

## **POLITIK MIT PARATEXTEN WIELANDS ROMANPOETOLOGISCHE STRATEGEMATA**

When she had made an end of her song and laid down the lute, Ishac looked fixedly on her, then took her hand and offered to kiss it; but she snatched it from him and said to him, 'Allah, O my lord, do not that!' Quoth he, 'Be silent. By Allah, I had said that there was not in the world the like of me; but now I have found my dinar (180) in the craft but a danic, (181) "for thou art, beyond comparison or approximation or reckoning, more excellent of skill than I! This very day will I carry thee up to the Commander of the Faithful Haroun er Reshid, and whenas his glance lighteth on thee, thou wilt become a princess of womankind. So, Allah, Allah upon thee, O my lady, whenas thou becomest of the household of the Commander of the Faithful, do not thou forget me!' And she replied, saying, 'Allah, O my lord, thou art the source of my fortunes and in thee is my heart fortified.' So he took her hand and made a covenant with her of this and she swore to him that she would not forget him..When King Shehriyar heard this story, he came to himself and awaking from his drunkenness, (164) said, "By Allah, this story is my story and this case is my case, for that indeed I was in wrath (165) and [danger of] punishment till thou turnedst me back from this into the right way, extolled be the perfection of the Causer of causes and the Liberator of necks! Indeed, O Shehrezad," continued he, "thou hast awakened me unto many things and hast aroused me from mine ignorance.".113. The Angel of Death with the Proud King and the Devout Man ccclxii.????? Ask mine eyes whether slumber hath lit on their lids since the hour of your loss Or if aye on a lover they've looked. Nay, an ye believe not their tale,????? My heart, since the leave-taking day afflicted, will tell of my case, And my body, for love and desire grown wasted and feeble and frail..After he had slain him, he fell into repentance and mourning and chagrin waxed upon him, and none, who questioned him, would he acquaint with the cause thereof, nor, of his love for his wife, did he tell her of this, and whenas she asked him of [the cause of] his grief, he answered her not. When the viziers knew of Abou Temam's death, they rejoiced with an exceeding joy and knew that the king's grief arose from regret for him. As for Ilan Shah, he used, after this, to betake himself by night to the sleeping-chamber of the two boys and spy upon them, so he might hear what they said concerning his wife. As he stood one night privily at the door of their chamber, he saw them spread out the gold before them and play with it and heard one of them say, 'Out on us! What doth this gold profit us? For that we cannot buy aught therewith neither spend it upon ourselves. Nay, but we have sinned against Abou Temam and done him to death unjustly.' And the other answered, 'Had we known that the king would presently kill him, we had not done what we did.'.When the evening came and the king sat in his privy chamber, he summoned the vizier and required of him the story of the thief and the woman. Quoth the vizier, "Know, O king, that????? Would God thou knewst what I endure for love of thee and how My vitals for thy cruelty are all forspent and dead!.43. Ibn es Semmak and Er Reshid dlxviii.His hospitality pleased the Khalif and the goodness of his fashion, and he said to him, "O youth, who art thou? Make me acquainted with thyself, so I may requite thee thy kindness." But Aboulhusn smiled and said, "O my lord, far be it that what is past should recur and that I be in company with thee at other than this time!" "Why so?" asked the Khalif. "And why wilt thou not acquaint me with thy case?" And Aboulhusn said, "Know, O my lord, that my story is extraordinary and that there is a cause for this affair." Quoth the Khalif, "And what is the cause?" And he answered, "The cause hath a tail." The Khalif laughed at his words and Aboulhusn said, "I will explain to thee this [saying] by the story of the lackpenny and the cook. Know, O my lord, that????? And horses eke wouldst have led to thee day by day And girls, high-breasted maids, and damsels black and white,.When the night darkened on her, she called him to mind and her heart clave to him and sleep visited her not; and on this wise she abode days and nights, till she sickened and abstained from food. So her lord went in to her and said to her, "O Sitt el Milah, how findest thou thyself?" "O my lord," answered she, "I am dead without recourse and I beseech thee to bring me my shroud, so I may look on it before my death." Therewithal he went out from