from my stead, yet still with me didst bide, Thou wast removed from mine eye, yet still wast by my side..169. Marouf the Cobbler and his Wife Fatimeh dcccclxxxix-Mi.90. The Apples of Paradise dclxxvi.All intercessions come and all alike do ill succeed, ii. 218..The folk flocked about them, to divert themselves with watching the play, and they called the bystanders to witness of the wager and fell a-playing. El Abbas forbore the merchant, so he might lead him on, and procrastinated with him awhile; and the merchant won and took of him the hundred dinars. Then said the prince, "Wilt thou play another game?" And the other answered, "O youth, I will not play again, except it be for a thousand dinars." Quoth the prince, "Whatsoever thou stakest, I will match thy stake with the like thereof." So the merchant brought out a thousand dinars and the prince covered them with other thousand. Then they fell a-playing, but El Abbas was not long with him ere he beat him in the square of the elephant, (77) nor did he leave to do thus till he had beaten him four times and won of him four thousand dinars..? ? ? ? ? b. The Singer and the Druggist dcccclxxxviii.Then the thieves addressed themselves to sharing their booty and presently fell out concerning a sword that was among the spoil, who should take it. Quoth the captain, 'Methinks we were better prove it; so, if it be good, we shall know its worth, and if it be ill, we shall know that.' And they said, 'Try it on this dead man, for he is fresh.' So the captain took the sword and drawing it, poised it and brandished it; but, when Er Razi saw this, he made sure of death and said in himself, 'I have borne the washing and the boiling water and the pricking with the knife and the grave and its straitness and all this [beating], trusting in God that I might be delivered from death, and [hitherto] I have been delivered; but, as for the sword, I may not brook that, for but one stroke of it, and I am a dead man.' [One day], as the ship was sailing along, and we unknowing where we were, behold, the captain came down [from the mast] and casting his turban from his head, fell to buffeting his face and plucking at his beard and weeping and supplicating [God for deliverance]. We asked him what ailed him, and he answered, saying, 'Know, O my masters, that the ship is fallen among shallows and drifteth upon a sand-bank of the sea. Another moment [and we shall be upon it]. If we clear the bank, [well and good]; else, we are all dead men and not one of us will be saved; wherefore pray ye to God the Most High, so haply He may deliver us from these deadly perils, or we shall lose our lives.' So saying, he mounted [the mast] and set the sail, but at that moment a contrary wind smote the ship, and it rose upon the crest of the waves and sank down again into the trough of the sea..? ? ? ? ? And scatter musk on him and ambergris, so long As time endures; for this is all my wish and care..? ? ? ? ? Lo, in my heart the heat of every heart burns high And in mine eyes unite the tears of every eye..? ? ? ? ? The sweet of slumber after thee I have forsworn; indeed The loss of thee hath smitten me with trouble and affright..Meanwhile, he ceased not, he and his beloved, Queen Mariyeh, in the most delightsome of life and the pleasantest thereof, and he was vouchsafed by her children; and indeed there befell friendship and love between them and the longer their companionship was prolonged, the more their love waxed, so that they became unable to endure from each other a single hour, save the time of his going forth to the Divan, when he would return to her in the utterest that might be of longing. Aud on this wise they abode in all solace and delight of life, till there came to them the Destroyer of Delights and the Sunderer of Companies. So extolled be the perfection of Him whose kingdom endureth for ever, who is never heedless neither dieth nor sleepeth! This is all that hath come down to us of their story, and so peace [be on you!].As for the singer, when his [stay in the oven] grew long upon him, he came forth therefrom, thinking that her husband had gone away. Then he went up to the roof and looking down, beheld his friend the druggist; whereat he was sore concerned and said in himself, 'Alas, the disgrace of it! This is my friend the druggist, who dealt kindly with me and wrought me fair and I have requited him with foul' And he feared to return to the druggist; so he went down and opened the first door and would have gone out; but, when he came to the outer door, he found it locked and saw not the key. So he stole up again to the roof and cast himself down into the [next] house. The people of the house heard him and hastened to him, deeming him a thief. Now the house in question belonged to a Persian; so they laid hands on him and the master of the house began to beat him, saying to him, 'Thou art a thief.' 'Nay,' answered he, 'I am no thief, but a singing-man, a stranger. I heard your voices and came to sing to you.'? ? ? ? ? q. The Shepherd and the Thief dcccclxxxi.? ? ? ? ? Would God upon that bitterest day, when my death calls for me, What's 'twixt thine excrement and blood (50) I still may smell of thee!.So, when it was the foredawn hour, she tied his beard and spreading a veil over him, cried out, whereupon the people of the quarter flocked to her, men and women. Presently, up came El Merouzi, for the division of the money, and hearing the crying [of the mourners], said, 'What is to do?' Quoth they, 'Thy brother is dead;' and he said in himself, 'The accursed fellow putteth a cheat on me, so he may get all the money for himself, but I will do with him what shall soon bring him to life again.' Then he rent the bosom of his gown and uncovered his head, weeping and saying, 'Alas, my brother! Alas, my chief! Alas, my lord!' And he went in to the men, who rose and condoled with him. Then he accosted Er Razi's wife and said to her, 'How came his death about?' 'I know not,' answered she, 'except that, when I arose in the morning, I found him dead.' Moreover, he questioned her of the money and good that was with her, but she said, 'I have no knowledge of this and no tidings.' 'It is told of a certain doughty thief, that he used to rob and stop the way by himself upon caravans, and whenever the prefect of police and the magistrates sought him, he would flee from them and fortify himself in the mountains. Now it befell that a certain man journeyed along the road wherein was the robber in question, and this man was alone and knew not the perils that beset his way. So the highwayman came out upon him and said to him, "Bring out that which is with thee, for I mean to slay thee without fail." Quoth the traveller, "Slay me not, but take these saddle-bags and divide [that which is in] them and take the fourth part [thereof]." And the thief answered, "I will not take aught but the whole." "Take half," rejoined the traveller, "and let me go." But the robber replied, "I will take nought but the whole, and I will slay thee [to boot]." And the traveller said, "Take it." .143. Ibrahim of Mosul and the Devil dclxxxvii.What strength have I solicitude and long desire to bear, iii. 20..When the king heard this from the vizier, he bade him go

