

## BAZAINE ET L'ARMÉE DU RHIN D'APRÈS LES RELATIONS DES TÉMOINS ET DOCUMENTS

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." There was once an old man renowned for roguery, and he went, he and his mates, to one of the markets and stole thence a parcel of stuffs. Then they separated and returned each to his quarter. Awhile after this, the old man assembled a company of his fellows and one of them pulled out a costly piece of stuff and said, "Will any one of you sell this piece of stuff in its own market whence it was stolen, that we may confess his [pre-eminence in] sharpening?" Quoth the old man, "I will;" and they said, "Go, and God the Most High prosper thee!" Now the merchant and his wife had taken up their abode in a city in the land whereof their [other] son was king, and when the boy [whom they had found] grew up, his father assigned unto him merchandise, so he might travel therewith. So he set out and entered the city wherein his brother was king. News reached the latter that there was a merchant come thither with merchandise befitting kings. So he sent for him and the young merchant obeyed the summons and going in to him, sat down before him. Neither of them knew the other; but blood stirred between them and the king said to the young merchant, 'I desire of thee that thou abide with me and I will exalt thy station and give thee all that thou desirest and cravest.' So he abode with him awhile, quitting him not; and when he saw that he would not suffer him to depart from him, he sent to his father and mother and bade them remove thither to him. So they addressed them to remove to that island, and their son increased still in honour with the king, albeit he knew not that he was his brother. N.B.-The Roman numerals denote the volume, the Arabic the page. Then he turned to the viziers and said to them, "Out on ye! What liars ye are! What excuse is left you?" "O king," answered they, "there abideth no excuse for us and our sin hath fallen upon us and broken us in pieces. Indeed we purposed evil to this youth and it hath reverted upon us, and we plotted mischief against him and it hath overtaken us; yea, we digged a pit for him and have fallen ourselves therein." So the king bade hoist up the viziers upon the gibbets and crucify them there, for that God is just and ordaineth that which is right. Then Azadbekht and his wife and son abode in joyance and contentment, till there came to them the Destroyer of Delights and they died all; and extolled be the perfection of the [Ever-]Living One, who dieth not, to whom be glory and whose mercy be upon us for ever and ever! Amen. When he was gone, the old man bade the trooper wash the kitchen-vessels and made ready passing goodly food. When the king returned, he set the meat before him, and he tasted food whose like he had never known; whereat he marvelled and asked who had dressed it. So they acquainted him with the old man's case and he summoned him to his presence and awarded him a handsome recompense. (207) Moreover, he commanded that they should cook together, he and the cook, and the old man obeyed his commandment. 107. The Ruined Man of Baghdad and his Slave-girl dcccxliv. ? ? ? ? Ay, and around Baghdad the horsemen shalt behold, Like clouds that wall the world, full many a doughty knight, ? ? ? ? I am the champion-slayer, the warrior without peer; My foes I slay, destroying the hosts, when I appear. 116. Iskender Dhoulkernein and a certain Tribe of Poor Folk cccclxiv. ? ? ? ? 1. The Foolish Fisherman dcccxcviii. When the damsel heard these verses, she wept till her clothes were drenched and drew near the old woman, who said to her, 'Knowest thou such an one?' And wept and said, 'He is my lord. Whence knowest thou him?' 'O my lady,' answered the old woman, 'sawst thou not the madman who came hither yesterday with the old woman? He was thy lord. But this is no time for talk. When it is night, get thee to the top of the palace [and wait] on the roof till thy lord come to thee and contrive for thy deliverance.' Then she gave her what she would of perfumes and returning to the chamberlain, acquainted him with that which had passed, and he told the youth. I was one day abroad on an occasion with certain of my comrades, and as we went along, we fell in with a company of women, as they were moons, and among them one, the tallest and handsomest of them. When I saw her and she saw me, she tarried behind her companions and waited for me, till I came up to her and bespoke her. Quoth she, "O my lord, (God favour thee!) I saw thee prolong thy looking on me and imagined that thou knewest me. If it be thus, vouchsafe me more knowledge of thee." "By Allah," answered I, "I know thee not, save that God the Most High hath cast the love of thee into my heart and the goodliness of thine attributes hath confounded me and that wherewith God hath gifted thee of those eyes that shoot with arrows; for thou hast captivated me." And she rejoined, "By Allah, I feel the like of that which thou feelest; so that meseemeth I have known thee from childhood." When the troops entered Baghdad, each of them alighted in his pavilion, whilst El Abbas encamped apart in a place near the Tigris and commanded to slaughter for the troops, each day, that which should suffice them of oxen and sheep and bake them bread and spread the tables. So the folk ceased not to come to him and eat of his banquet. Moreover, all the people of the country came to him with presents and rarities and he requited them many times the like of their gifts, so that the lands were filled with his tidings and the report of him was bruited abroad among the folk of the deserts and the cities. ? ? ? ? Midst colours, my colour excelleth in light And I would every eye of my charms might have sight. ? ? ? ? Thou that wast absent from my stead, yet still with me didst bide, Thou wast removed from mine eye, yet still wast by my side. Awhile after this, there came two merchants to the king with two pearls of price and each of them avouched that his pearl was worth a thousand dinars, but there was none who availed to value them. Then said the cook, 'God prosper the king!

