

LE MALADE IMAGINAIRE COMIDIE

108. Ali ben Tahir and the Girl Mounis ccccxiv. Druggist, The Singer and the, i. 229..? ? ? ? a. The Man of Khorassan, his Son and his Governor dcccxxxvi.? ? ? ? Look at the moss-rose, on its branches seen, Midmost its leafage, covered all with green..? ? ? ? e. The Fox and the Wild Ass dxi. Fuller and his Wife, The, i. 261..Then said the sharper, 'O folk, this is my friend and I deposited with him a deposit, but he denieth it; so in whom shall the folk put trust after this?' And they said, 'This (49) is a man of worth and we have found in him nought but trustiness and loyalty and good breeding, and he is endowed with understanding and generosity. Indeed, he avoucheth no falsehood, for that we have consorted with him and mixed with him and he with us and we know the sincerity of his religion.' Then quoth one of them to the merchant, 'Harkye, such an one! Bethink thee and consult thy memory. It may not be but that thou hast forgotten.' But he said, 'O folk, I know nothing of that which he saith, for indeed he deposited nought with me.' And the affair was prolonged between them. Then said the sharper to the merchant, 'I am about to make a journey and have, praised be God the Most High, wealth galore, and this money shall not escape me; but do thou swear to me.' And the folk said, 'Indeed, this man doth justice upon himself.' (50) Whereupon the merchant fell into that which he misliked (51) and came near upon [suffering] loss and ill repute..When Er Reshid heard this, he waxed exceeding wroth and said, "May God not reunite you twain in gladness!" Then he summoned the headsman, and when he presented himself, he said to him, "Strike off the head of this accursed slave-girl." So Mesroul took her by the hand and [led her away; but], when she came to the door, she turned and said to the Khalif, "O Commander of the Faithful, I conjure thee, by thy fathers and forefathers, give ear unto that I shall say!" Then she improvised and recited the following verses:..? ? ? ? l. The Three Men and our Lord Jesus dcccci.8. Ali ben Bekkar and Shemsennehar clxiii. Old Woman and the Draper's Wife, The, ii. 55..? ? ? ? And scatter musk on him and ambergris, so long As time endures; for this is all my wish and care..He who Mohammed sent, as prophet to mankind, i. 50..Twere better and meeter thy presence to leave, For, if the eye see not, the heart doth not grieve..'.She comes in a robe the colour of ultramarine, iii. 190..O thou that blamest me for my heart and railest at my ill, ii. 101..? ? ? ? Ye chide at one who weepeth for troubles ever new; Needs must th' afflicted warble the woes that make him rue..So Ishac returned to the slave-dealer and said to him, 'Harkye, Gaffer Said!*' 'At thy service, O my lord,' answered the old man; and Ishac said, 'In the corridor is a cell and therein a damsel pale of colour. What is her price in money and how much dost thou ask for her?', Quoth the slave-dealer, 'She whom thou mentionest is called Tuhfet el Hemca.' (174) 'What is the meaning of El Hemca?' asked Ishac, and the old man replied, 'Her price hath been paid down an hundred times and she still saith, "Show me him who desireth to buy me;" and when I show her to him, she saith, "This fellow is not to my liking; he hath in him such and such a default." And in every one who would fain buy her she allegeth some default or other, so that none careth now to buy her and none seeketh her, for fear lest she discover some default in him.' Quoth Ishac, 'She seeketh presently to sell herself; so go thou to her and enquire of her and see her price and send her to the palace.' 'O my lord,' answered Said, 'her price is an hundred dinars, though, were she whole of this paleness that is upon her face, she would be worth a thousand; but folly and pallor have diminished her value; and behold, I will go to her and consult her of this.' So he betook himself to her, and said to her, 'Wilt thou be sold to Ishac ben Ibrahim el Mausili?' 'Yes,' answered she, and he said, 'Leave frowardness, (175) for to whom doth it happen to be in the house of Ishac the boon-companion?' (176).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.? ? ? ? k. The Eleventh Officer's Story dccccxxxviii. The company marvelled at this story and at the doings of women. Then came forward a fourth officer and said, 'Verily, that which hath betided me of strange adventures is yet more extraordinary than this; and it was on this wise..When the boy grew up, his father feared for him from poverty and change of case, so he said to him, 'Dear my son, know that in my youth I wronged my brothers in the matter of our father's good, and I see thee in weal; but, if thou [come to] need, ask not of one of them nor of any other, for I have laid up for thee in yonder chamber a treasure; but do not thou open it until thou come to lack thy day's food.' Then he died, and his wealth, which was a great matter, fell to his son. The young man had not patience to wait till he had made an end of that which was with him, but rose and opened the chamber, and behold, it was [empty and its walls were] whitened, and in its midst was a rope hanging down and half a score bricks, one upon another, and a scroll, wherein was written, 'Needs must death betide; so hang thyself and beg not of any, but kick away the bricks, so there may be no escape (225) for thee, and thou shall be at rest from the exultation of enemies and enviers and the bitterness of poverty.'? ? ? ? Woe's me for one who burns for love and longing pain! Alas for the regrets my heart that rend and tear!..? ? ? ? ? ? ? ? ef. Story of the Barber's Sixth Brother clviii.72. Haroun er Reshid and the three Girls cclxxxvii. The king marvelled, he and his company, and praised God the Most High for that he had come thither; after which he turned to the eunuch and said to him, 'What is this youth thou hast with