her, sore concerned for her, and betook himself to a friend of his, a draper, who had been present on the day when the damsel was cried [for sale]. Quoth his friend to him, "Why do I see thee troubled?" And he answered, "Sitt el Milah is at the point of death and these three days she hath neither eaten nor drunken. I questioned her to-day of her case and she said, 'O my lord, buy me a shroud, so I may look on it before my death.'" Quoth the draper, "Methinks nought ails her but that she is enamoured of the young Damascene and I counsel thee to mention his name to her and avouch to her that he hath foregathered with thee on her account and is desirous of coming to thy house, so he may hear somewhat of her singing. If she say, 'I reckon not of him, for there is that to do with me which distracteth me from the Damascene and from other than he,' know that she saith sooth concerning her sickness; but, if she say to thee other than this, acquaint me therewith.'"..When the druggist heard the singer's words, he was certified of the case and knew that the calamity, all of it, was in his own house and that the wife was his wife; and he saw the shirt, whereupon he redoubled in certainty and said to the singer, 'Art thou now going to her?' 'Yes, O my brother,' answered he and taking leave of him, went away; whereupon the druggist started up, as he were a madman, and ungarnished his shop. (199) Whilst he was thus engaged, the singer won to the house, and presently up came the druggist and knocked at the door. The singer would have wrapped himself up in the rug, but she forbade him and said to him, 'Get thee down to the bottom of the house and enter the oven (200) and shut the lid upon thyself.' So he did as she bade him and she went down to her husband and opened the door to him, whereupon he entered and went round about the house, but found no one and overlooked the oven. So he stood meditating and swore that he would not go forth of the house till the morrow..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.102. Joudar and his Brothers dclxxv. Favourite and her Lover, The, iii. 165..? ? ? ? a. The Cat and the Mouse dcix. There was once in the land [of Egypt and] the city of Cairo, [under the dynasty] of the Turks, (84) a king of the valiant kings and the exceeding mighty Sultans, by name El Melik ez Zahir Rukneddin Bibers el Bunducdari. (85) He was used to storm the Islamite strongholds and the fortresses of the Coast (86) and the Nazarene citadels, and the governor of his [capital] city was just to the folk, all of them. Now El Melik ez Zahir was passionately fond of stories of the common folk and of that which men purposed and loved to see this with his eyes and hear their sayings with his ears, and it befell that he heard one night from one of his story-tellers (87) that among women are those who are doughtier than men of valour and greater of excellence and that among them are those who will do battle with the sword and others who cozen the quickest-witted of magistrates and baffle them and bring down on them all manner of calamity; whereupon quoth the Sultan, 'I would fain hear this of their craft from one of those who have had to do theiewith, so I may hearken unto him and cause him tell.' And one of the story-tellers said, 'O king, send for the chief of the police of the town.'10. The Enchanted Horse ccxlii. As time went on, the boy, the son of the king, grew up and fell to stopping the way (99) with the thieves, and they used to carry him with them, whenas they went a-thieving. They sallied forth one day upon a caravan in the land of Seistan, and there were in that caravan strong and valiant men and with them merchandise galore. Now they had heard that in that land were thieves; so they gathered themselves together and made ready their arms and sent out spies, who returned and gave them news of the thieves. Accordingly, they prepared for battle, and when the robbers drew near the caravan, they fell in upon them and they fought a sore battle. At last the folk of the caravan overmastered the thieves, by dint of numbers, and slew some of them, whilst the others fled. Moreover they took the boy, the son of King Azadbekht, and seeing him as he were the moon, possessed of beauty and grace, brightfaced and comely of fashion, questioned him, saying, "Who is thy father, and how camest thou with these thieves?" And he answered, saying, "I am the son of the captain of the thieves." So they took him and carried him to the capital of his father King Azadbekht. ? ? ? ? On the dear nights of union, in you was our joy, But afflicted were we since ye bade us adieu..117. The