

THE TIME OF AMERICAS GREATEST HUNTER TRAPPER SCOUT AND GUIDE INCLUDING

Then said he to her, 'By Allah, thou art the desire of the Commander of the Faithful! (182) So take the lute and sing a song that thou shalt sing to the Khalif, whenas thou goest in to him.' So she took the lute and tuning it, sang the following verses: d. The Tailor's Story xxix. Sabir (Abou), Story of, i. 90. When the flies light on food, from the platter my hand I raise, though my spirit should long for the fare; Damascus (Noureddin Ali of) and Sitt el Milah, iii. 3. Quoth I (and mine a body is of passion all forslain, Ay, and a heart that's all athirst for love and longing pain. a. The Adventures of Beloukiya cccclxxxvi. 74. The Devout Woman and the Two Wicked Elders dclix. 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. 113. The Angel of Death with the Proud King and the Devout Man cccclxii. 108. Aboukir the Dyer and Abousir the Barber dcccclxvii. Quoth the Khalif, "God grant thee that thou seekest! Let us drink one last cup and rise before the dawn draw near, and to-morrow night I will be with thee again." "Far be it!" said Aboulhusn. Then the Khalif filled a cup and putting therein a piece of Cretan henbane, gave it to his host and said to him, "My life on thee, O my brother, drink this cup from my hand!" "Ay, by thy life," answered Aboulhusn, "I will drink it from thy hand." So he took it and drank it off; but hardly had he done so, when his head forewent his feet and he fell to the ground like a slain man; whereupon the Khalif went out and said to his servant Mesrou, "Go in to yonder young man, the master of the house, and take him up and bring him to me at the palace; and when thou goest out, shut the door." He returned them the most gracious of answers and bade carry the Magian forth of the town and set him on a high scaffold that had been builded for him there; and he said to the folk, 'Behold, I will torture him with all kinds of fashions of torment.' Then he fell to telling them that which he had wrought of knavery with the daughter of his father's brother and what he had caused betide her of severance between her and her husband and how he had required her of herself, but she had sought refuge against him with God (to whom belong might and majesty) and chose rather humiliation than yield to his wishes, notwithstanding stress of torment; neither recked she aught of that which he lavished to her of wealth and raiment and jewels. p. The Page who feigned to know the Speech of Birds dxcii. 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. Numan (En) and the Arab of the Benou Tai, i. 203. 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." 37. The Imam Abou Yousuf with Er Reshid and Jaafer dlv. Then came her brother to him and said, "O Firouz, an thou wilt not acquaint me with the reason of thine anger against thy wife, come and plead with us before the king." Quoth he, "If ye will have me plead with you, I will do so." So they went to the king and found the cadi sitting with him; whereupon quoth the damsel's brother, "God assist our lord the cadi! I let this man on hire a high-walled garden, with a well in good case and trees laden with fruit; but he beat down its walls and ruined its well and ate its fruits, and now he desireth to return it to me." The cadi turned to Firouz and said to him, "What sayst thou, O youth?" And he answered, "Indeed, I delivered him the garden in the goodliest of case." So the cadi said to the brother, "Hath he delivered thee the garden, as he saith?" And the other replied, "No; but I desire to question him of the reason of his returning it." Quoth the cadi, "What sayst thou, O youth?" And Firouz answered, "I returned it in my own despite, for that I entered it one day and saw the track of the lion; wherefore I feared lest, if I entered it again, the lion should devour me. So that which I did, I did of reverence to him and for fear of him." The king gave ear to her counsel and despatching the eunuch for the mamelukes, assigned them a lodging and said to them, "Have patience, till the king give you tidings of your lord El Abbas." When they heard his words, their eyes ran over with plenteous tears, of their much longing for the sight of their lord. Then the king bade the queen enter the privy chamber (97) and let down the curtain (98) [before the door thereof]. So she did this and he summoned them to his presence. When they stood before him, they kissed the earth, to do him worship, and showed forth their breeding (99) and magnified his dignity. He bade them sit, but they refused, till he conjured them by their lord El Abbas. So they sat down and he caused set before them food of various kinds and fruits and sweetmeats. Now within the Lady Afifeh's palace was an underground way communicating with the palace of the