Verily, the old man whom I bought avouched that he knew the quintessence of jewels and that he was skilled in cookery. We have made proof of him in cookery and have found him the skilfullest of men; and now, if we send after him and prove him on jewels, [the truth or falsehood of] his pretension will be made manifest to us.' Rail not at the vicissitudes of Fate, ii. 219..? ? ? ? p. The Man who saw the Night of Power dccccxciii. 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 rearing (75) and he was born of one of my slave-girls. He fled from me and I found him again.. Quoth Ishac, 'Indeed, this was of thy fair fortune. By Allah, I know not that which thou knowest in this craft!' Then he arose and going to a chest, brought out therefrom striped clothes of great price, netted with jewels and great pearls, and said to her, 'In the name of God, don these, O my lady Tuhfeh.' So she arose and donned those clothes and veiled herself and went up [with Ishac] to the palace of the Khalifate, where he made her stand without, whilst he himself went in to the Commander of the Faithful (with whom was Jafer the Barmecide) and kissing the earth before him, said to him, 'O Commander of the Faithful, I have brought thee a damsel, never saw eyes her like for excellence in singing and touching the lute; and her name is Tuhfeh.' (186) 'And where,' asked Er Reshed, 'is this Tuhfeh, who hath not her like in the world?' Quoth Ishac, 'Yonder she stands, O Commander of the Faithful;' and he acquainted the Khalif with her case from first to last. Then said Er Reshid, 'It is a marvel to hear thee praise a slave-girl after this fashion. Admit her, so we may see her, for that the morning may not be hidden..? ? ? ? Yea, they'd join me in pouring forth tears and help me my woes to lament, And like unto me they'd become all wasted and tortured and pale.. O thou that questionest the lily of its scent, ii. 256.. Young Men, El Hejjaj and the Three, i. 53..? ? ? ? a. Story of Prince Seif el Mulouk and the Princess Bediya el Jemal dcllviii. Accordingly, Shefikeh went out and repairing to the nurse's house, found her clad in apparel other (100) than that which she had been wont to wear aforesaid. So she saluted her and said to her, "Whence hadst thou this dress, than which there is no goodlier?" "O Shefikeh," answered the nurse, "thou deemest that I have gotten (101) no good save of thy mistress; but, by Allah, had I endeavoured for her destruction, I had done [that which was my right], for that she did with me what thou knowest (102) and bade the eunuch beat me, without offence of me committed; wherefore do thou tell her that he, on whose behalf I bestirred myself with her, hath made me quit of her and her humours, for that he hath clad me in this habit and given me two hundred and fifty dinars and promised me the like thereof every year and charged me serve none of the folk..? ? ? ? To his beloved one the lover's heart's inclined; His soul's a captive slave, in sickness' hands confined..? ? ? ? Awaken, O ye sleepers all, and profit, whilst it's here By what's vouchsafed of fortune fair and life untroubled, clear..? ? ? ? Love no light matter is, O folk, nor are the woe and care And blame a little thing to brook that unto it pertain.. Barmecides, Er Reshid and the, i. 189..2. The Fisherman and the Genie viii. "O elder," added she, "if Muslims and Jews and Nazarenes drink wine, who are we [that we should abstain from it]?" "By Allah, O my lady," answered he, "spare thine endeavour, for this is a thing to which I will not hearken." When she knew that he would not consent to her desire, she said to him, "O elder, I am of the slave-girls of the Commander of the Faithful and the food waxeth on me (34) and if I drink not, I shall perish, (35) nor wilt thou be assured against the issue of my affair. As for me, I am quit of blame towards thee, for that I have made myself known to thee and have bidden thee beware of the wrath of the Commander of the Faithful..? ? ? ? c. Story of the Chief of the Old Cairo Police cccxliv. 123. The Blacksmith who could Handle Fire without Hurt ccclxxi..? ? ? ? Lovely with longing for its love's embrace, The fear of his estrangement makes it lean..? THE SIXTEENTH OFFICER'S STORY.. When King Shah Bekht heard this story, it pleased him and he bade the vizier go away to his own house..? ? ? ? Wind of the East, if thou pass by the land where my loved ones dwell, I pray, The fullest of greetings bear to them from me, their lover, and say. I kissed his hand and thanked him, and as I was walking about, [waiting,] up came the guards and eunuchs with the women, who were weeping and crying out and taking leave of one another. The eunuchs cried out to us, whereupon we came with the boat, and they said to the boatman, "Who is this?" "This is my mate," answered he, "[whom I have brought,] to help me, so one of us may keep the boat, whilst another doth your service." Then they brought out to us the women, one by one, saying, "Throw them [in] by the Island;" and we answered, "It is well." Now each of them was shackled and they had made a jar of sand fast about her neck. We did as the eunuchs bade us and ceased not to take the women, one after another, and cast them in, till they gave us my mistress and I winked to my comrade. So we took her and carried her out into mid-stream, where I gave her the empty calabashes (188) and said to her, "Wait for me at the mouth of the canal." Then we cast her in, after we had loosed the jar of sand from her neck and done off her fetters, and returned.. So El Merouzi went away and the other turned to his wife and said to her, 'We have gotten us great plenty of money, and yonder dog would fain take the half of it; but this shall never be, for that my mind hath been changed against him, since I heard him solicit thee; wherefore I purpose to play him a trick and enjoy all the money; and do not thou cross me.' 'It is well,' answered she, and he said to her, '[To-morrow] at day-peep I will feign myself dead and do thou cry out and tear thy hair, whereupon the folk will flock to me. Then lay me out and bury me, and when the folk are gone away [from the burial-place], do thou dig down to me and take me; and have no fear for me, for I can abide two days in the tomb [without hurt].' And she answered, 'Do what thou wilt.' 138. Hind Daughter of En Numan and El Hejjaj dclxxxi. Then they ate and the tables were removed and they washed their hands; after which Iblis the Accursed came up to Tuhfeh and said to her, 'O my lady Tuhfeh, thou gladdenest the place and with thy presence enlightenest and embellishest it; but now fain would these kings hear somewhat of thy singing, for the night hath spread its wings for departure and there abideth thereof but a little.'