Righteousness of King Anoushirwan cccclxiv. My flower a marvel on your heads doth show, ii. 254..Tither, The Unjust King and the, i. 273..The Twenty-First Night of the Month..? ? ? ? My heart will never credit that I am far from thee; In it thou art, nor ever the soul can absent be..Then said Selim to his sister, 'Know that I am resolved to slay yonder man, if he return this next night, and I will say to the folk, "He was a thief," and none shall know that which hath befallen. Moreover, I will address myself to the slaughter of whosoever knoweth that which is between yonder fellow and my mother.' But Selma said, 'I fear lest, if thou slay him in our dwelling-place and he savour not of robberhood, (69) suspicion will revert upon ourselves, and we cannot be assured but that he belongeth unto folk whose mischief is to be feared and their hostility dreaded, (70) and thus wilt thou have fled from privy shame to open shame and abiding public dishonour.' 'How then deemest thou we should do?' asked Selim and she said, 'Is there nothing for it but to slay him? Let us not hasten unto slaughter, for that the slaughter of a soul without just cause is a grave [matter].'.145. The Bedouin and his Wife dcxci. 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.".134. The Malice of Women dlxxviii. ? ? ? ? Could they who reproach me but see my sufferings, their hearts would relent; They'd marvel, indeed, at my case and the loss of my loved ones bewail..Now Afifeh and her daughter Mariyeh were behind the curtain, looking at him; and when he came before the king, he saluted him and greeted him with the greeting of kings, whilst all who were present stared at him and at his beauty and grace and perfection. The king seated him at the head of the table; and when Afifeh saw him and straitly considered him, she said, "By the virtue of Mohammed, prince of the Apostles, this youth is of the sons of the kings and cometh not to these parts but for some high purpose!" Then she looked at Mariyeh and saw that her face was changed, and indeed her eyes were dead in her face and she turned not her gaze from El Abbas a glance of the eyes, for that the love of him had gotten hold upon her heart. When the queen saw what had befallen her daughter, she feared for her from reproach concerning El Abbas; so she shut the wicket of the lattice and suffered her not to look upon him more. Now there was a pavilion set apart for Mariyeh, and therein were privy chambers and balconies and lattices, and she had with her a nurse, who served her, after the fashion of kings' daughters..? ? ? ? Alack, my grief! Thou wast, indeed, grown absent from my view, Yet art the apple of mine eye nor couldst from me divide..19. Hassan of Bassora and the King's Daughter of the Jinn cclxxxvi. So he left him for dead and entering his brother's chamber, saw him asleep, with the damsel by his side, and thought to slay her, but said in himself, 'I will leave the damsel for myself.' Then he went up to his brother and cutting his throat, severed his head from his body, after which he left him and went away. Therewithal the world was straitened upon him and his life was a light matter to him and he sought his father Suleiman Shah's lodging, that he might slay him, but could not win to him. So he went forth from the palace and hid himself in the city till the morrow, when he repaired to one of his father's strengths and fortified himself therein..Presently, the old woman came in to her and saw her sitting at Aboulhusn's head, weeping and lamenting; and when she saw the old woman, she cried out and said to her, "See what hath betided me! Indeed, Aboulhusn is dead and hath left me alone and forlorn!" Then she cried

out and tore her clothes and said to the old woman, "O my mother, how good he was!" Quoth the other, "Indeed thou art excused, for thou wast used to him and he to thee." Then she considered what Mesroure had reported to the Khalif and the Lady Zubeideh and said to her, "Indeed, Mesroure goeth about to sow discord between the Khalif and the Lady Zubeideh." "And what is the [cause of] discord, O my mother?" asked Nuzhet el Fuad. "O my daughter," answered the old woman, "Mesroure came to the Khalif and the Lady Zubeideh and gave them news of thee that thou wast dead and that Aboulhusn was well. "And Nuzhet el Fuad said to her, "O my aunt, I was with my lady but now and she gave me a hundred dinars and a piece of silk; and now see my condition and that which hath befallen me! Indeed, I am bewildered, and how shall I do, and I alone, forlorn? Would God I had died and he had lived!." ? ? ? ? ? And who can tell if ever house shall us