away [and he withdrew to his house]. When the druggist heard the singer's words, he was certified of the case and knew that the calamity, all of it, was in his own house and that the wife was his wife; and he saw the shirt, whereupon he redoubled in certainty and said to the singer, 'Art thou now going to her?' 'Yes, O my brother,' answered he and taking leave of him, went away; whereupon the druggist started up, as he were a madman, and ungarnished his shop. (199) Whilst he was thus engaged, the singer won to the house, and presently up came the druggist and knocked at the door. The singer would have wrapped himself up in the rug, but she forbade him and said to him, 'Get thee down to the bottom of the house and enter the oven (200) and shut the lid upon thyself.' So he did as she bade him and she went down to her husband and opened the door to him, whereupon he entered and went round about the house, but found no one and overlooked the oven. So he stood meditating and swore that he would not go forth of the house till the morrow..Fair patience practise, for thereon still followeth content, iii. 116..Sharper and the Merchant, The, ii. 46.Now the king had a brother, who envied him and would fain have been in his place; and when he was weary of looking for his death and the term of his life seemed distant unto him, he took counsel with certain of his partisans and they said, 'The vizier is the king's counsellor and but for him, there would be left the king no kingdom.' So the king's brother cast about for the ruin of the vizier, but could find no means of accomplishing his design; and when the affair grew long upon him, he said to his wife, 'What deemest thou will advantage us in this?' Quoth she, 'What is it?' And he replied, 'I mean in the matter of yonder vizier, who inciteth my brother to devoutness with all his might and biddeth him thereto, and indeed the king is infatuated with his counsel and committeth to him the governance of all things and matters.' Quoth she, 'Thou sayst truly; but how shall we do with him?' And he answered, 'I have a device, so thou wilt help me in that which I shall say to thee.' Quoth she, 'Thou shall have my help in whatsoever thou desirest.' And he said, 'I mean to dig him a pit in the vestibule and dissemble it artfully.' There was once in the city of Hemadan (191) a young man of comely aspect and excellently skilled in singing to the lute, and he was well seen of the people of the city. He went forth one day of his city, with intent to travel, and gave not over journeying till his travel brought him to a goodly city. Now he had with him a lute and what pertained thereto, (192) so he entered and went round about the city till he fell in with a druggist, who, when he espied him, called to him. So he went up to him and he bade him sit down. Accordingly, he sat down by him and the druggist questioned him of his case. The singer told him what was in his mind and the other took him up into his shop and brought him food and fed him. Then said he to him, 'Arise and take up thy lute and beg about the streets, and whenas thou smellst the odour of wine, break in upon the drinkers and say to them, "I am a singer." They will laugh and say, "Come, [sing] to us." And when thou singest, the folk will know thee and bespeak one another of thee; so shall thou become known in the city and thine affairs will prosper.' 'My soul be thy ransom," quoth I, "for thy grace! Indeed, to the oath that thou swor'st thou wast true." 'My heart will never credit that I am far from thee; In it thou art, nor ever the soul can absent be..So saying, he went up to the princess and laying his hand upon her heart, found it fluttering like a doveling and the life yet clinging to (112) her bosom. So he laid his hand upon her cheek, whereupon she opened her eyes and beckoning to her maid, signed to her, as who should say, "Who is this that treadeth my carpet and transgresseth against me?" (113) "O my lady," answered Shefikeh, "this is Prince El Abbas, for whose sake thou departest the world." When Mariyeh heard speak of El Abbas, she raised her hand from under the coverlet and laying it upon his neck, inhaled his odour awhile. Then she sat up and her colour returned to her and they sat talking till a third part of the night was past..When the evening evened, the king summoned his vizier and bade him tell the [promised] story. So he said, "It is well. Know, O king, that.Unto its pristine lustre your land returned and more, iii. 132.