Quoth she, 'Harkening and obedience.' So she took the lute and touching its strings on rare wise, played thereon after a wondrous fashion, so that it seemed to those who were present as if the palace stirred with them for the music. Then she fell a-singing and chanted the following verses: 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. When it was the ninth day, the viziers [foregathered and] said, one to another, "Verily, this youth bafflETH us, for as often as the king is minded to put him to death, he beguileth him and ensorcelleth him with a story; so what deem ye we should do, that we may slay him and be at rest from him?" Then they took counsel together and were of accord that they should go to the king's wife [and prompt her to urge the king to slaughter the youth. So they betook themselves to her] and said to her, "Thou art heedless of this affair wherein thou art and this heedlessness will not profit thee; whilst the king is occupied with eating and drinking and diversion and forgetteth that the folk beat upon tabrets and sing of thee and say, 'The king's wife loveth the youth;' and what while he abideth on life, the talk will increase and not diminish." Quoth she, "By Allah, it was ye set me on against him, and what shall I do [now]?" And they answered, "Do thou go in to the king and weep and say to him, 'Verily, the women come to me and tell me that I am become a byword in the city, and what is thine advantage in the sparing of this youth? If thou wilt not slay him, slay me, so this talk may be estopped from us.'" Awhile after this a friend of mine invited me to his house and when I came to him, we ate and drank and talked. Then said he to me, 'O my friend, hath there befallen thee in thy life aught of calamity?' 'Nay,' answered I; 'but tell me [first], hath there befallen thee aught?' ['Yes,'] answered he. 'Know that one day I espied a fair woman; so I followed her and invited her [to come home with me]. Quoth she, "I will not enter any one's house; but come thou to my house, if thou wilt, and be it on such a day." Accordingly, on the appointed day, her messenger came to me, purposing to carry me to her; so I arose and went with him, till we came to a handsome house and a great door. He opened the door and I entered, whereupon he locked the door [behind me] and would have gone in, but I feared with an exceeding fear and foregoing him to the second door, whereby he would have had me enter, locked it and cried out at him, saying, "By Allah, an thou open not to me, I will kill thee; for I am none of those whom thou canst cozen!" Quoth he, "What deemest thou of cozenage?" And I said, "Verily, I am affrighted at the loneliness of the house and the lack of any at the door thereof; for I see none appear." "O my lord," answered he, "this is a privy door." "Privy or public," answered I, "open to me." . . . The herald of good news my hearing shall delight. . . . b. Story of the Chief of the Boulac Police cccxliv. . . . Saying, "Thy fill of union take; no spy is there on us, Whom we should fear, nor yet reproach our gladness may abate." .10. The Birds and Beasts and the Son of Adam cxlvi. . . . In the wide world no house thou hast, a homeless wanderer thou: To thine own place thou shall be borne, an object for lament. (88). 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." Prisoner and how God gave him Relief, Story of the, i. 174. . . . Beard of the old he-goat, the one-eyed, what shall be My saying of a knave, his fashion and degree? . . . Yea, "Welcome! Fair welcome to those who draw near!" I called out aloud, as to meet you I flew. The Sixteenth Night of the Month. Therewith Nuzhet el Fuad rejoiced and said, "Indeed, this is an excellent device." [Then Aboulhusn stretched himself out] forthright and she shut his eyes and tied his feet and covered him with the kerchief and did what [else] her lord had bidden her; after which she rent her dress and uncovering her head, let down her hair and went in to the Lady Zubeideh, crying out and weeping, When the princess saw her in this case, she said to her, "What plight is this [in which I see thee]? What is thy story and what maketh thee weep?" And Nuzhet el Fuad answered, weeping and crying out the while, "O my lady, may thy head live and mayst thou survive Aboulhusn el Khelia! For he is dead." The Lady Zubeideh mourned for him and said, "Alas for Aboulhusn el Khelia!" And she wept for him awhile. Then she bade her treasurers give Nuzhet el Fuad a hundred dinars and a piece of silk and said to her, "O Nuzhet el Fuad, go, lay him out and carry him forth." When she had made an end of her song, she cast the lute from her hand and wept till she swooned away, whereupon the Khalif bade carry her to her chamber. Now he was ravished with her and loved her with an exceeding love; so, after awhile, he again commanded to bring her to his presence, and when she came, he bade her sing. Accordingly, she took the lute and spoke forth that which was in her heart and sang the following verses: Then he returned to the city and forgot the youth; so the servants went in to him and said to him, 'O king, if thou keep silence concerning yonder youth, who would have slain thee, all thy servants will presume upon thee, and indeed the folk talk of this matter.' With this the king waxed wroth and saying, 'Fetch him hither,' commanded the headsman to strike off his head. So they [brought the youth and] bound his eyes; and the headsman stood at his head and said to the king, 'By thy leave, O my lord, I will strike off his head.' But the king said, 'Stay, till I look into his affair. Needs must I put him to death and the slaying of him will not escape [me].' So he restored him to the