princess Mariyeh. So the queen sent after her and she came to her, whereupon she made her stand behind the curtain and gave her to know that El Abbas was the king's son of Yemen and that these were his mamelukes. Moreover, she told her that the prince's father had levied his troops and was come with his army in quest of him and that he had pitched his camp in the Green Meadow and despatched these mamelukes to make enquiry of their lord. So Mariyeh abode looking upon them and upon their beauty and grace and the goodliness of their apparel, till they had eaten their fill of food and the tables were removed; whereupon the king recounted to them the story of El Abbas and they took leave of him and went away. . . . e. The Fifth Voyage of Sindbad the Sailor. As for the princess Mariyeh, when she returned to her palace, she bethought herself concerning the affair of El Abbas, repenting her of that which she had done, and the love of him took root in her heart. So, when the night darkened upon her, she dismissed all her women and bringing out the letters, to wit, those which El Abbas had written, fell to reading them and weeping. She gave not over weeping her night long, and when she arose in the morning, she called a damsel of her slave-girls, Shefikeh by name, and said to her, "O damsel, I purpose to discover to thee mine affair, and I charge thee keep my secret; to wit, I would have thee betake thyself to the house of the nurse, who used to serve me, and fetch her to me, for that I have grave occasion for her." Say, by the lightnings of thy teeth and thy soul's pure desire, iii. 19. It chanced one day that they sallied forth to stop the way and fell in upon a caravan in the night; but the people of the caravan were on their guard; so they joined battle with the robbers and overcame them and slew them and the boy fell wounded and abode cast down in that place till the morrow, when he opened his eyes and finding his comrades slain, lifted himself up and rose to walk in the way. Presently, there met him a man, a treasure-seeker, and said to him, 'Whither goest thou, O youth?' So he told him what had betided him and the other said, 'Be of good heart, for that [the season of] thy fair fortune is come and God bringeth thee joy and solace. I am one who am in quest of a hidden treasure, wherein is vast wealth. So come with me, that thou mayst help me, and I will give thee wealth, wherewith thou shalt provide thyself thy life long.' Then he carried the youth to his dwelling and dressed his wound, and he abode with him some days, till he was rested; when he took him and two beasts and all that he needed, and they fared on till they came to a precipitous mountain. Then came up El Abbas to the door of the tent, and therein were four-and-twenty golden doves; so he took them, after he had beaten them down with the end of his lance. Then he called out, saying, "Harkye, Zuheir! Doth it not suffice thee that thou hast quelled El Akil's repute, but thou art minded to quell that of those who sojourn round about him? Knowest thou not that he is of the lieutenants of Kundeh ben [Hisham of the Benou] Sheiban, a man renowned for prowess? Indeed, covetise of him hath entered into thee and jealousy of him hath gotten possession of thee. Doth it not suffice thee that thou hast orphaned his children (94) and slain his men? By the virtue of the Chosen Prophet, I will make thee drink the cup of death!" So saying, he drew his sword and smiting Zuheir on his shoulder, caused the steel issue, gleaming, from the tendons of his throat. Then he smote the vizier and clove his head in sunder. . . . What is there in the tents? Their burdens are become A lover's, whose beloved is in the litters' shrined. The Twenty-Third Night of the Month. . . . y. The Debauchee and the Three-year-old Child dcv. So he arose and taking his weaving gear, sold it and bought with the price drugs and simples and wrought himself a carpet, with which they set out and journeyed to a certain village, where they took up their abode. Then the man donned a physician's habit and fell to going round about the hamlets and villages and country parts; and he began to earn his living and make gain. Their affairs prospered and their case was bettered; wherefore they praised God for their present ease and the village became to them a home. . . . How bright and how goodly my lustre appears! Yea, my wreaths are like girdles of silver so white. .66. El Mutelemmis and his Wife Umeimeh ccclxxxv. . . . A damsel made for love and decked with subtle grace; Thou'dst deem the very sun had borrowed from her face. .42. Er Reshid and the Barmecides dlxvii. So he rose from his sleep and finding himself in his own saloon and his mother by him, misdoubted of his wit and said to her, "By Allah, O my mother, I saw myself in a dream in a palace, with slave-girls and servants about me and in attendance upon me, and I sat upon the throne of the Khalifate and ruled. By Allah, O my mother, this is what I saw, and verily it was not a dream!" Then he bethought himself awhile and said, "Assuredly, I am Aboulhusn el Khelia, and this that I saw was only a dream, and [it was in a dream that] I was made Khalif and commanded and forbade." Then he bethought himself again and said, "Nay, but it was no dream and I am no other than the Khalif, and indeed I gave gifts and bestowed dresses of honour." Quoth his mother to him, "O my son, thou sportest with thy reason: thou wilt go to the hospital and become a gazing-stock. Indeed, that which thou hast seen is only from the Devil and it was a delusion of dreams, for whiles Satan sporteth with men's wits in all manner ways." Presently, she came to me again and I said to her, "Here is thy money and I have gained [with it] other thousand dinars." Quoth she, "Keep it by thee and take these other thousand dinars. As soon as I have departed from thee, go thou to Er Rauzeh (183) and build there a goodly pavilion, and when the building thereof is accomplished, give me to know thereof." So saying, she left me and went away. As soon as she was gone, I betook myself to Er Rauzeh and addressed myself to the building of the pavilion, and when it was finished, I furnished it with the goodliest of furniture and sent to the lady to tell her that I had made an end of its building; whereupon she sent back to me, saying, "Let him meet me to-morrow at daybreak at the Zuweyleh gate and bring with him a good ass." So I got me an ass and betaking myself to the Zuweyleh gate, at the appointed time, found there a young man on horse-back, awaiting her, even as I awaited her. Now the king was leaning back; so he sat up and said, 'Tell me of this.' 'It is well,' answered the tither. 'I go to the man whom I purpose to tithe and circumvent him and feign to be occupied with certain business, so that I seclude myself therewith from the folk; and meanwhile the man is squeezed after the foulest fashion, till nothing is left him. Then I appear and they come in to me and questions befall concerning him and I say, "Indeed, I was ordered worse than this, for some one (may God curse him!) hath slandered him to the king." Then I take half of his good and return him the rest publicly before the folk and send him