[\(baldwin County\) Deaths from the Federal Union 1830-1850](#)

[The Shortest Straw Search and Rescue in the High Sierra](#)

[Beelicious Seasonal Recipes and Wellness Journal 2017](#)

[Beyond Civil Society Activism Participation and Protest in Latin America](#)

[The Naiads \\* Beauty and the Beast](#)

[Serve No Master How to Escape the 9-5 Start Up an Online Business Fire Your Boss and Become a Lifestyle Entrepreneur or Digital Nomad Annual Register 1879](#)

[Term Reports in the Court of Kings Bench Vol 7 of 8 Containing Michaelmas Term 37th George III 1796 to Trinity Term 38th George III 1798 Both Inclusive](#)

[Zeitschrift Der Deutschen Morgenlandischen Gesellschaft 1887 Vol 41](#)

[The Metallography of Steel and Cast Iron](#)

[Dictionnaire Historique Des Moeurs Usages Et Coutumes Des Francois Vol 3 Contenant Aussi Les Etablissemens Fondations Epoques Anecdotes Progres Dans Les Sciences Et Dans Les Arts Et Les Faits Les Plus Remarquables Et Interessans Arrives de](#)

[Motion Picture Herald Vol 135 May 6 1939](#)

[The Revised Reports 1841-1844 Vol 59 Being a Republication of Such Cases in the English Courts of Common Law and Equity from the Year 1785 as Are Still of Practical Utility](#)

[Chamberss Information for the People Vol 2 A Popular Encyclopedia Numerous Additions and More Than Five Hundred Engravings](#)

[Fosters Cabinet Miscellany Vol 4 A Series of Publications on Various Subjects from the Latest and Most Approved Writers](#)

[The Quarterly Review](#)

[Manual of the Diseases of Children](#)

[Encyclopaedia Britannica or a Dictionary of Arts Sciences and Miscellaneous Literature Vol 15 Enlarged and Improved Indocti Discant Ament Meminisse Periti](#)

[Deutsche Geschichte Vom Tode Friedrichs Des Groen Bis Zur Grundung Des Deutschen Bundes Vol 4](#)

[The Modern Traveller Vol 1 A Popular Description Geographical Historical and Topographical of the Various Countries of the Globe Syria and Asia Minor](#)

[Showmens Trade Review Vol 39 January 1 1944](#)

[The Cyclopedia or Universal Dictionary of Arts Sciences and Literature Vol 1 of 39](#)

[Annual Report of the Chief of Ordnance to the Secretary of War for the Fiscal Year Ended June 30 1884](#)

[The New American Cyclopaedia Vol 1 A Popular Dictionary of General Knowledge An-Araguay](#)

[The Historical Magazine and Notes and Queries Concerning the Antiquities History and Biography of America 1867 Vol 1](#)

[A Journal of Natural Philosophy Chemistry and the Arts 1805 Vol 11](#)

[A New Hand-Dictionary of the German Language for Englishmen and of the English Language for the Germans Vol 2 Every Word of Either Language Being Accurately Accented and the Pronunciation of Every German Word Added Containing the German Before the Eng](#)

[The Rebellion Record Vol 2 A Diary of American Events with Documents Narratives Illustrative Incidents Poetry Etc](#)

[Diseases of the Eye A Practical Treatise for Students of Ophthalmology](#)

[de Bows Review of the Southern and Western States 1852 Vol 12 Devoted to Commerce Agriculture Manufactures Internal Improvements](#)

[Statistics General Literature c](#)

[Shop and Foundry Practice Vol 4 Prepared for Students of the International Correspondence Schools Scranton Pa Patternmaking Foundry Work](#)

[Blacksmithing and Forging with Practical Questions and Examples](#)

[Treatise on Physics Vol 1](#)

[Spensers Faerie Queene Vol 1 of 2](#)

[Mysore Vol 1 A Gazetteer Compiled for Government Mysore in General](#)

[Reed-Read Lineage Captain John Reed of Providence R I and Norwalk Conn and His Descendants Through His Sons John and Thomas 1660-1909](#)

[The Entailed Hat Or Patty Cannons Times](#)

[A New System of Geography Vol 1 of 6 In Which Is Given a General Account of the Situation and Limits the Manners History and Constitution of the Several Kingdoms and States in the Known World Containing Denmark Norway Greeland Sweden Russia](#)