thee?' 'O king,' answered he, 'this is the son of a nurse who belonged to us and we left him little. I saw him to-day and his mother said to me, 'Take him with thee.' So I brought him with me, that he might be a servant to the king, for that he is an adroit and quickwitted youth.' Then the king fared on, he and his company, and the eunuch and the youth with them, what while he questioned the former of Belehwan and his dealing with his subjects, and he answered, saying, 'As thy head liveth, O king, the folk with him are in sore straits and not one of them desireth to look on him, gentle or simple.' Husband, The Credulous, i. 270..Meanwhile, news came to his wife that her husband had taken service with King Such-an-one; so she arose and taking her two sons, (for she had given birth to twin boys in his absence,) set out for those parts. As fate would have it, they happened upon an island and her husband came thither that very night in the ship. [When the woman heard of the coming of the ship], she said to her children, 'This ship cometh from the country where your father is; so go ye to the sea-shore, that ye may enquire of him.' So they repaired to the sea-shore and [going up into the ship], fell to playing about it and occupied themselves with their play till the evening..Now there was a man of the kinsfolk of the Khalif [Haroun er Reshid], by name Abdulmelik ben Salih ben Ali ben Abdallah ben el Abbas, (148) who was great of gravity and piety and decorousness, and Er Reshid was used instantly to require of him that he should keep him company in his carousals and drink with him and had proffered him, to this end, riches galore, but he still refused. It chanced that this Abdulmelik es Salih came to the door of Jaafer ben Yehya, that he might bespeak him of certain occasions of his, and the chamberlain, doubting not but he was the Abdulmelik ben Salih aforesaid, whom Jaafer had charged him admit and that he should suffer none but him to enter, allowed him to go in to his master..? ? ? ? Yet shall thou suffer that which I from thee have borne And with love's woes thy heart shall yet be mortified..? ? ? ? Whenas mine eyes beheld thee not, that day As of my life I do not reckon aye; When the evening evened, the king withdrew to his privy sitting-chamber and bade fetch the vizier. When he presented himself before him, he said to him, "Tell me the story of the wealthy man who married his daughter to the poor old man." "It is well," answered the vizier. "Know, O puissant king, that Thief and the Woman, The, i. 278. When the king heard these words, he abode in perplexity and said, "Restore him to the prison till the morrow, so we may look into his affair, for the day draweth to an end and I mean to put him to death on exemplary wise, and [to-morrow] we will do with him that which he meriteth." ? ? ? ? My flower a marvel on your heads doth show, Yet homeless (237) am I in your land, I trow..?STORY OF THE OLD SHARPER..? ? ? ? k. The Vizier's Son and the Bathkeeper's Wife dccccclxxxviii.? ? ? ? Crude amber (158) in its native land unheeded goes, but, when It comes abroad, upon the necks to raise it men delight..? ? ? ? The pitcher then of goblets filled full and brimming o'er With limpid wine we plunder, that pass from friend to friend..Then he arose and going in to his daughter, found her mother with her; so he set out to them the case and Mariyeh said, "O father mine, my wish is subject unto (122) thy commandment and my will ensueth thy will; so whatsoever thou chooseth, I am still obedient unto thee and under thy dominion." Therewithal the King knew that