away to his house, in all honour and worship, and he causeth the money returned to be carried before him, whilst he and all who are with him call down blessings on me. So is it published in the city that I have returned him his money and he himself saith the like, so he may have a claim on me for the favour due to whoso praiseth me. Then I feign to forget him till some time (242) hath passed over him, when I send for him and recall to him somewhat of that which hath befallen aforesaid and demand [of him] somewhat privily. So he doth this and hasteneth to his dwelling and sendeth what I bid him, with a glad heart. Then I send to another man, between whom and the other is enmity, and lay hands upon him and feign to the first man that it is he who hath traduced him to the king and taken the half of his good; and the people praise me.' (243). Then he sent for his daughter, whose name was Jemreh, and when she came, he said to her, 'Harkye, Jemreh! Know that I am going to [meet] the clans of Es Shisban and Queen Kemeriyeh and the kings of the Jinn. If I am vouchsafed the victory over them, to Allah be the praise and thou shall have of me largesse; but, if thou see or hear that I am worsted and any come to thee with news of me [to this effect], hasten to slay Tuhfeh, so she may fall neither to me nor to them.' Then he took leave of her and mounted, saying, 'When this cometh about, pass over to the Crescent Mountain and take up thine abode there, and await what shall befall me and what I shall say to thee.' And Jemreh answered with 'Harkening and obedience.' Then she turned to her father and said to him, 'Give ear unto that which I shall say to thee.' Quoth he, 'Say on;' and she said, 'Take thy troops and go to him, for that, when he heareth this, he in his turn will levy his troops and come forth to thee; whereupon do thou give him battle and prolong the fighting with him and make a show to him of weakness and giving way. Meantime, I will practise a device for winning to Tuhfeh and delivering her, what while he is occupied with you in battle; and when my messenger cometh to thee and giveth thee to know that I have gotten possession of Tuhfeh and that she is with me, do thou return upon Meimoun forthright and destroy him, him and his hosts, and take him prisoner. But, if my device succeed not with him and we avail not to deliver Tuhfeh, he will assuredly go about to slay her, without recourse, and regret for her will abide in our hearts.' Quoth Iblis, 'This is the right counsel,' and let call among the troops to departure, whereupon an hundred thousand cavaliers, doughty men of war, joined themselves to him and set out for Meimoun's country..? ? ? ? "The glory's not in those whom raiment rich makes fair, But those who still adorn the raiment that they wear." ? ? ? ? I make a vow to God, if ever day or night. ? ? ? ? O blamer of me for the love of him who denieth his grace, Which be the delightsome of things, but those which the people deny?. Then said Er Razi to El Merouzi, 'Come with me to my city, for that it is nearer [than thine].' So he went with him, and when he came to his lodging, he said to his wife and household and neighbours, 'This is my brother, who hath been absent in the land of Khorassan and is come back.' And he abode with him in all honour and worship three days' space. On the fourth day, Er Razi said to him, 'Know, O my brother, that I purpose to do somewhat' 'What is it?' asked El Merouzi. Quoth the other, 'I mean to feign myself dead and do thou go to the market and hire two porters and a bier. [Then come back and take me up and go round about the streets and markets with me and collect alms on my account.] (34).? ? ? ? Yea, all my passion and desire and love-longing in verse, As pearls in goodly order strung it were, I did enshrine..David and Solomon, i. 275..? ? ? ? Ah, then will I begin on you with chiding than the breeze More soft, ay pleasanter than clear cold water and more sweet..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]..(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 Shehriyar!' Then he gave ear to the story and heard her say to her sister:).The king gave him money and men and troops galore and Bekhtzeman said in himself, 'Now am I fortified with this army and needs must I conquer my enemy therewith and overcome him;' but he said not, 'With the aid of God the Most High.' So his enemy met him and overcame him again and he was defeated and put to the rout and fled at a venture. His troops were dispersed from him and his money lost and the enemy followed after him. So he sought the sea and passing over to the other side, saw a great city and therein a mighty citadel. He asked the name of the city and to whom it belonged and they said to him, 'It belongeth to Khedidan the king.' So he fared on till he came to the king's palace and concealing his condition, passed himself off for a horseman (120) and sought service with King Khedidan, who attached him to his household and entreated him with honour; but his heart still clave to his country and his home..61. Abou Nuwas with the three Boys and the Khalif Haroun er Reshid cclxxxi.? ? ? ? Oft as I strove to make her keep the troth of love, Unto concealment's ways still would she turn aside..? ? ? ? Camphor itself to me doth testify And in my presence owns me white as snow..? ? ? ? Whenas the soul desireth one other than its peer, It winneth not of fortune the wish it holdeth dear..120. The Pious Black Slave cccclxvii.Presently, her husband entered and saw the girdle and knew it. Now he was ware of the king's love for women; so he said to his wife, 'What is this that I see with thee?' Quoth she, 'I will tell thee the truth,' and recounted to him the story; but he believed her not and doubt entered into his heart. As for the king, he passed that night in chagrin and concern, and when it morrowed, he summoned the chamberlain and investing him with the governance of one of his provinces, bade him betake himself thither, purposing, after he should have departed and come to his destination, to foregather with his wife. The chamberlain perceived [his intent] and knew his design; so he answered, saying, 'Harkening and obedience. I will