together bring In union of life serene and undisturbed content? .80. The Schoolmaster who fell in Love by Report dclxv. THE THIRTEENTH OFFICER'S STORY..? ? ? ? ? Indeed, thou'st told the tale of kings and men of might, Each one a lion fierce, impetuous in the fight. The merchant went out and returned to the old woman, who, seeing him changed of colour, said to him, 'What did he ask thee, [may God confound] his hoariness?' So he acquainted her with the case and she said to him, 'Fear not; I will bring thee forth of this [strait].' Quoth he, 'God requite thee with good!' And she said, 'To-morrow go to him with a stout heart and say, "The answer to that whereof thou askest me is that thou put the heads of two staves into one of the holes; then take the other two staves and lay them across the middle of the first two and stop with their heads the second hole and with their butts the fourth hole. Then take the butts of the first two staves and stop with them the third hole.'" (232).3. The Porter and the Three Ladies of Baghdad xxviii. A white one, from her sheath of tresses now laid bare, ii. 291. TABLE OF CONTENTS OF THE BRESLAU (TUNIS) EDITION OF THE ARABIC TEXT OF THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT. .64. Haroun er Reshid and the Three Girls dcli. 'Know, then,' said the merchant, 'that I am a man from the land of China and was in my youth well-favoured and well-to-do. Now I made no account of womankind, one and all, but followed after boys, and one night I saw, in a dream, as it were a balance set up, and it was said by it, "This is the portion of such an one." Presently, I heard my own name; so I looked and beheld a woman of the utmost loathliness; whereupon I awoke in affright and said, "I will never marry, lest haply this loathly woman fall to my lot." Then I set out for this city with merchandise and the voyage was pleasant to me and the sojourn here, so that I took up my abode here awhile and got me friends and factors, till I had sold all my merchandise and taken its price and there was left me nothing to occupy me till the folk (212) should depart and depart with them. Now it was the enemy's wont, at every year's end, to bring forth their prisoners and cast them down from the top of the citadel to the bottom. So they brought them forth, at the end of the year, and cast them down, and Melik Shah with them. However, he fell upon the [other] men and the earth touched him not, for his term was [God-]guarded. Now those that were cast down there were slain and their bodies ceased not to lie there till the wild beasts ate them and the winds dispersed them. Melik Shah abode cast down in his place, aswoon, all that day and night, and when he recovered and found himself whole, he thanked God the Most High for his safety [and rising, fared on at a venture]. He gave not over walking, unknowing whither he went and feeding upon the leaves of the trees; and by day he hid himself whereas he might and fared on all his night at hazard; and thus he did some days, till he came to an inhabited land and seeing folk there, accosted them and acquainted them with his case, giving them to know that he had been imprisoned in the fortress and that they had cast him down, but God the Most High had delivered him and brought him off alive. THE THIRD OFFICER'S STORY. On this wise they abode a long while till one day the wife went out in quest of water, whereof she had need, and espied a physician who had spread a carpet in the Thereon he had set out great store of drugs and implements of medicine and he was speaking and muttering [charms], whilst the folk flocked to him and compassed him about on every side. The weaver's wife marvelled at the largeness of the physician's fortune (16) and said in herself, 'Were my husband thus, he would have an easy life of it and that wherein we are of straitness and misery would be enlarged unto him.' The Khalif laughed at his speech and said, "By Allah, this is none other than a pleasant tale! Tell me thy story and the cause." "With all my heart," answered Aboulhusn. "Know, O my lord, that my name is Aboulhusn el Khelia and that my father died and left me wealth galore, of which I made two parts. One I laid up and with the other I betook myself to [the enjoyment of the pleasures of] friendship [and conviviality] and consorting with comrades and boon-companions and with the sons of the merchants, nor did I leave one but I caroused with him and he with me, and I spent all my money on companionship and good cheer, till there remained with me nought [of the first half of my good]; whereupon I betook myself to the comrades and cup-companions