prison and there he abode till it should be the king's will to put him to death..So the prince's father and his uncle and his mother and the grandees of the realm repaired to his tomb and the princess made lamentation over him, crying aloud. She abode by the tomb a whole month; then she let fetch painters and caused them limn her portraiture and that of the king's son. Moreover, she set down in writing their story and that which had befallen them of perils and afflictions and set it [together with the pictures], at the head of the tomb; and after a little, they departed from the place. Nor," added the vizier, "is this more extraordinary, O king of the age, than the story of the fuller and his wife and the trooper and what passed between them."?? ?? ? Desire hath left me wasted, afflicted, sore afraid, For the spy knows the secret whereof I do complain..79. Khusrau and Shirin and the Fisherman cccxci.?? ?? ? What strength have I solicitude and long desire to bear? Why art thou purposed to depart and leave me to despair?Story of the Merchant and His Sons..[When the appointed day arrived], I arose and changing my clothes and favour, donned sailor's apparel; then I took with me a purse full of gold and buying good [victual for the] morning-meal, accosted a boatman [at Deir et Tin] and sat down and ate with him; after which said I to him, "Wilt thou hire me thy boat?" Quoth he, "The Commander of the Faithful hath commanded me to be here;" and he told me the story of the concubines and how the Khalif purposed to drown them that day. When I heard this from him, I brought out to him half a score dinars and discovered to him my case, whereupon quoth he to me, "O my brother, get thee empty calabashes, and when thy mistress cometh, give me to know of her and I will contrive the trick."Officer's Story, The Eleventh, ii. 175..?? ?? ? Would he were not, who sundered us upon the parting-day! How many a body hath he slain, how many a bone laid bare!.Then the Khalif summoned her to his presence a fourth time and said to her, "O Sitt el Milah, sing." So she improvised and sang the following verses:When she had made an end of her song, all who were in the assembly wept for the daintiness of her speech and the sweetness of her voice and El Abbas said to her, "Well done, O Merziyeh I Indeed, thou confoundest the wits with the goodliness of thy verses and the elegance of thy speech." All this while Shefikeh abode gazing upon her, and when she beheld El Abbas his slave-girls and considered the goodliness of their apparel and the nimbleness of their wits and the elegance of their speech, her reason was confounded. Then she sought leave of El Abbas and returning to her mistress Mariyeh, without letter or answer, acquainted her with his case and that wherein he was of puissance and delight and majesty and veneration and loftiness of rank. Moreover, she told her what she had seen of the slave-girls and their circumstance and that which they had said and how they had made El Abbas desireful of returning to his own country by the recitation of verses to the sound of the strings..When the folk heard his words, they talked of letting him go; but the Persian said, 'O folk, let not his speech beguile you. This fellow is none other than a thief who knoweth how to sing, and when he happeneth on the like of us, he is a singer.' 'O our lord,' answered they, 'this man is a stranger, and needs must we release him.' Quoth he, 'By Allah, my heart revolteth from this fellow! Let me make an end of him with beating.' But they said, 'Thou mayst nowise do that' So they delivered the singer from the Persian, the master of the house, and seated him amongst them, whereupon he fell to singing to them and they rejoiced in him..?Story of Prince Bihzad..He gained him wealth and returning to his native land, after twenty years' absence, alighted in the neighbourhood of an old woman, whom he bespoke fair and entreated with liberality, requiring of her a wench whom he might lie withal. Quoth she, 'I know none but a certain fair woman, who is renowned for this fashion.' (12) Then she described her charms to him and made him lust after her, and he said, 'Hasten to her forthright and lavish unto her that which she asketh, [in exchange for her favours].' So the old woman betook herself to the damsel and discovered to her the man's wishes and bade her to him; but she answered, saying, 'It is true that I was on this [fashion of] whoredom [aforetime]; but now I have repented to God the Most High and hanker no more after this; nay, I desire lawful marriage; so, if he be content with that which is lawful, I am at his service.'85. Isaac of Mosul and the Merchant dclxx.'Thou liest, O accursed one,' cried the king and bade lay hands on him and clap him in irons. Then he turned to the two youths, his sons, and strained them to his breast, weeping sore and saying, 'O all ye who are present of cadis and assessors and officers of state, know that these twain are my sons and that this is my wife and the daughter of my father's brother; for that I was king aforetime in such a region.' And he recounted to them his history from beginning to end, nor is there aught of profit in repetition; whereupon the folk cried out with weeping and lamentation for the stress of that which they heard of marvellous chances and that rare story. As for the king's wife, he caused carry her into his palace and lavished upon her and upon her sons all that behoved and bestowed them of bounties, whilst the folk flocked to offer up prayers for him and give him joy of [his reunion with] his wife and children..Meanwhile, the people of the city rejoiced and were glad and blessed the vizier's daughter, marvelling for that three days had passed and that the king had not put her to death and exulting in that, [as they deemed,] he had turned [from his purpose] and would never again burden himself with blood-guiltiness against any of the maidens of the city. Then, on the fourth night, she related to him a still more extraordinary story, and on the fifth night she told him anecdotes of kings and viziers and notables. On this wise she ceased not [to do] with him [many] days and nights, what while the king still said in himself, 'When I have heard the end of the story, I will put her to death,' and the people waxed ever in wonder and admiration. Moreover, the folk of the provinces and cities heard of this thing, to wit, that the king had turned from his custom and from that which he had imposed upon himself and had renounced his heresy, wherefore they rejoiced and the folk returned to the capital and took up their abode therein, after they had departed thence; yea, they were constant in prayer to God the Most High that He would stablish the king in that his present case; and this," said Shehrzad, "is the end of that which my friend related to me."