Mariyeh inclined unto El Abbas; so he returned forthright to King El Aziz and said to him, "May God amend the King! Verily, the occasion is accomplished and there is no opposition unto that which thou commandest" Quoth El Aziz, "By God's leave are occasions accomplished. How deemest thou, O King, of fetching El Abbas and drawing up the contract of marriage between Mariyeh and him?" And Ins ben Cais answered, saying, "Thine be it to decide." ? ? ? ? n. The Fourteenth Officer's Story dccccxxxix.8. Nouredin Ali and the Damsel Enis el Jelii cxcix.43. The Man of Yemen and his six Slave-girls cccxxxiv.?STORY OF THE KING WHO KNEW THE QUINTESSANCE (204) OF THINGS..? ? ? ? l. The Foolish Fisherman . dcxxvi.SHEHRZAD AND SHEHRIYAR..94. The Man's Dispute with the Learned Woman of the relative Excellence of the Sexes dclxxxiii.? ? ? ? ? To Baghdad upon a matter of all moment do I fare, For the love of one whose beauties have my reason led astray..? ? ? ? a. The Cat and the Mouse dccc.? ? ? ? Thine honour, therefore, guard and eke thy secret keep, Nor save to one free-born and true thy case confess..[Aforetime] I journeyed in [many] lands and climes and towns and visited the great cities and traversed the ways and [exposed myself to] dangers and hardships. Towards the last of my life, I entered a city [of the cities of China], (155) wherein was a king of the Chosroes and the Tubbas (156) and the Caesars. (157) Now that city had been peopled with its inhabitants by means of justice and equitable dealing; but its [then] king was a tyrant, who despoiled souls and [did away] lives; there was no wanning oneself at his fire, (158) for that indeed he oppressed the true believers and wasted the lands. Now he had a younger brother, who was [king] in Samarcand of the Persians, and the two kings abode a while of time, each in his own city and place, till they yearned unto each other and the elder king despatched his vizier in quest of his younger brother..When he had made an end of his speech, his wife came forward forthright and told her story, from first to last, how her mother bought him from the cook's partner and the people of the kingdom came under his rule; nor did she leave telling till she came, in her story, to that city [and acquainted the queen with the manner of her falling in with her lost husband]. When she had made an end of her story, the cook exclaimed, 'Alack, what impudent liars there be! By Allah, O king, this woman lieth against me, for this youth is my rearling (75) and he was born of one of my slave-girls. He fled from me and I found him again..89. Firous and his Wife dclxxv.Favourite of the Khalif El Mamoun el Hakim bi Amrillah, The Merchant of Cairo and the, iii. 171..? ? ? ? Favour or flout me, still my soul shall be Thy ransom, in contentment or despite..? ? ? ? Taper of hoofs and straight of stature, in the dust They prance, as like a flood they pour across the plain; Er Reshid considered her beauty and the goodness of her singing and her eloquence and what not else she comprised of qualities and rejoiced with an exceeding joyance; and for the stress of that which overcame him of delight, he descended from the couch and sitting down with her upon the ground, said to her, 'Thou hast done well, O Tuhfeh. By Allah, thou art indeed a gift' (187) Then he turned to Ishac and said to him, 'Thou dealtest not equitably, O Ishac, in the description of this damsel, (188) neither settest out all that she compriseth of goodness and skill; for that, by Allah, she is incomparably more skilful than thou; and I know of this craft that which none knoweth