go and set my affairs in order and give such charges as may be necessary for the welfare of my estate; then will I go about the king's occasion.' And the king said, 'Do this and hasten.'?THE TENTH OFFICER'S STORY..59. El Mutelemmis and his Wife Umeimeh dcxlvi.22. El Hejjaj and the three Young Mem cccxxxiv.I am the champion-slayer he warrior without peer, iii. 94. 249----.When her mother went out from her, Mariyeh fell to chiding the damsel for that which she had done and said to her, "Verily, death were leifer to me than this; so look thou discover not my affair to any and I charge thee return not to the like of this fashion." Then she swooned away and lay awhile without life, and when she came to herself, she saw Shefikeh weeping over her; whereupon she took the necklace from her neck and the mantle from her body and said to the damsel, "Lay them in a napkin of damask and carry them to El Abbas and acquaint him with that wherein I am for the persistence of estrangement and the effects of forbiddance." So Shefikeh took them and carried them to El Abbas, whom she found in act to depart, for that he was about to take horse for Yemen. She went in to him and gave him the napkin and that which was therein, and when he opened it and saw what it contained, to wit, the mantle and the necklace, his vexation was excessive and his eyes were distorted, [so that the whites thereof appeared] and his rage was manifest in them..The old man laughed at her speech and her verses pleased him. Then said she to him, "I desire of thee a lute." (38) So he arose and brought her a piece of firewood. Quoth she, "What is that?" And he said, "Didst thou not bid me bring thee wood?" "I do not want this," answered she, and he rejoined, "What then is it that is called wood, other than this?" She laughed and said, "The lute is an instrument of music, whereunto I sing." Quoth he, "Where is this thing found and of whom shall I get it for thee?" And she said, "Of him who gave thee the wine." So he arose and betaking himself to his neighbour the Jew, said to him, "Thou favouredst us aforesaid with the wine; so now complete thy favours and look me out a thing called a lute, to wit, an instrument for singing; for that she seeketh this of me and I know it not" "Hearkening and obedience," replied the Jew and going into his house, brought him a lute. [The old man took it and carried it to Sitt el Milah,] whilst the Jew took his drink and sat by a window adjoining the other's house, so he might hear the singing.. 'This is idle talk,' answered the cook. 'Thou canst not deliver thyself with this, O youth, for that in thy deliverance is my destruction.' Quoth Selim, 'I swear to thee and give thee the covenant of God (to whom belong might and majesty) and His bond, that He took of His prophets, that I will not discover thy secret ever.' But the cook answered, saying, 'Away! Away! This may no wise be.' However, Selim ceased not to conjure him and make supplication to him and weep, while the cook persisted in his intent to slaughter him. Then he wept and recited the following verses:..Viziers, Story of King Dabbin and his. i. 104..? ? ? ? No sin is there in drinking of wine, for it affords All that's foretold (117) of union and love and happy cheer..Poets, The Khalif Omar ben Abdulaziz and the, i. 45..? ? ? ? Ay, ne'er will I leave to drink of wine, what while the night on me Darkens, till drowsiness bow down my head upon my bowl..When it was eventide, the king summoned the vizier and sought of him the story of the King and the Tither, and he said, "Know, O king, that..Then he bade lodge him near himself and was bountiful to him and took him apart and said to him, 'Expound to me the story of the phial and whence then knewest that the water therein was that of a man, and he a stranger and a Jew, and that his ailment was indigestion?' ' It is well,' answered the weaver. ' Thou must know that we people of Persia are skilled in physiognomy (23) and I saw the woman to be rosy-cheeked, blue-eyed and tall. Now these attributes belong to women who are enamoured of a man and are distraught for love of him; (24) moreover, I saw her consumed [with anxiety]; wherefore I knew that the patient was her husband. As for his strangerhood, I observed that the woman's attire differed from that of the people of the city, wherefore I knew that she was a stranger; and in the mouth of the phial I espied a yellow rag, (25) whereby I knew that the patient was a Jew and she a Jewess. Moreover, she came to me on the first day [of the week]; (26) and it is the Jews' custom to take pottages (27) and meats that have been dressed overnight (28) and eat them on the Sabbath day, (29) hot and cold, and they exceed in eating; wherefore indigestion betideth them. On this wise I was directed and guessed that which thou hast heard.'..Meanwhile, the king and queen abode in the island, over against the old man and woman, and ate of the fruits that were in the island and drank of its waters, till, one day, as they sat, there came a ship and moored to the side of the island, to fill up with water, whereupon they (63) looked at each other and spoke. The master of the ship was a Magian and all that was therein, both men and goods, belonged to him, for that he was a merchant and went round about the world. Now covetise deluded the old man, the owner of the island, and he went up [into the ship] and gave the Magian news of the king's wife, setting out to him her charms, till he made him yearn unto her and his soul prompted him to use treachery and practise upon her and take her from her husband. So he sent to her, saying, 'With us in the ship is a woman with child, and we fear lest she be delivered this night. Hast thou skill in the delivering of women?' And she answered, 'Yes.' Now it was the last of the day; so he sent to her to come up into the ship and deliver the woman, for that the pangs of labour were come upon her; and he promised her clothes and spending-money. Accordingly, she embarked in all assurance, with a heart at ease for herself, and transported her gear to the ship; but no sooner was she come thither than the anchors were weighed and the canvas spread and the ship set sail..Meanwhile, the nurse awoke, that she might give the child suck, and seeing the bed running with blood, cried out; whereupon the sleepers and the king awoke and making for the place, found the child with his throat cut and the cradle running over with blood and his father slain and dead in his sleeping chamber. So they examined the child and found life in him and his windpipe whole and sewed up the place of the wound. Then the king sought his son Belehwan, but found him not and saw that he had fled; whereby he knew that it was he who had done this deed, and this was grievous to the king and to the people of his realm and to the lady Shah Katoun. So the king laid out his son Melik Shah and buried him and made him a mighty funeral and they mourned passing sore; after which he addressed himself to the rearing of the infant..Then he braced up his courage and gathering his skirts about him, threw himself into the water, and it bore him along with an exceeding might and carrying him under the earth, stayed not till it brought him out into a deep valley,