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." Three Young Men, El Hejjaj and the, i. 53..? ? ? ? By Allah, but that I trusted that I should meet you again, Your camel-leader to parting had summoned you in vain! ? ? ? ? 1. The Foolish Fisherman . dclxxvi.32. The Mock Khalif cclxxxvi. One day the Commander of the Faithful bade bring him to the presence; so his slave-girl changed his raiment and clothing him in sumptuous apparel, mounted him on the mule. Then he rode to the palace and presenting himself before the Khalif, saluted him with the goodliest of salutations and bespoke him with eloquent and deep-thoughted speech. When Er Reshid saw him, he marvelled at the goodness of his favour and his eloquence and the readiness of his speech and enquiring of him, was told that he was Sitt el Milah's lord; whereupon quoth he, "Indeed, she is excusable in her love for him, and if we had put her to death unrighteously, as we were minded to do, her blood would have been upon our heads." Then he turned to the young man and entering into discourse with him, found him well bred, intelligent, quick of wit and apprehension, generous, pleasant, elegant, erudite. So he loved him with an exceeding love and questioned him of his native city and of his father and of the manner of his journey to Baghdad. Nouraddin acquainted him with that which he would know in the goodliest of words and with the concisest of expressions; and the Khalif said to him, "And where hast thou been absent all this while? Indeed, we sent after thee to Damascus and Mosul and other the towns, but lit on no tidings of thee." "O my lord," answered the young man, "there betided thy slave in thy city that which never yet betided any." And he acquainted him with his case from first to last and told him that which had befallen him of evil [from El Muradi and his crew]..? ? ? ? a. The First Voyage of Sindbad the Sailor..? ? ? ? f. The Lady and her Two Lovers dccccclxxxiv.78. The Water-Carrier and the Goldsmith's Wife cccxc. Officer's Story, The Ninth, ii. 167..When King El Aziz heard the damsel's song, her speech and her verses pleased him and he said to El Abbas, "O my son, verily, these damsels are weary with long versifying, and indeed they make us yearn after the dwellings and the homesteads with the goodness of their songs. Indeed, these five have adorned our assembly with the excellence of their melodies and have done well in that which they have said before those who are present; wherefore we counsel thee to enfranchise them for the love of God the Most High." Quoth El Abbas, "There is no commandment but thy commandment;" and he enfranchised the ten damsels in the assembly; whereupon they kissed the hands of the king and his son and prostrated themselves in thanksgiving to God the Most High. Then they put off that which was upon them of ornaments and laying aside the lutes [and other] instruments of music, clave to their houses, veiled, and went not forth. (144).51. The Thief and the Money-changer dcx. Presently, as they stood by the mouth of the pit, the lion came scrambling up the sides and would have issued forth; but, as often as he showed his head, they pelted him with stones, till they beat him down and he fell; whereupon one of the hunters descended into the pit and despatched him and saw the boy wounded; after which he went to the cabinet, where he found the woman dead, and indeed the lion had eaten his fill of her. Then he noted that which was therein of clothes and what not else, and advising his fellows thereof, fell to passing the stuff up to them. Moreover, he took up the boy and bringing him forth of the pit, carried him to their dwelling-place, where they dressed his wounds and he grew up with them, but acquainted them not with his affair; and indeed, when they questioned him, he knew not what he should say, for that he was little, when they let him down into the pit. The hunters marvelled at his speech and loved him with an exceeding love and one of them took him to son and abode rearing him with him [and instructing him] in hunting and riding on horseback, till he attained the age of twelve and became a champion, going forth with the folk to the chase and to the stopping of the way..When the king heard this, he bowed [his head] in perplexity and confusion and said, "Carry him back to the prison till the morrow, so we may look into his affair." ? ? ? ? If in night's blackness thou hast plunged into the desert's heart And hast denied thine eyes the taste of sleep and its delight,.? ? ? ? Most like a wand of emerald my shape it is, trow I; Amongst the fragrant flow'rets there's none with me can vie..Still by your ruined camp a dweller I abide, ii. 209..Meanwhile, she prayed to God the Most High that He would establish her innocence in the eyes of her husband and the folk. So He sent down upon her husband's brother a sore disease and none knew a remedy for him; wherefore he said to his brother, ' In such a city is a pious woman, a recluse, and her prayers are answered; so do thou carry me to her, that she may pray for me and God (to whom belong might and majesty) may make me whole of this sickness.' Accordingly, he took him up and fared on with him, till they came to the village where dwelt the old man, who had rescued the woman from the pit and carried her to his dwelling and tended her there, [till she recovered]..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..Meanwhile, the wind carried the two children [out to sea and thence driving them] towards the land, cast them up on the sea-shore. As for one of them, a company of the guards of the king of those parts found him and carried him to their master, who marvelled at him with an exceeding wonderment and adopted him to his son, giving out to the folk that he was his [very] son, whom he had hidden, (106) of his love for him. So the folk rejoiced in him with an exceeding joy, for the king's sake, and the latter appointed him his heir-apparent and the inheritor of his kingdom. On this wise, a number of years passed, till the king died and they crowned the youth king in his room. So he sat down on the throne of his kingship and his estate flourished and his affairs prospered..? ? ? ? Yea, and how slaves and steeds and good and virgin girls Were proffered thee to gift, thou hast not failed to cite., One day, as I was thus feigning sleep, I felt a hand in my lap, and in it a magnificent purse. So I seized the hand and behold, it was that of a fair woman. Quoth I to her, "O my lady, who art thou?" And she said, "Rise [and come away] from here, that I may make myself known to thee." So I arose and following her, fared on, without tarrying, till she stopped at the door of a lofty house, whereupon quoth I to her, "O my lady, who art thou? Indeed, thou hast done me kindness, and