other than I! 'By Allah,' exclaimed Jafer, 'thou sayst sooth, O my lord, O Commander of the Faithful. Indeed, this damsel hath done away my wit' Quoth Ishac, 'By Allah, O Commander of the Faithful, I had said that there was not on the face of the earth one who knew the craft of the lute like myself; but, when I heard her, my skill became nothing worth in mine eyes.' Officer's Story, The Twelfth, ii. 179..74. The Simpleton and the Sharper cclxxxviii.???? a. The Mouse and the Flea cli.Wife, Firouz aad his, i. 209..When the tither heard the old man's speech, he relented towards him and said to him, 'O old man, I make thee a present of that which is due from thee, and do thou cleave to me and leave me not, so haply I may get of thee profit that shall do away from me my errors and guide me into the way of righteousness.' So the old man followed him, and there met him another with a load of wood. Quoth the tither to him, 'Pay what is due from thee.' And he answered, 'Have patience with me till to-morrow, for I owe the hire of a house, and I will sell another load of wood and pay thee two days' tithes.' But he refused him this and the old man said to him, 'If thou constrain him unto this, thou wilt enforce him quit thy country, for that he is a stranger here and hath no domicile; and if he remove on account of one dirhem, thou wilt lose [of him] three hundred and threescore dirhems a year. Thus wilt thou lose the much in keeping the little.' Quoth the tither, 'I give him a dirhem every month to the hire of his lodging.' I marvelled at this with the utmost wonderment and knew that he was of the sons of the pious. So I bestirred myself for his release and tended him [till he recovered] and besought him of quittance and absolution of responsibility.'.When the old woman saw this, she cried out to the cook from within the house, and he said to her, 'Go before me.' So she forewent him and he ran after her till he [overtook the party and] catching hold of Selim, said [to the latter's wife,] 'What aileth thee to take my servant?' Whereupon she cried out at him, saying, 'Know that this is my husband, whom I had lost.' And Selim also cried out, saying, 'Mercy! Mercy! I appeal to God and to the Sultan against this Satan!' Therewith the folk gathered together to them forthright and loud rose the clamours and the cries between them; but the most part of them said, 'Refer their affair to the Sultan.' So they referred the case to the Sultan, who was none other than Selim's sister Selma..???? Ye know I'm passion-maddened, racked with love and languishment, Yet ye torment me, for to you 'tis pleasing to torment..75 El Fezl ben Rebiya (233) and the Old Bedouin dclx.When Shefikeh saw that which betided him, she came forward and said to him, "O bountiful lord, indeed my mistress returneth not the mantle and the necklace despitefully; but she is about to depart the world and thou hast the best right to them." "And what is the cause of this?" asked he. Quoth Shefikeh, "Thou knowest. By Allah, never among the Arabs nor the barbarians nor among the sons of the kings saw I a harder of heart than thou! Is it a light matter to thee that thou troublest Mariyeh's life and causest her mourn for herself and depart the world on account of (110) thy youth? Indeed, thou wast the cause of her acquaintance with thee and now she departeth the world on thine account, she whose like God the Most High hath not created among the daughters of the kings".15. Ghanim ben Eyoub the Slave of Love cccxxii.El Abbas from Akil his stead is come again, iii. 108..???? Yea, all my passion and desire and love-longing in verse, As pearls in goodly order strung it were, I did enshrine..When they reached the city, the king heard of their coming and commanded that they should attend him with what befitted [of their merchandise]. So they presented themselves before him, [and the boy with them,] whom when the king saw, he said to them, "To whom belongeth this boy?" And they answered, "O king, we were going in such a road, when there came out upon us a sort of robbers; so we made war upon them and overcame them and took this boy prisoner. Then we questioned him, saying, 'Who is thy father?' and he answered, 'I am the captain's son of the thieves.'" Quoth the king, "I would fain have this boy." And the captain of the caravan said, "God maketh thee gift of him, O king of the age, and we all are thy slaves." Then the king dismissed [the people of] the caravan and let carry the youth into his palace and he became as one of the servants, what while his father the king knew not that he was his son. As time went on, the king observed in him good breeding and understanding and knowledge (100) galore and he pleased him; so he committed his treasuries to his charge and straitened the viziers' hand therefrom, commanding that nought should be taken forth therefrom except by leave of the youth. On this wise he abode a number of years and the king saw in him nought but fidelity and studiousness in well-doing..It is said that the most extraordinary of that which happened to Er Reshid was as follows: His brother El Hadi, (153) when he succeeded to the Khalifate, enquired of a seal-ring of great price, that had belonged to his father El Mehdi, (154) and it came to his knowledge that Er Reshid had taken it. So he required it of the latter, who refused to give it up, and El Hadi insisted upon him, but he still denied the seal-ring of the Khalifate. Now this was on the bridge [over the Tigris], and he threw the ring into the river. When El Hadi died and Er Reshid succeeded to the Khalifate, he came in person to that bridge, with a seal-ring of lead, which he threw into the river at the same place, and bade the divers seek it. So they did [his bidding] and brought up the first ring, and this was reckoned [an omen] of Er Reshid's good fortune and [a presage of] the continuance of his reign. (155).Merchants, The Sharper and the, ii. 46..When the morning morrowed, the king went forth and sitting down on the throne of the kingship, summoned the grandees of his empire; whereupon the chamberlains and deputies and captains of the host went in to him and kissed the earth before him. He distinguished the vizier with his especial favour and bestowed on him a dress of honour and entreated him with the utmost kindness, after which he set forth briefly to his chief officers that which had betided him with Shehrzad and how he had turned from that his former usance and repented him of what he had done aforetime and purposed to take the vizier's daughter Shehrzad to wife and let draw up the contract of marriage with her..The End..???? Oft as I strove to make her keep the troth of love, Unto concealment's ways still would she turn aside..???? Whose streams beneath the myrtle's shade and cassia's welled amain And birds made carol jubilant from every blossomed spray..When she had made an end of her verses, Er Reshid said to her, 'O Tuhfeh, thine absence was extraordinary, but thy presence (251) is yet more extraordinary.' 'By Allah, O my lord,' answered she, 'thou sayst sooth.' And she took his hand and said to him, 'See what I have brought with me.' So he looked and saw riches such as neither words could describe nor registers avail to set out,