[The Home Medical Adviser a Popular Work on the Treatment of Disease Including First Aid in Injuries and Poisoning The More Common](#)

[Diseases in Medicine Surgery and the Various Specialties as the Eye Ear Nose and Throat Skin and Disorders of Women](#)

[Freemasons Monthly Magazine Vol 21 November 1961](#)

[Gold Coins of Newfoundland 1865-1868](#)

[Praxis II English Language Arts Content and Analysis \(5039\) Study Guide Rapid Review Prep Book and Practice Test Questions for the Praxis](#)

[English 5039 Exam](#)

[Days Like These](#)

[Treaty Series 2791 \(English French Edition\)](#)

[Gu a de Estudio de la Historia de la Iglesia Parte 3 Los Profetas Desde 1844](#)

[Star Lore of All Ages - A Collection of Myths Legends and Facts Concerning the Constellations of the Northern Hemisphere](#)

[Strategic Business Management From Planning to Performance](#)

[School Environment Sensory Checklist Creating Optimal Learning Environments for All Children](#)

[Smart Risk Management A Guide to Identifying and Calibrating Business Risks](#)

[Mein Leben Mit Anna Von Ikea](#)

[With Our Blessing](#)

[Secondary Physics S1 to National 4 Student Book](#)

[Autentico 2018 Authentic Resources Workbook Level A B 1](#)

[2017 TExES Mathematics 4-8 \(115\)](#)

[Pitching Against Myself It Is More Than a Game](#)

[Called to Rise A Life in Faithful Service to the Community That Made Me](#)

[The Better Sound of the Phonograph How Come? How-To!](#)

[The River Why](#)

[Stop Requested](#)

[Less Painful Duties Reflections on the Revolution in the Legal Profession](#)

[Appointment with Isil An Anthony Provati Literary Thriller](#)

[Astur](#)

[A Poets Journey Bon Voyage](#)

[Arcana Coelestia Volume 1](#)

[V6 Everything You Need to Know about Ipv6 to Save Your Job Save Your Sanity and Make More Money](#)

[A Compilation of the Messages and Papers of the Presidents Benjamin Harrison Volume 9](#)

[LIngenieux Hidalgo Don Quichotte de la Manche Tome II](#)

[Barn and the Pyrenees](#)

[Destiny of the Soul Volume 2](#)

[Pamela Volume I](#)

[Conferences Des Nouvelles Ordonnances de Louis XIV Roi de France Et de Navarre Pour La Reformation de la Justice Avec Celles Des Rois](#)

[Predecesseurs de Sa Majeste Du Droit Ecrit Et Des Arrests Enrichies DAnnotations Et Decisions Importantes Vol](#)

[History of California Vol 2](#)

[The Journal of Nervous and Mental Disease Vol 3 January 1876](#)

[Journal of the Franklin Institute Vol 191 Devoted to Science and the Mechanic Arts Nos 1141-1146 \(96th Year\) January-June 1921](#)

[Transactions of the Society of Automotive Engineers Inc 1919 Vol 14 Part 1 Papers and Reports Presented at Society and Section Meetings](#)

[The World Book Vol 3 of 8 Organized Knowledge in Story and Picture Crown Point-Gloucestercity](#)

[Nuova Antologia Di Lettere Scienze Ed Arti Vol 230 Marzo-Aprile 1910](#)

[The Practical Household Physician A Cyclopaedia of Family Medicine Surgery Nursing and Hygiene for Daily Use in the Preservation of Health and Care of the Sick and Injured](#)

[The English Historical Review 1889 Vol 4](#)

[A Manual of Our Mother Tongue Containing a Complete Accidence and Syntax on Analysis Parsing Composition Paraphrasing Etc](#)

[Word-Building and Derivation a Sketch of the History of the English Tongue Table of Authors Notes on the Study of Words](#)

[Jezabel Revelation](#)

[The Kansas City Review of Science and Industry 1881-82 Vol 5](#)

[The Upanishads](#)

[The Automobile Handbook A Manual of Practical Information for Automobile Owners Repair Men and Schools](#)

[Apocalypse Revealed Volume I](#)

[Der Heilige Thomas Von Aquino Vol 2 Die Lehre Des Heiligen Thomas Aquinas](#)

[Spiritual Diary and III Part A Volume II](#)

[Arcana Coelestia Volume 7](#)

[Celebrated Crimes Volume 2](#)

[Arcana Coelestia Volume 6](#)

[Contes Francais](#)

[Arcana Coelestia Volume 2](#)

[Collection of Old English Plays Volume 2](#)

[Louise de la Valliere](#)

[War and Peace Volume 3](#)

[Lands of the Slave and the Free](#)

[War and Peace Volume 1](#)

[More Toasts](#)

[Military Reminiscences of the Civil War](#)

[Charlotte Bronte and Her Circle](#)

[Surgical Experiences in South Africa 1899-1900](#)