upon whom I had wasted my wealth, so haply they might provide for my case; but, when I resorted to them and went round about to them all, I found no avail in one of them, nor broke any so much as a crust of bread in my face. So I wept for myself and repairing to my mother, complained to her of my case. Quoth she, 'On this wise are friends; if thou have aught, they make much of thee and devour thee, but, if thou have nought, they cast thee off and chase thee away.' Then I brought out the other half of my money and bound myself by an oath that I would never more entertain any, except one night, after which I would never again salute him nor take note of him; hence my saying to thee, 'Far be it that what is past should recur!' For that I will never again foregather with thee, after this night." ? ? ? ? ? A damsel made for love and decked with subtle grace; Thou'dst deem the very sun had borrowed from her face. When he heard her words, the dregs of the drunkenness wrought in him and he imagined that he was indeed a Turk. So he went out from her and putting his hand to his sleeve, found therein a scroll and gave it to one who read it to him. When he heard that which was written in the scroll, his mind was confirmed in the false supposition; but he said in himself, 'Maybe my wife seeketh to put a cheat on me; so I will go to my fellows the fullers; and if they know me not, then am I for sure Khemartekeni the Turk.' So he betook himself to the fullers and when they espied him afar off, they thought that he was one of the Turks, who used to wash their clothes with them without payment and give them

nothing..?STORY OF THE MAN OF KHORASSAN, HIS SON AND HIS GOVERNOR..? ? ? ? c. The King who knew the Quintessence of Things dcccxc. When it was the eleventh day, the viziers betook them early in the morning to the king's gate and said to him, "O king, the folk are assembled from the king's gate to the gibbet, so they may see [the execution of] the king's commandment on the youth." So the king bade fetch the prisoner and they brought him; whereupon the viziers turned to him and said to him, "O vile of origin, doth any hope of life remain with thee and lookest thou still for deliverance after this day?" "O wicked viziers," answered he, "shall a man of understanding renounce hope in God the Most High? Indeed, howsoever a man be oppressed, there cometh to him deliverance from the midst of stress and life from the midst of death, [as is shown by the case of] the prisoner and how God delivered him." "What is his story?" asked the king; and the youth answered, saying, "O king, they tell that. When King Shehriyar heard his brother's words, he rejoiced with an exceeding joy and said, "Verily, this is what I had wished, O my brother. So praised be God who hath brought about union between us!" Then he sent after the Cadis and learned men and captains and notables, and they married the two brothers to the two sisters. The contracts were drawn up and the two kings bestowed dresses of honour of silk and satin on those who were present, whilst the city was decorated and the festivities were renewed. The king commanded each amir and vizier and chamberlain and deputy to decorate his palace and the folk of the city rejoiced in the presage of happiness and content. Moreover, King Shehriyar bade slaughter sheep and get up kitchens and made bride-feasts and fed all comers, high and low..138. Hind Daughter of En Numan and El Hejjaj dclxxxi.? ? ? ? a. The Adventures of Beloukiya cccclxxxvi. After that, there appeared a queen, never saw eyes a goodlier than she nor than her attributes; she was clad in rich raiment, embroidered with pearls and jewels, and on her head was a crown set with various kinds of pearls and jewels. About her were five hundred slave-girls, high-bosomed maids, as they were moons, screening her, right and left, and she among them as she were the moon on the night of its full, for that she was the most of them in majesty and dignity. She gave not over walking, till she came to Tuhfeh, whom she found gazing on her in amazement; and when the latter saw her turn to her, she rose to her, standing on her feet, and saluted her and kissed the earth before her..So he said to her, 'Do thou excuse me, for my servant hath locked the door, and who shall open to us?' Quoth she, 'O my lord, the padlock is worth [but] half a score dirhems.' So saying, she tucked up [her sleeves] from fore-arms as they were crystal and taking a stone, smote upon the padlock and broke it. Then she opened the door and said to him, 'Enter, O my lord.' So he entered, committing his affair to God, (to whom belong