pearls and jewels and jacinths and precious stones and great pearls and magnificent dresses of honour, adorned with pearls and jewels and embroidered with red gold. Moreover, she showed him that which Queen Es Shuhba had bestowed on her of those carpets, which she had brought with her, and that her throne, the like whereof neither Chosroes nor Cassar possessed, and those tables inlaid with pearls and jewels and those vessels, that amazed all who looked on them, and the crown, that was on the head of the circumcised boy, and those dresses of honour, which Queen Es Shuhba and the Sheikh Aboutawaif had put off upon her, and the trays wherein were those riches; brief, she showed him treasures the like whereof he had never in his life set eyes on and which the tongue availeth not to describe and whereat all who looked thereon were amazed. Then the king acquainted the people [of his court] with the matter and said to them, 'O folk, how deem ye of my looking to the issues of affairs?' And they all marvelled at his wisdom and foresight. Then he turned to his father and said to him, 'Hadst thou looked to the issue of thine affair and dealt deliberately in that which thou didst, there had not betided thee this repentance and grief all this time.' Then he let bring his mother and they rejoiced in each other and lived all their days in joy and gladness. What then," continued the young treasurer, "is more grievous than the lack of looking to the issues of affairs? Wherefore hasten thou not in the slaying of me, lest repentance betide thee and sore concern." "?? ?? ? So make me in your morning a delight And set me in your houses, high and low; So, when the night darkened, we sallied forth to make our round, attended by men with sharp swords, and went round about the streets and compassed the city, till we came to the by-street where was the woman, and it was the middle of the night Here we smelt rich scents and heard the clink of earrings; so I said to my comrades, "Methinks I spy an apparition," And the captain of the watch said, "See what it is." So I came forward and entering the lane, came presently out again and said, "I have found a fair woman and she tells me that she is from the Citadel and that the night surprised her and she espied this street and seeing its cleanness and the goodness of its ordinance, knew that it appertained to a man of rank and that needs must there be in it a guardian to keep watch over it, wherefore she took shelter therein." Quoth the captain of the watch to me, "Take her and carry her to thy house." But I answered, "I seek refuge with Allah! (93) My house is no place of deposit (94) and on this woman are trinkets and apparel [of price]. By Allah, we will not deposit her save with Amin el Hukrn, in whose street she hath been since the first of the darkness; wherefore do thou leave her with him till the break of day." And he said, "As thou wilt." Accordingly, I knocked at the Cadi's door and out came a black slave of his slaves, to whom said I, "O my lord, take this woman and let her be with you till break of day, for that the lieutenant of the Amir Ilmeddin hath found her standing at the door of your house, with trinkets and apparel [of price] on her, and we feared lest her responsibility be upon you; (95) wherefore it is most fit that she pass the night with you." So the slave opened and took her in with him. Therewithal the young man was moved to delight and exclaimed, "By Allah, thou sayest well, O Sitt el Milan! Let me hear more." Then he handselled her with fifty dinars and they drank and the cups went round among them; and her seller said to her, "O Sitt el Milah, this is the season of leave-taking; so let us hear somewhat on the subject." Accordingly she struck the lute and avouching that which was in her heart, sang the following verses: We were sleeping one night on the roof, when a woman made her way into the house and gathering into a bundle all that was therein, took it up, that she might go away with it. Now she was great with child and near upon her term and the hour of her deliverance; so, when she made up the bundle and offered to shoulder it and make off with it, she hastened the coming of the pangs of labour and gave birth to a child in the dark. Then she sought for the flint and steel and striking a light, kindled the lamp and went round about the house with the little one, and it was weeping. [The noise awoke us,] as we lay on the roof, and we marvelled. So we arose, to see what was to do, and looking down through the opening of the saloon, (112) saw a woman, who had kindled the lamp, and heard the little one weeping. She heard our voices and raising her eyes to us, said, "Are ye not ashamed to deal with us thus and discover our nakedness? Know ye not that the day belongeth to you and the night to us? Begone from us! By Allah, were it not that ye have been my neighbours these [many] years, I would bring down the house upon you!" We doubted not but that she was of the Jinn and drew back our heads; but, when we arose on the morrow, we found that she had taken all that was with us and made off with it; wherefore we knew that she was a thief and had practised [on us] a device, such as was never before practised; and we repented, whenas repentance advantaged us not.!? ?? ?? ? Wherewith farewell, quoth I, and peace be on thee aye, What while the branches bend, what while the stars abide. Credulous Husband, The, i. 270. There was once a man of fortune, who lost his wealth, and chagrin and melancholy got the mastery of him, so that he became an idiot and lost his wit. There abode with him of his wealth about a score of dinars and he used to beg alms of the folk, and that which they gave him he would gather together and lay to the dinars that were left him. Now there was in that town a vagabond, who made his living by sharpening, and he knew that the idiot had somewhat of money; so he fell to spying upon him and gave not over watching him till he saw him put in an earthen pot that which he had with him of money and enter a deserted ruin, where he sat down, [as if] to make water, and dug a hole, in which he laid the pot and covering it up, strewed earth upon the place. Then he went away and the sharper came and taking what was in the pot, covered it up again, as it was. STORY OF THE DAMSEL TUHFET EL CULOUB AND ?THE KHALIF HAROUN ER RESHID. The Third Day. THE TWO KINGS AND THE VIZIER'S DAUGHTERS. (154).? ?? ?? ? g. The King's Son and the Ogress dccccxxxv. Shehriyar, Shehrzad and, ii. 111, iii. 141, 157. Lo, since the day I left you, O my masters, iii. 24. When King Shehriyar heard his brother's words he rejoiced with an exceeding joy and arising forthright, went in to his wife Shehrzad and gave her to know of that which his brother purposed, to wit, that he sought her sister Dinarzad in marriage; whereupon, "O king of the age," answered she, "we seek of him one condition, to wit, that he take up his abode with us, for that I cannot brook to be parted from my sister an hour, because we were brought up together and may not brook severance from each other. If he accept this condition, she is his handmaid." King Shehriyar returned to his brother