wherethrough ran a great river, that welled up from under the earth. When he found himself on the surface of the earth, he abode perplexed and dazed all that day; after which he came to himself and rising, fared on along the valley, till he came to an inhabited land and a great village in the dominions of the king his father. So he entered the village and foregathered with its inhabitants, who questioned him of his case; whereupon he related to them his history and they marvelled at him, how God had delivered him from all this. Then he took up his abode with them and they loved him exceedingly..So Aamir took the water-skin and made for the water; but, when he came to the well, behold, two young men with gazelles, and when they saw him, they said to him, "Whither wilt thou, O youth, and of which of the Arabs art thou?" "Harkye, lads," answered he, "fill me my water-skin, for that I am a stranger man and a wayfarer and I have a comrade who awaiteth me." Quoth they, "Thou art no wayfarer, but a spy from El Akil's camp." Then they took him and carried him to [their king] Zuheir ben Shebib; and when he came before him, he said to him, "Of which of the Arabs art thou?" Quoth Aamir, "I am a wayfarer." And Zuheir said, "Whence comest thou and whither wilt thou?" "I am on my way to Akil," answered Aamir. When he named Akil, those who were present were agitated; but Zuheir signed to them with his eyes and said to him, "What is thine errand with Akil?" Quoth he, "We would fain see him, my friend and I." My watering lips, that cull the rose of thy soft cheek, declare, iii. 134..? ? ? ? ? Be patient under its calamities, For all things have an issue soon or late..How long, O Fate, wilt thou oppress and baffle me? ii. 69..? ? ? ? ? wa. The Hawk and the Locust dccccvi.Then they displayed Shehrzad in the third dress and the fourth and the fifth, and she became as she were a willow-wand or a thirsting gazelle, goodly of grace and perfect of attributes, even as saith of her one in the following verses:.Things, The King who knew the Quintessence of, i. 239.Semmak (Ibn es) and Er Reshid, i. 195..? ? ? ? ? w. The King's Son and the Afrit's Mistress dcii.Then he raised his head to the Magian and said to him, 'Say thy say, thou also.' So the Magian said, 'This is my slave-girl, whom I bought with my money from such a land and for so many dinars, and I made her my favourite (67) and loved her with an exceeding love and gave her charge over my good; but she betrayed me in my substance and plotted with one of my servants to slay me, tempting him by promising him that she would be his wife. When I knew this of her and was certified that she purposed treason against me, I awoke [from my heedlessness] and did with her that which I did, of fear for myself from her craft and perfidy; for indeed she is a beguiler with her tongue and she hath taught these two youths this pretence, by way of trickery and of her perfidy and malice: so be thou not deluded by her and by her talk.'.Certain husbandmen once made complaint to David (on whom be peace!) against certain owners of sheep, whose flocks had fallen upon their crops by night and devoured them, and he bade value the crops [and that the shepherds should make good the amount]. But Solomon (on whom be peace!) rose and said, "Nay, but let the sheep be delivered to the husbandmen, so they may take their milk and wool, till they have repaid themselves the value of their crops; then let the sheep return to their owners." So David withdrew his own ordinance and caused execute that of Solomon; yet was David no oppressor; but Solomon's judgment was more pertinent and he showed himself therein better versed in jurisprudence.' (245).?STORY OF THE RICH MAN WHO GAVE HIS FAIR DAUGHTER IN MARRIAGE TO THE POOR OLD MAN..Quoth Omar, "O Jerir, keep the fear of God before thine eyes and say nought but the truth." And Jerir recited the following verses:.29. The City of Irem cclxxvi.? ? ? ? ? How many a friend, for money's sake, hath companied with me!..? ? ? ? ? How often, too, hath gladness come to light Whence nought but dole thou didst anticipate!.Disciple's Story, The, i. 283..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."..? ? ? ? ? a. Story of the Chief of the New Cairo Police cccxliii.? ? ? ? ? z. The King who lost Kingdom and Wife and Wealth and God restored them to him dccccix.? ? ? ? ? I fear to be seen in the air, Without my consent, unaware;..? ? ? ? ? "Be thou not hard of heart," quoth I. Had ye but deigned To visit me in dreams, I had been satisfied..? ? ? ? ? v. The Sharpers with the Money-Changer and the Ass dcccciv.Officer's Story, The Eleventh, ii. 175..Tai, En Numan and the Arab of the Benou. i. 203..? ? ? ? ? g. The King's Son and the Ogress dlxxxi.Then they returned to Shehrzad and displayed her in the second dress. They clad her in a dress of surpassing goodness, and veiled her face to the eyes with her hair. Moreover, they let down her side locks and she was even as saith of her one of her describers in the following verses:.The drums of glad tidings beat and they entered in the utmost of worship and magnificence. Moreover, the tribes heard of them and the people of the towns and brought them the richest of presents and the costliest of rarities and the prince's mother rejoiced with an exceeding joy. Then they slaughtered beasts and made mighty bride-feasts to the people and kindled fires, that it might be visible afar to townsman [and Bedouin] that this was the house of the guest-meal and the wedding, festival, to the intent that, if any passed them by, [without partaking of their hospitality], it should be of his own fault (126) So the folk came to them from all parts and quarters and on this wise they abode days and months..When in the sitting-chamber we for merry-making sate, iii. 135..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.' Presently, his father and his mother heard of the matter; whereupon the former arose and going up to the place, wrote a letter and [presented it to the king, who] read it, and behold, therein was written, saying, 'Have pity on me, so may God have pity on thee, and hasten not in the slaughter [of my son]; for indeed I acted hastily in a certain affair and drowned his brother in the sea, and to this day I drink the cup of his anguish. If thou must needs kill him, kill me in his stead.' Therewith the old merchant prostrated himself before the king and wept; and the latter said to him, 'Tell me thy story.' 'O my lord,' answered the merchant, 'this youth had a brother and I [in my haste] cast them both into the sea.' And he related to him his story from first to last, whereupon the king cried out with an exceeding great cry and casting himself down from the throne, embraced his father and brother and said to the former, 'By Allah, thou art my very father and this is my brother and thy wife is our mother.' And they abode weeping, all three..Now his parts and fashions pleased the Khalif and the excellence of his composition and his frankness, and he said in himself, "I will assuredly make him my cup- companion and sitting-mate." So he rose forthright and saying to Mesrour, "Take him up," [returned to the palace]. Accordingly, Mesrour took up Aboulhusn and carrying him to the palace of the Khalifate, set him down before Er Reshid, who bade the slaves and slave- girls encompass him about, whilst he himself hid in a place where Aboulhusn could not see him..Shah Bekht and his Vizier Er Rehwān, King, i. 215..? ? ? ? ? You swore you'd be faithful to us and our love, And true to your oath and your troth- plight were you;.Tuhfet el Culoub and Er Reshid, ii. 203..? ? ? ? ? As at the casement high she sat, her charms I might espy, For from her cheeks the envious veil that hid them she had ta'en..Vizier, The King of Hind and his, ii. 105..? ? ? ? ? 1. The Wife's Device to Cheat her Husband dccccclxxxix.Then she took Tuhfeh under her armpit and flying up, swiftilier than the blinding lightning, set her down with Kemeriyeh and her company; whereupon she went up to them and accosted them, saying, 'Fear not, no harm shall betide you; for I am a mortal, like unto you, and I would fain look on you and talk with you and hear your singing.' So they welcomed her and abode in their place, whilst Jemreh sat down beside them and fell a-snuffing their odours and saying, 'I smell the scent of the Jinn! I wonder whence [it cometh!]' Then said Wekhimeh to her sister Kemeriyeh, 'Yonder filthy one [smelleth us] and presently she will take to flight; so what is this remissness concerning her?' (245) Thereupon Kemeriyeh put out a hand, (246) as it were a camel's neck, (247) and dealt Jemreh a buffet on the head, that made it fly from her body and cast it into the sea. Then said she, 'God is most great!' And they uncovered their faces, whereupon Tuhfeh knew them and said to them, 'Protection!'.? ? ? ? ? a. The Foolish Weaver clii.88. The Mad Lover dclxxiv