what is the reason of this?" "By Allah," answered she, "O Captain Mum, I am a woman on whom desire and longing are sore for the love of the daughter of the Cadi Amin el Hukm. Now there was between us what was and the love of her fell upon my heart and I agreed with her upon meeting, according to possibility and convenience. But her father Amin el Hukm took her and went away, and my heart cleaveth to her and love-longing and distraction are sore upon me on her account." "THE SIXTH OFFICER'S STORY..? ? ? ? ?" "Fair patience practise, for thereon still followeth content." So runs the rede 'mongst all that dwell in city or in tent..When the king heard his speech, he turned to him and said, "It is grievous to me, O vizier of good counsel." And he told him that the [other] sages testified [to the correctness of their fellow's interpretation of the dream]; whereupon Er Rehwan sighed and knew that the king went in fear of him; but he showed him fortitude and said to him, "God assain the king! My counsel is that the king accomplish his commandment and execute his ordinance, for that needs must death be and it is liefer to me that I die, oppressed, than that I die, an oppressor. But, if the king see fit to defer the putting of me to death till the morrow and will pass this night with me and take leave of me, when the morrow cometh, the king shall do what he will." "He shall not come in to me. Who is at the door, other than he?" "El Akhtel et Teghlibi," (56) answered Adi; and Omar said, "He is the unbeliever who says in his verse ..." [And he repeated the following:].98. The Haunted House in Baghdad dclxxxviii