and acquainted him with that which Shehrzad had said; and he answered, saying, "Indeed, this is what was in my mind, for that I desire nevermore to be parted from thee. As for the kingdom, God the Most High shall send unto it whom He chooseth, for that there abideth to me no desire for the kingship." 91. The Schoolmaster who Fell in Love by Report cccci.???. Indeed, your long estrangement hath caused my bowels yearn. Would God I were a servant in waiting at your door! When the king had read this letter, he rejoiced with an exceeding joy and bestowed on me great store of presents and entreated me with the utmost honour. Some days after this, I sought of him leave to depart, but he granted it not to me save after much pressing. So I took leave of him and shipped with divers merchants and others, intending for my own country and having no desire for travel or traffic. We sailed on, without ceasing, till we had passed many islands; but, one day, as we fared on over a certain tract of the sea, there came forth upon us a multitude of boats full of men like devils, clad in chain-mail and armed with swords and daggers and bows and arrows, and surrounded us on every side. They entreated us after the cruellest fashion, smiting and wounding and slaying those who made head against them, and taking the ship, with the crew and all that were therein, carried us to an island, where they sold us all for a low price. A rich man bought me and taking me into his house, gave me to eat and drink and clothed me and entreated me kindly, till my heart was comforted and I was somewhat restored. So the man returned to his lodging and going in to his slave-girl, said to her, "O Sitt el Milah, I went out on thine occasion and there met me the young man of Damascus, and he saluted me and saluteth thee. Indeed, he seeketh to win thy favour and would fain be a guest in our dwelling, so thou mayst let him hear somewhat of thy singing." When she heard speak of the young Damascene, she gave a sob, that her soul was like to depart her body, and answered, saying, "He knoweth my plight and is ware that these three days past I have eaten not nor drunken, and I beseech thee, O my lord, by the Great God, to accomplish the stranger his due and bring him to my lodging and make excuse to him for me."???. I'm the crown of every sweet and fragrant weed; When the loved one calls, I keep the tryst agreed. 20. Haroun er Reshid and the three Poets cccxxxii. Twelfth Officer's Story, The, ii. 179. 76. The Khalif El Hakim and the Merchant cclxxxix. EL HEJJAJ AND THE THREE YOUNG MEN. (69). As for that which hath befallen thee, verily, it hath befallen [many] kings before thee and their women have played them false, for all they were greater of puissance than thou, yea, and mightier of kingship and more abounding in troops. If I would, I could relate unto thee, O king, concerning the wiles of women, that whereof I could not make an end all my life long; and indeed, aforetime, in all these my nights that I have passed before thee, I have told thee [many stories and anecdotes] of the artifices of women and of their craft and perfidy; but indeed the things abound on me; (173) wherefore, if it like thee, O king, I will relate unto thee [somewhat] of that which befell kings of old time of the perfidy of their women and of the calamities which overtook them by reason of these latter." "How so?" asked the king. "Tell on." "Harkening and obedience," answered Shehrzad. "It hath been told me, O king, that a man once related to a company and spoke as follows: A certain thief was a [cunning] workman and used not to steal aught, till he had spent all that was with him; moreover, he stole not from his neighbours, neither companied with any of the thieves, lest some one should come to know him and his case get wind. On this wise he abode a great while, in flourishing case, and his secret was concealed, till God the Most High decreed that he broke in upon a poor man, deeming that he was rich. When he entered the house, he found nought, whereat he was wroth, and necessity prompted him to wake the man, who was asleep with his wife. So he aroused him and said to him, 'Show me thy treasure.'???. My secret is disclosed, the which I strove to hide; Of thee and of thy love enough have I abided. When it was the appointed time, there came to us the man of the Sultan's guards, [who had accompanied the Jew, when he came to complain of the loss of the money,] and said, "The Sultan biddeth you nail up (143) the Jew and bring the money, for that there is no way by which five thousand dinars can be lost." Wherefore we knew that our device sufficed not. So I went forth and finding a young man, a Haurani, (144) passing the road, laid hands on him and stripped him and beat him with palm-rods. Then I clapped him in irons and carrying him to the prefecture, beat him again, saying to them, "This is the thief who stole the money." And we strove to make him confess; but he would not confess. So we beat him a third and a fourth time, till we were weary and exhausted and he became unable to return an answer. But, when we had made an end of beating and tormenting him, he said, "I will fetch the money forthright." Presently, there came in upon us a spunger, without leave, and we went on playing, whilst he played with us. Then quoth the Sultan to the Vizier, "Bring the spunger who cometh in to the folk, without leave or bidding, that we may enquire into his case. Then will I cut off his head." So the headsman arose and dragged the spunger before the Sultan, who bade cut off his head. Now there was with them a sword, that would not cut curd; (151) so the headsman smote him therewith and his head flew from his body. When we saw this, the wine fled from our heads and we became in the sorriest of plights. Then my friends took up the body and went out with it, that they might hide it, whilst I took the head and made for the river. 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). Fifth Officer's Story, The, ii. 144. King's Daughter of Baghdad, El Abbas and the, iii. 53. It befell, one day of the days, that King Bihkerd embarked in a ship and put out to sea, so he might fish; but the wind blew on them and the ship foundered. The king won ashore on a plank, unknown of any, and came forth, naked, on one of the coasts; and it chanced that he landed in the country whereof the father of the youth aforesaid, [his sometime servant], was king. So he came in the night to the gate of the