[Receiving the Spirit at Old First Church](#)

[Some Fun Tonight! Volume 1 The Backstage Story of How the Beatles Rocked America the Historic Tour](#)

[The Times History of the War Vol 10](#)

[TOung Pao Vol 10 Archives Pour Servir A LeTude de LHistoire Des Langues de la Geographie Et de LEthnographie de LAsie Orientale Chine](#)

[Japon Coree Indo-Chine Asie Centrale Et Malaisie](#)

[The Canadian Naturalist and Geologist and Proceedings of the Natural History Society of Montreal Vol 7 Conducted by a Committee of the Natural History Society](#)

[Copie de la Vie de Saint Theodose Par Theodore Conservee Dans Le Baroccianus 183 Une](#)

[A Popular History of the British Navy From the Earliest Times to the Present](#)

[Handbuch Der Speciellen Heilmittellehre Vol 1](#)

[Royal Commission on Scientific Instruction and the Advancement of Science Vol 2 Minutes of Evidence Appendices and Analyses of Evidence Presented to Both Houses of Parliament by Command of Her Majesty](#)

[The Engineers Encyclopaedia Containing a History of the Discovery and Application of Steam with Its Practice and Achievements from the Earliest Period to the Present Time The Whole Forming a Practical Guide to the Most Recent Approved Methods of Const](#)