might and majesty,) and she entered after him and locked the door from within. They found themselves in a pleasant house, comprising all (262) weal and gladness; and the young man went on, till he came to the sitting-chamber, and behold, it was furnished with the finest of furniture [and arrayed on the goodliest wise for the reception of guests,] as hath before been set out, [for that it was the house of the man aforesaid]..? ? ? ? ? ? ? ? ? ? la. The Disciple's Story dcccxi. So they dragged him away, what while he wept and spoke the words which whoso saith shall nowise be confounded, to wit, "There is no power and no virtue save in God the Most High, the Sublime!" When they came to the Tigris, one of them drew the sword upon him and El Muradi said to the swordbearer, "Smite off his head." But one of them, Ahmed by name, said, "O folk, deal gently with this poor wretch and slay him not unjustly and wickedly, for I stand in fear of God the Most High, lest He burn me with his fire." Quoth El Muradi, "A truce to this talk!" And Ahmed said, "If ye do with him aught, I will acquaint the Commander of the Faithful." "How, then, shall we do with him?" asked they; and he answered, "Let us deposit him in prison and I will be answerable to you for his provision; so shall we be quit of his blood, for indeed he is wrongfully used." So they took him up and casting him into the Prison of Blood, (13) went away..Presently, his friends and acquaintances among the merchants and people of the market began to come up to him, by ones and twos, to give him joy, and said to him, laughing, "God's blessing on thee! Where an the sweetmeats? Where is the coffee? (262) It would seem thou hast forgotten us; surely, the charms of the bride have disordered thy reason and taken thy wit, God help thee! Well, well; we give thee joy, we give thee joy." And they made mock of him, whilst he gave them no answer and was like to tear his clothes and weep for vexation. Then they went away from him, and when it was the hour of noon, up came his mistress, trailing her skirts and swaying in her gait, as she were a cassia-branch in a garden. She was yet more richly dressed and adorned and more bewitching (263) in her symmetry and grace than on the previous day, so that she made the passers stop and stand in ranks to look on her..When it was the third day, the third vizier came in to the king and said to him, "O king, delay not the affair of this youth, for that his deed hath caused us fall into the mouths of the folk, and it behoveth that thou slay him presently, so the talk may be estopped from us and it be not said, "The king saw on his bed a man with his wife and spared him."\* The king was chagrined by this speech and bade bring the youth. So they brought him in shackles, and indeed the king's anger was roused against him by the speech of the vizier and he was troubled; so he said to him, "O base of origin, thou hast dishonoured us and marred our reputation, and needs must I do away thy life from the world." Quoth the youth, "O king, make use of patience in all thine affairs, so wilt thou attain thy desire, for that God the Most High hath appointed the issue of patience [to be] in abounding good, and indeed by patience Abou Sabir ascended from the pit and sat down upon the throne." "Who was Abou Sabir," asked the king, "and what is his story?" And the youth answered, saying, "O king..? ? ? ? ? Whenas the folk assemble for birling at the wine, Whether in morning's splendour or when night's shades descend..Then he turned to a damsel of the damsels and said to her, "Who am I?" Quoth she, "Thou art the Commander of the Faithful;" and he said, "Thou liest, O calamity! (33) If I be indeed the Commander of the Faithful, bite my finger." So she came to him and bit it with her might, and he said to her, "It sufficeth." Then he said to the chief eunuch, "Who am I?" And he answered, "Thou art the Commander of the Faithful." So he left him and turning to a little white slave, said to him, "Bite my ear;" and he bent down to him and put his ear to his mouth. Now the slave was young and lacked understanding; so he closed his teeth upon Aboulhusn's ear with his might, till he came near to