latter's city and [finding it shut], took up his lodging [for the night] in a burying-place there..Governor, Story of the Man of Khorassan, his Son and his, i. 218..Thou that the dupe of yearning art, how many a melting wight, iii. 86..?STORY OF THE KING OF HIND AND HIS VIZIER..????? My heart bereavement of my friends forebode; may God of them The dwellings not bereave, but send them timely home again!????? For whoso doth rejoice in meeting him shall have Largesse and gifts galore at his dismounting gain..Fortune its arrows all, through him I love, let fly, iii. 31..47. The Man of Yemen and his six Slave-girls dxcv.????? Ah, then will I begin on you with chiding than the breeze More soft, ay pleasanter than clear cold water and more sweet.

[Engineering of Nanobiomaterials Applications of Nanobiomaterials](#)

[Deutsche Mythologie](#)

[Llf Western Civilization Brf Hst Vol II Since 1500](#)

[Llf Western Civilization Brf Hst Vol 1-1715](#)

[Anna Elisabeth Freiin Von Droste-Hulshoff](#)

[Key Notes on Genetics and Plant Breeding](#)

[Small States in a Global Economy Crisis Cooperation Contributions](#)

[Jaguar Administrative Management and Organizational Structure Design](#)

[A Study of Health Related Physical Fitness of Senior Secondary School](#)

[Sprachkunst Beitrage Zur Literaturwissenschaft Sprachkunst Jahrgang XLIII 2012 1 2 Halbband Beitrage Zur Literaturwissenschaft](#)

[Geschichte Des Konsulats Und Des Kaisertums](#)

[Challenges of Small Arms to Peacebuilding in Liberia and Sierra Leone](#)

[Konigin Karolina Von Neapel Und Sizilien](#)

[A Century of Advancing Mathematics](#)

[Llf Essential World History Vol II Since 1500](#)

[Geistiges Eigentum Im Verfassungsstaat Geschichte Und Theorie](#)

[Geschichte Der Deutschen Seeschiffahrt](#)

[Spain Ivestment and Business Guide Volume 1 Strategic and Practical Information](#)

[Die Arbeitsrechtliche Stellung Geschäftsführender Organmitglieder Im Internationalen Privatrecht](#)

[Mike Meyers CompTIA Network+ Guide to Managing and Troubleshooting Networks with Connect](#)

[Guatemala Investment and Business Guide Volume 1 Strategic and Practical Information](#)

[Polis Und Politesse](#)

[REVEL for Sociology -- Access Card](#)

[Sustainable Livestock and Poultry Breeding](#)

[Analise Do Controle Construtivo de Pavimento Semirrigido Por Deflexao](#)

[ROM in Seinen Drei Gestalten Oder Das Alte Das Neue Und Das Unterirdische ROM](#)

[Belgium Investment and Business Guide Volume 1 Strategic and Practical Information](#)

[Llf Essential World History Vol I- 1800](#)

[United Arab Emirates Export-ImportTrade and Business Directory - Strategic Information and Contacts](#)

[Indonesia Clothing Manufacturing Export-Import and Business Opportunities Handbook - Strategic Information and Contacts](#)

[Constructing Islam on the Indus The Material History of the Suhrawardi Sufi Order 1200-1500 AD](#)

[India Export-Import and Business Directory Volume 1 Strategic Information and Contacts](#)

[Globalizing Southeastern Europe Emigrants America and the State since the Late Nineteenth Century](#)

[Cognitive Development Infancy Through Adolescence](#)

[The Kaleidoscope of Gender Prisms Patterns and Possibilities](#)

[The Health Promoting School - 3](#)

[Turkey Industrial and Business Directory Volume 1 Strategic Information and Contacts](#)

[Architectural Theory of Modernism Relating Functions and Forms](#)

[Indonesia Medical and Pharmaceutical Industry Handbook Volume 1 Strategic Information and Regulations](#)

[Matters of Testimony Interpreting the Scrolls of Auschwitz](#)

[Understanding Mammalian Locomotion Concepts and Applications](#)

[Continuous Auditing Continuous Monitoring \(CA CM\)](#)

[Continuum Theory and Modeling of Thermoelectric Elements](#)