[Travels During the Years 1787 1788 and 1789 Vol 1 Undertaken More Particularly with a View of Ascertaining the Cultivation Wealth Resources and National Prosperity of the Kingdom of France](#)

[Salopia Antiqua or an Enquiry from Personal Survey Into the Druidical Military and Other Early Remains in Shropshire and the North Welsh Borders With Observations Upon the Names of Places and a Glossary of Words Used in the Country of Salop](#)

[Turkish Armenia and Eastern Asia Minor](#)

[Magazin Fr Die Neue Kirche Vol 1 1tes Heft Eine Beilage Zu Den Gttlichen Offenbarungen Bekannt Gemacht Durch Immanuel Von Swedenborg](#)

[Handbuch Der Electricitt Und Des Magnetismus Fr Techniker](#)

[Revue Celtique 1883-1885 Vol 6 Publiee Avec Le Concours Des Principaux Savants Des Iles Britanniques Et Du Continent](#)

[Bismarck-Jahrbuch Vol 3](#)

[A Handbook for Travellers in Switzerland and the Alps of Savoy and Piedmont](#)

[British Mezzotinto Portraits Vol 4 of 4 Being a Descriptive Catalogue of These Engravings from the Introduction of the Art to the Early Part of the Present Century Arranged According to the Engravers The Inscriptions Given at Full Length And the Var](#)

[The Presbyterian Hymnal](#)

[The Book of the Dead The Chapters of Coming Forth by Day An English Translation with Introduction Notes Etc](#)

[An Encyclopedia of Domestic Economy Comprising Such Subjects as Are Most Immediately Connected with Housekeeping As the Construction of Domestic Edifices with the Modes of Warming Ventilating and Lighting Them A Description of the Various Articles](#)

[The New Primary Latin Book for Elementary and Advanced Classes in High Schools Containing Introductory Lessons Authors and Prose Composition](#)

[Tratado de Anatomia Descriptiva Vol 3](#)

[Lehrbuch Der Mathematischen Und Physischen Geographie Vol 2 Physische Geographie](#)

[Spanish-English and English-Spanish Commercial Dictionary of the Words and Terms Used in Commercial Correspondence Which Are Not Given in the Dictionaries in Ordinary Use Compound Phrases Idiomatic and Technical Expressions Etc](#)

[Encyclopaedia Americana Vol 9 A Popular Dictionary of Arts Sciences Literature History Politics and Biography Brought Down to the Present Time Including a Copious Collection of Original Articles in American Biography](#)

[The Works of John Donne DD Dean of Saint Pauls 1621-1631 Vol 5 of 6 With a Memoir of His Life](#)

[The United Service Journal and Naval and Military Magazine 1832 Vol 1](#)

[The American Pulpit Sketches Biographical and Descriptive of Living American Preachers and of the Religious Movements and Distinctive Ideas Which They Represent](#)

[The British Journal of Homoeopathy 1860 Vol 18](#)

[The Truth of Christianity Being an Examination of the More Important Arguments for and Against Believing in That Religion](#)

[Cassells History of England Vol 6 From the Death of Sir Robert Peel to the Illness of the Prince of Wales With Numerous Illustrations Including Coloured and Rembrandt Plates The Kings Edition](#)

[The Imperial Gazetteer of India Vol 8 Karens to Madnagarh](#)

[Minnesota Botanical Studies Vol 4 Part I](#)

[Transvaal Die Sidafricanische Republik Historisch Geographisch Politisch Wirtschaftlich Dargestellt](#)

[The History of Romanism From the Earliest Corruptions of Christianity to the Present Time With Full Chronological Table Analytical and Alphabetical Indexes and Glossary](#)

[United States Circuit Court of Appeals for the Ninth Circuit Kitsap County Transportation Company a Corporation Libelant and Appellant vs the Steamship Indianapolis Her Engines Boilers Tackle Apparel and Furniture Respondent and Appellee Inte](#)

[Lectures on Systematic Theology](#)

[The British Critic Vol 7 For January February March April May June 1817](#)

[The Ecclesiastical History of M LAbbe Fleury from the Second Ecumenical Council to the End of the Fourth Century Translated with Notes and an Essay on the Miracles of the Period](#)

[Notes on the West Indies Vol 1 of 2 Including Observations Relative to the Creoles and Slaves of the Western Colonies and the Indians of South America Interspersed with Remarks Upon the Seasoning or Yellow Fever of Hot Climates](#)

[The Chinese Recorder and Missionary Journal 1892 Vol 23](#)

[British India in Its Relation to the Decline of Hindooism and the Progress of Christianity](#)

[The Christian Spectator For the Year 1826](#)

[The Annual Register or a View of the History Politics and Literature for the Year 1759](#)

[Revue Hispanique 1916 Vol 38 Recueil Consacre A L'Etude Des Langues Des Litteratures Et de LHistoire Des Pays Castillans Catalans Et Portugais](#)

[The New World-Religion](#)

[The Story of the Great War Vol 4 History of the European War from Official Sources Complete Historical Records of Events to Date Illustrated with Drawings Maps and Photographs](#)

[Zeitschrift Fur Wissenschaftliche Mikroskopie Und Fur Mikroskopische Technik Vol 21 Jahrgang 1904](#)

[The Classical Review Vol 4 February 1890](#)