[Housing People and Cities](#)

[History of Greece and of the Greek People from the Earliest Times to the Roman Conquest Vol 2](#)

[Selective Service Regulations Prescribed by the President Under the Authority Vested in Him by the Terms of the Selective Service Law \(Act of Congress Approved May 18 1917\)](#)

[Annual Report of Program Activities National Institutes of Health 1967-1968 Vol 2 National Institute of Neurological Diseases and Blindness](#)

[Orlando Innamorato Di Bojardo And Orlando Furioso Di Ariosto Vol 2 With an Essay on the Romantic Narrative Poetry of the Italians Memoirs and Notes by Antonio Panizzi](#)

[Byways in Southern Tuscany](#)

[An Apology for the Life of Mr Bampfylde-Moore Carew Commonly Calld the King of the Beggars](#)

[The Register of William Wickwane Lord Archbishop of York 1279-1285](#)

[Mabel or Heart Histories](#)

[Campaigning in the Philippines Illustrated](#)

[The American Annual of Photography 1922 Vol 36](#)

[Crusading with Knights Templar Under the Banners of Allegheny Commandery No 35 Allegheny City Pa During 1878](#)

[The Purdue Debris 1921](#)

[The Entomologists Monthly Magazine 1905 Vol 41](#)

[St Pauls Conceptions of the Last Things](#)

[Monuments of the Early Church](#)

[A Vindication of the Literary Character of the Late Professor Porson from the Animadversions of the Right Reverend Thomas Burgess DD F R S F AS P R S L Lord Bishop of Salisbury](#)

[A List of Buildings in Great Britain and Ireland Having Mural and Other Painted Decorations of Dates Prior to the Latter Part of the Sixteenth Century With Historical Introduction and Alphabetical Index of Subjects](#)

[Ecuador Its Ancient and Modern History Topography and Natural Resources Industries and Social Development](#)

[The Spirit Lamp 1892-1893](#)

[Musical Recollections of the Last Half-Century Vol 2 of 2](#)

[Human Personality and Its Survival of Bodily Death](#)

[Historical Reminiscences of the Early Times in Marlborough Massachusetts and Prominent Events from 1860 to 1910 Including Brief Allusions to Many Individuals and an Account of the Celebration of the Two Hundred and Fiftieth Anniversary of the Incorpora](#)

[Henry VIII and the English Monasteries Vol 1 An Attempt to Illustrate the History of Their Suppression](#)

[My Diary in India in the Year 1858-9 Vol 1 of 2](#)

[Saint Pauls Epistles to the Colossians and to Philemon A Revised Text with Introductions Notes and Dissertations](#)

[The Conquest of Britain by the Saxons A Harmony of the historia Britonum the Writings of Gildas the brut and the Saxon Chronicle with Reference to the Events of the Fifth and Sixth Centuries](#)

[The Great Didactic of John Amos Comenius Now for the First Time Englished With Introductions Biographical and Historical](#)

[Letters of the Kings of England Vol 2 Now First Collected from the Originals in Royal Archives and from Other Authentic Sources Private as Well as Public Edited with an Historical Introduction and Notes](#)

[A Catalogue of the Printed Books in the Library of the Dean and Chapter of York](#)