[Mexico Export-Import Trade and Business Directory Volume 1 Strategic Information and Contacts](#)
[Institutions and Emerging Markets](#)
[Gesammelte Aufsätze Zur Wissenschaftslehre](#)
[Cambridge Reading Adventures Cambridge Reading Adventures Pink A and Pink B Bands Adventure Pack 1 with Parents Guide](#)
[Sericulture and Seri-Biodiversity](#)
[International Relations Brief Edition -- Books a la Carte](#)
[Liaisons An Introduction to French \(with Student Activities Manual and iLrn \(TM\) Heinle Learning Center 4 terms \(24 months\) Printed Access Card\)](#)
[Tell Qudadi An Iron Age IIB Fortress on the Central Mediterranean Coast of Israel \(with References to Earlier and Later Periods\) Final Report on the Hebrew University of Jerusalem Excavations Directed by EL Sukenik and S Yeivin with the Participation of N Avigad](#)
[Doing Race in Social Studies Critical Perspectives](#)
[Anti-Imperialist Modernism Race and Transnational Radical Culture](#)
[Des Heiligen Kirchenvaters Aurelius Augustinus Zweiundzwanzig Bucher Uber Den Gottesstaat](#)
[Vernunftsystem Auf Der Grundlage Der Vernunftskritik Das](#)
[Cambridge Reading Adventures Cambridge Reading Adventures Red and Yellow Bands Adventure Pack 2 with Parents Guide](#)
[Die Staatsschuldenkrise in Der Europäischen Währungsunion Instrumente Der Krisenprvention Und Des Krisenmanagements](#)
[Goethes Leben Leisten Und Leiden](#)
[Naturgeschichte Der Monarchie Aristokratie Demokratie](#)
[Harem Ghosts What One Cemetery Can Tell Us about the Ottoman Empire](#)
[Spinozas Leben Werke Und Lehre](#)
[Created Equal A History of the United States Combined Volume Books a la Carte Edition](#)
[Structure Function of the Body - Text and Elsevier Adaptive Learning Package](#)
[Biodiversity in India Vol 8](#)
[DIY Make It Happen \(Set\)](#)
[Management of Knee Osteoarthritis in the Younger Active Patient An Evidence-Based Practical Guide for Clinicians](#)
[Nanocoatings by Atomic Layer Deposition for Medical Applications](#)
[New Perspectives Microsoft Windows 10 Introductory Loose-Leaf Version](#)
[Zambia Land Ownership and Agricultural Laws Handbook Volume 1 Strategic Information and Basic Laws](#)
[The Cambridge Descartes Lexicon](#)
[College Reading and Study Skills Books a la Carte Edition](#)
[New Approaches to Gender and Queer Research in Slavonic Studies Proceedings of the International Conference Language as a Constitutive Element of a Gendered Society - Developments Perspectives and Possibilities in the Slavonic Languages\(innsbruck 1-4 October 2014\)](#)
[Schrift Und Erinnerungskultur Die Entstehung Der Bibel Und Der Antiken Literatur Im Rahmen Der Schreiberausbildung](#)
[Global Privatization Laws and Regulations Handbook Volume 1 USA - Important Regulations Projects and Developments](#)
[Bangladesh Electoral Political Parties Laws and Regulations Handbook - Strategic Information Regulations Procedures](#)
[Christliche Lehre Von Der Rechtfertigung Und Versöhnung Die](#)
[Wild Wicked Wonderful \(Set\)](#)
[CAğdas Alman Ve Turk Romancilarinin Elestiri Yazilari](#)
[Migration Und Interreligiöses Zeugnis in Deutschland Die Missionarische Begegnung Zwischen Christen Und Muslimen in Den 1950er Bis 1970er Jahren ALS Transkultureller Prozess](#)
[Necessary Shakespeare The Books a la Carte Plus Mylab Literature Without Pearson Etext -- Access Card Package](#)
[Schoenberg and Hollywood Modernism](#)
[Gems of Combinatorial Optimization and Graph Algorithms](#)
[Ethique poetique et esthetique du secret de lAncien Regime a lepoque contemporaine](#)
[Belize Electoral Political Parties Laws and Regulations Handbook Strategic Information Regulations Procedures](#)
[Prophetisme et Alliance Des Archives royales de Mari a la Bible hebraique](#)
[Russia Export-Import and Business Directory Volume 2 Major Export-Import and Trading Companies in Regions](#)
[An Archaeology of Improvement in Rural Massachusetts Landscapes of Profit and Betterment at the Dawn of the 19th century](#)
[International Relations and the Origins of the Pacific War](#)
[Indonesia Wood Bamboo Grass Household Export-Import and Business Opportunities Handbook - Strategic Information and Contacts](#)

[Indonesia Food Beverage and Tobacco Export-Import and Business Opportunities Handbook - Strategic Information and Contacts](#)

[Child Family and Community Family-Centered Early Care and Education](#)

[Ben Jonson John Marston and Early Modern Drama Satire and the Audience](#)

[Food Preservation and Biodeterioration](#)

[Indonesia Plastic Product Manufacturing Export-Import and Business Opportunities Handbook - Strategic Information and Contacts](#)

[The Oxford Edition of the Sermons of John Donne Volume V Sermons Preached at Lincolns Inn 1620-23](#)

[Public Speaking and Civic Engagement](#)

[Business Law Principles for Todays Commercial Environment](#)

[Russia Textile Industry Directory Volume 1 Strategic Information and Major Producers by Region](#)

[Hegemony and Global Citizenship Transitional Governance for the 21st Century](#)

[Indonesia Telecom Industry Business Opportunities Handbook Volume 1 Strategic Information and Regulations](#)