[The Sounds and Inflections of the Greek Dialects Ionic](#)

[The Naval History of Great Britain Vol 1 of 6 From the Declaration of War by France in 1793 to the Accession of George IV](#)

[Colburns United Service Magazine and Naval and Military Journal 1859 Part III](#)

[The Lucky Bag of 1936 The Annual of the Regiment of Midshipmen](#)

[Pioneers of Science in America Sketches of Their Lives and Scientific Work](#)

[Historische Zeitschrift Vol 10](#)

[Handbuch Der Musikgeschichte Vol 2 Erster Teil Das Zeitalter Der Renaissance Bis 1600](#)

[Actes Du Huitieme Congres International Des Orientalistes Tenu En 1889 a Stockholm Et a Christiania Vol 2 Arvenne 1er Fascicule](#)

[Lehre Und Wehre 1915 Vol 61 Theologisches Und Kirchlich-Zeitgeschichtliches Monatsblatt](#)

[Verzeichniss Der Sanskrit-Und PRAkrit-Handschriften Der Koeniglichen Bibliothek Zu Berlin Vol 2 Dritte Abtheilung](#)

[The Journal of Mental Science 1922 Vol 68](#)

[The Jewish Quarterly Review 1920-1921 Vol 11](#)

[Geschichte Der Musik Vol 2](#)

[Die Elektrizitat Und Ihre Anwendungen](#)

[The American Journal of Psychology 1892 Vol 4](#)

[A Grammar of the Greek Language Vol 1 Accidence](#)

[Tratado de Citolog-A Vegetal Morfolog-A Y Fisiolog-A Celulares](#)

[Geschichte Der Musik Vol 3](#)

[The Works of William Ellery Channing DD](#)

[History of New Mexico Vol 2 Its Resources and People](#)

[Oral Health 1916 Vol 6](#)

[Radio Broadcast Vol 2 November 1922 to April 1923](#)

[Oral Health Vol 2 A Journal That Stands for the Once of Prevention as Well as the Pound of Cure January 1912](#)

[Dominion Dental Journal Vol 27 Official Organ of All Dental Associations in Canada](#)

[III Kongress Der Internationalen Musikgesellschaft Wien 25 Bis 29 Mai 1909 Bericht Vorgelegt Vom Wiener Kongressausschuss](#)

[A Manual of Electricity Vol 1 Including Galvanism Magnetism Diamagnetism Electro-Dynamics Magneto-Electricity and the Electric Telegraph](#)

[Electricity and Galvanism](#)

[The Monist Vol 29 Devoted to the Philosophy of Science January 1919](#)

[Geschichte Der Musik in Italien Deutschland Und Frankreich Von Den Ersten Christlichen Zeiten Bis Auf Die Gegenwart Funfundzwanzig](#)

[Vorlesungen Gehalten Zu Leipzig](#)

[Electricity and the Electric Telegraph Vol 1 of 2](#)

[A History of Mississippi From the Discovery of the Great River by Hernando Desoto Including the Earliest Settlement Made by the French Under](#)

[Iberville to the Death of Jefferson Davis](#)

[Oral Health 1915 Vol 5](#)

[The Annals of America Vol 2 of 2 From the Discovery by Columbus in the Year 1492 to the Year 1826](#)

[The Monist Vol 18 A Quarterly Magazine Devoted to the Philosophy of Science](#)

[Mind 1914 Vol 23 A Quarterly Review of Psychology and Philosophy](#)

[History of Iowa Vol 4 of 4 From the Earliest Times to the Beginning of the Twentieth Century Iowa Biography](#)

[Electric Railway Engineering](#)

[Musikalisches Conversations-Lexikon Eine Encyklopadie Der Gesammten Musikalischen Wissenschaften Fur Gebildete Aller Stande](#)

[International Library of Technology Vol 2 A Series of Textbooks for Persons Engaged in the Engineering Professions and Trades or for Those](#)

[Who Desire Information Concerning Them Dynamo Design Motor Design Alternating Currents](#)

[Dominion Dental Journal 1910 Vol 22 Official Organ of the Canadian Dental Associations](#)

[Geschichte Des Oratoriums](#)

[Hawkins Electrical Guide Number Eight Questions Answers and Illustrations A Progressive Course of Study for Engineers Electricians Students](#)

[and Those Desiring to Acquire a Working Knowledge of Electricity and Its Applications](#)

[Annual Narrative and Project Reports Calendar Year 1961](#)

[Alumni Cantabrigienses Vol 2 A Biographical List of All Known Students Graduates and Holders of Office at the University of Cambridge from](#)

[the Earliest Times to 1900 Part II from 1752 to 1900 Chalmers-Fytche](#)

[Shropshire Parish Registers Vol 9 Diocese of Lichfield](#)

[Hieraspistes A Defence by Way of Apology for the Ministry and Ministers of the Church of England Humbly Presented to the Consciences of All](#)

[Those That Excell in Virtue](#)

[Twenty Years Around the World](#)

[Genealogical and Family History of the State of Maine Vol 2](#)

[Catalogue of the Boston Public Latin School Established in 1635 With an Historical Sketch](#)

[The Life of Christ Vol 3 Last Day of Our Lords Passion and Forty Days After the Resurrection](#)