sever it; and he knew not Arabic, so, as often as Aboulhusn said to him, "It sufficeth," he concluded that he said, "Bite harder," and redoubled his bite and clenched his teeth upon the ear, whilst the damsels were diverted from him with hearkening to the singing-girls, and Aboulhusn cried out for succour from the boy and the Khalif [well-nigh] lost his senses for laughter. Man who was lavish of House and Victual to One whom he knew not, The, i 293..? ? ? ? ? How long shall I for justice sue to you, whilst, with desire For aid, ye war on me and still on slaying me are bent! It is related that Ibn es Semmak (162) went in one day to Er Reshid and the Khalif, being athirst, called for drink. So his cup was brought him, and when he took it, Ibn es Semmak said to him, "Softly, O Commander of the Faithful! If thou wert denied this draught, with what wouldst thou buy it?" "With the half of my kingdom," answered the Khalif; and Ibn es Semmak said, "Drink and God prosper it to thee!" Then, when he had drunken, he said to him, "If thou wert denied the going forth of the draught from thy body, with what wouldst thou buy its issue?" "With the whole of my kingdom," answered Er Reshid: and Ibn es Semmak said, "O Commander of the Faithful, verily, a kingdom that weigheth not in the balance against a draught [of water] or a voiding of urine is not worth the striving for." And Haroun wept..? ? ? ? ? d. The Crow and the Serpent dcxi.? ? ? ? ? Your image midst mine eye sits nor forsakes me aye; Ye are my moons in gloom of night and shadowtide..Tai, En Numan and the Arab of the Benou. i. 203..Quintessence of Things, The King who knew the, i. 230..Presently, up came the old woman, whereupon the young man sprang to his feet and laying hold of her, demanded of her the turban-cloth. Quoth she, "Know that I entered one of the houses and made the ablution and prayed in the place of prayer; and I forgot the turban-cloth there and went out. Now I know not the house in which I prayed, nor have I been directed (59) thereto, and I go round about every day till the night, so haply I may light on it, for I know not its owner." When the draper heard this, he said to the old woman, "Verily, Allah restoreth unto thee what which thou hast lost. Rejoice, for the turban-cloth is with me and in my house." And he arose forthright and gave her the turban-cloth, as it was. She gave it to the young man, and the draper made his peace with his wife and gave her raiment and jewellery, [by way of peace-offering], till she was content and her heart was appeased. (60).How long shall I thus question my heart that's drowned in woe? iii. 42..? ? ? ? ? m. The Goldsmith and the Cashmere Singing-Girl dccccxc.? ? ? ? ? ? ? ? ? ? eb. Story of the Barber's Second Brother cxlviii.Then said she, "O king, comest thou to a [watering-]place whereat thy dog hath drunken and wilt thou drink thereof?" The king was abashed at her and at her words and went out from her, but forgot his sandal in the house..One day, there came a ship and in it a merchant from their own country, who knew them and rejoiced in them with an exceeding joy and clad them in goodly apparel. Moreover, he acquainted them with the manner of the treachery that had been practised upon them and counselled them to return to their own land, they and he with whom they had made friends, (254) assuring them that God the Most High would restore them to their former estate. So the king returned and the folk joined themselves to him and he fell upon his brother and his vizier and took them and clapped them in prison..It chanced one day that he fell in upon a company of folk and they overcame him by dint of numbers and taking him prisoner, pinioned him and carried him to the lord of that country. The latter saw his fashion and grace and misdoubting of him, said, 'This is no robber's favour. Tell me truly, O youth, who thou art.' Bihzad thought shame to acquaint him with his condition and chose rather death for himself; so he answered, 'I am nought but a thief and a bandit.' Quoth the king, 'It behoveth us not to act hastily in the matter of this youth, but that we look into his affair, for that haste still engendereth repentance.' So he imprisoned him in his palace and assigned him one who should serve him..One day, another of my friends came to me and said 'A neighbour of mine hath invited me to hear [music]. [And he would have me go with him;] but I said, 'I will not foregather with any one.' However, he prevailed upon me [to accompany him]; so we repaired to the place and found there a man, who came to meet us and said, '[Enter,] in the name of God!' Then he pulled out a key and opened the door, whereupon we entered and he locked the door after us. Quoth I, 'We are the first of the folk; but where are their voices?' (128) '[They are] within the house,' answered he. 'This is but a privy door; so be not amazed at the absence of the folk.' And my friend said to me, 'Behold, we are two, and what can they avail to do with us?' [Then he brought us into the house,] and when we entered the saloon, we found it exceeding desolate and repulsive of aspect Quoth my friend, 'We are fallen [into a trap]; but there is no power and no virtue save in God the Most High, the Supreme!' And I said, 'May God not requite thee for me with good!'