[The Character of Races As Influenced by Physical Environment Natural Selection and Historical Development](#)  
[The Writings of Thomas Jefferson Vol 5](#)  
[Archivio Della R Societa Romana Di Storia Patria Vol 12](#)  
[Revue Canadienne Vol 3 La Religioni Patriae Artibus](#)  
[The Times History of the War Vol 16](#)  
[The Lebanonian Vol 1 December 1897](#)  
[Journal of the Bath and West and Southern Counties Society Vol 6 1895-96](#)  
[A Textbook on Mechanical Engineering](#)  
[The American Bee Keeper Vol 7 January 1897](#)  
[Vie Privee Au Temps Des Premiers Capetiens Vol 1 La](#)  
[Bucolica Et Georgica](#)  
[A History of the Border Counties Roxburgh Selkirk Peebles](#)  
[Mechanics or the Doctrine of Motion Comprehending the General Laws of Motion The Descent of Bodies Perpendicularly and Down Inclined Planes and Also in Curve Surfaces the Motion of Pendulums Centers of Gravity the Equilibrium of Beams of Timber](#)  
[The British Theatre Vol 9 of 25 Or a Collection of Plays Which Are Acted at the Theatres Royal Drury Lane Covent Garden and Haymarket](#)  
[A Collection of the Acts of Parliament Now in Force Relating to the Linen Manufacture With an Abstract Thereof Under Proper Heads and an Alphabetical Index of Such Words as Seem Most Likely to Lead to Any Particular Article](#)  
[English History in the Fourteenth Century](#)  
[The Canadian Journal of Medicine and Surgery Vol 15 January to June 1904](#)  
[Res Literariae Bibliographical and Critical for Oct 1820](#)  
[Five Years Residence in the Canadas Vol 2 of 2 Including a Tour Through Part of the United States of America in the Year 1823](#)  
[The Bee-Keepers Review 1900 Vol 13 A Monthly Journal Devoted to the Interest of Honey Producers](#)  
[Second Annual Report on Changes in Wages and Hours of Labour in the United Kingdom 1894 With Preliminary Figures for 1895](#)  
[The Scottish Antiquary Vol 8 Or Northern Notes Queries with Index](#)  
[The Story of My Life Vol 3](#)  
[Clement of Alexandria](#)  
[Fern Leaves from Fannys Port-Folio](#)  
[Irish Land and Irish Liberty A Study of the New Lords of the Soil](#)  
[Travels Through North America Vol 1 of 2 During the Years 1825 and 1826](#)  
[In the Year of Jubilee A Novel](#)  
[Imagination and Dramatic Instinct Some Practical Steps for Their Development](#)  
[Selected Speeches and Documents on British Colonial Policy Vol 2 of 2 1763-1917](#)  
[Members of Parliament Scotland Including the Minor Barons the Commissioners for the Shires and the Commissioners for the Burghs 1357-1882](#)  
[On the Basis of the Parliamentary Return 1880 with Genealogical and Biographical Notices](#)  
[Students History of England Vol 3 From the Earliest Times to 1885](#)  
[My Lady Rotha a Romance](#)  
[The Elements of Euclid For the Use of Schools and Colleges Comprising the First Six Books and Portions of the Eleventh and Twelfth Books With Notes an Appendix and Exercises](#)  
[General History Christian Religion and Church And Church the German of de Augustus Neander](#)  
[Memoirs of John Evelyn Esq F R S Vol 5 of 5 Author of the Sylva C C Comprising His Diary from 1641 to 1705-6 and a Selection of His Familiar Letters To Which Is Subjoined the Private Correspondence Between King Charles I and Sir Edwar](#)  
[Miscellanies of Literature Vol 1](#)  
[Cambridge Prize Poems Vol 2 of 2 A Complete Collection of Such English Poems as Have Obtained the Annual Premium](#)  
[The Hitherto Unidentified Contributions of W Thackeray](#)  
[Constructive Rural Sociology](#)  
[Queen Anne and Her Court Vol 2](#)  
[Beacon Lights of History Vol 6 Renaissance and Reformation](#)  
[The Life and Times of Bishop Challoner Vol 1 of 2 1691-1781](#)  
[Why Preparedness The Observations of an American Army Officer in Europe 1914-1915](#)  
[The Complete Works of Robert Burns Vol 1 Self-Interpreting Illustrated with Sixty Etchings and Wood Cuts Maps and Facsimiles](#)

[The Grammar of Philosophy A Study of Scientific Method](#)

[The Marches of Wales Notes and Impressions on the Welsh Borders from the Severn Sea to the Sands ODee](#)

[Neaera A Tale of Ancient Rome](#)

[Aventures Burlesques de Dassoucy](#)

[At Home in Paris and a Trip Through the Vineyards to Spain](#)

[The Expositor Vol 24](#)

[A Practical Commentary Upon the Two First Chapters of the First Epistle General of St Peter](#)

[Our Living Poets An Essay in Criticism](#)

[The Review of Economic Studies](#)

[Vital English Second Book Grammar and Composition](#)

[The Journal of Botany 1867 Vol 5 British and Foreign](#)

[The Life and Correspondence of Admiral Sir Charles Napier K C B Vol 2 of 2 From Personal Recollections Letters and Official Documents](#)

[Les Litteratures Populaires de Toutes Les Nations Vol 10 Traditions Legendes Contes Chansons Proverbes Devinettes Superstitions](#)

[Sierra Club Bulletin Vol 7 January 1909](#)

[Adventure](#)

[Foreshadows Vol 1 Or Lectures on Our Lords Miracles as Earnests of the Age to Come](#)

[Taylor's Modern Navigation](#)

[The Works of Jonathan Swift DD Dean of St Patricks Dublin Vol 12 Containing Additional Letters Tracts and Poems Not Hitherto Published](#)

[Essais Sur L'Histoire de la Litterature Francaise](#)

[The International Scientists Directory Containing the Names Addresses Special Departments of Study Etc of Amateur and Professional Naturalists Chemists Physicists Astronomers Etc Etc](#)

[Annual Report of the State Superintendent of the State of Wisconsin For the School Year Ending August 31 1879](#)

[Portugal Old and New](#)

[The Parliamentary Guide and Work of General Reference 1898-9 For Canada the Provinces Northwest Territories and Newfoundland](#)

[In the Superior Court of the City and County of San Francisco State of California Sarah Althea Sharon Plaintiff Vs William Sharon Defendant](#)

[Argument of W H L Barnes for the Defendant](#)

[Studies in Christian Biography Or Hours with Theologians and Reformers](#)

---