.Rehwan (Er), King Shah Bekht and his Vizier, i. 215..? ? ? ? ? Whose wits (like mine, alack!) thou stalest and whose hearts With shafts from out thine eyes bewitching thou didst smite..Now Ilan Shah had three viziers, in whose hands the affairs [of the kingdom] were [aforetime] and they had been used to leave not the king night nor day; but they became shut out from him by reason of Abou Temam and the king was occupied with him to their exclusion. So they took counsel together upon the matter and said, 'What counsel ye we should do, seeing that the king is occupied from us with yonder man, and indeed he honoureth him more than us? But now come, let us cast about for a device, whereby we may remove him from the king.' So each of them spoke forth that which was in his mind, and one of them said, 'The king of the Turks hath a daughter, whose like there is not in the world, and whatsoever messenger goeth to demand her in marriage, her father slayeth him. Now our king hath no knowledge of this; so, come, let us foregather with him and bring up the talk of her. When his heart is taken with her, we will counsel him to despatch Abou Temam to seek her hand in marriage; whereupon her father will slay him and we shall be quit of him, for we have had enough of his affair.'.So they made ready his affair and the king conferred on him a dress of honour, and he took with him a present and a letter under the king's hand and setting out, fared on till he came to the [capital] city of Turkestan. When the king of the Turks knew of his coming, he despatched his officers to receive him and entreated him with honour and lodged him as befitted his rank. Then he entertained him three days, after which he summoned him to his presence and Abou Temam went in to him and prostrating himself before him, as beseemeth unto kings, laid the present before him and gave him the letter..? ? ? ? ? A moon is my love, in a robe

of loveliness proudly arrayed, And the splendours of new-broken day from his cheeks and his forehead shine clear..? ? ? ? ? The zephyr's sweetness on the coppice blew, And as with falling fire 'twas clad anew;.? ? ? ? ? d. The Eldest Lady's Story xvii.The subscribers to my "Book of the Thousand Nights and One Night" and the present "Tales from the Arabic" have now before them a complete English rendering (the first ever made) of all the tales contained in the four printed (Arabic) Texts of the original work and I have, therefore, thought it well to add to this, the last Volume of my Translation, full Tables of Contents of these latter, a comparison of which will show the exact composition of the different Editions and the particulars in which they differ from one another, together with the manner in which the various stories that make up the respective collections are distributed over the Nights. In each Table, the titles of the stories occurring only in the Edition of which it gives the contents are printed in Italics and each Tale is referred to the number of the Night on which it is begun..On the morrow, she said to the old man, "Get thee to the money-changer and fetch me the ordinary." So he repaired to the money-changer and delivered him the message, whereupon he made ready meat and drink, as of his wont, [with which the old man returned to the damsel and they ate till they had enough. When she had eaten,] she sought of him wine and he went to the Jew and fetched it. Then they sat down and drank; and when she grew drunken, she took the lute and smiting it, fell a-singing and chanted the following verses:.?STORY OF THE KING OF HIND AND HIS VIZIER..6. Isaac of Mosul's Story of Khedijeh and the Khalif El Mamoun xciv.Therewithal Queen Es Shuhba rejoiced and all who were present rejoiced also and admired her speech and fell to kissing her; and when she had made an end of her song, Queen Kemeriyeh said to her, 'O my sister, ere thou go to thy palace, I would fain bring thee to look upon El Anca, daughter of Behram Gour, whom El Anca, daughter of the wind, carried off, and her beauty; for that there is not her match on the face of the earth.' And Queen Es Shuhba said, 'O Kemeriyeh, I [also] have a mind to see her.' Quoth Kemeriyeh, 'I saw her three years ago; but my sister Wekhimeh seeth her at all times, for that she is near unto her, and she saith that there is not in the world a fairer than she. Indeed, this Queen El Anca is become a byword for loveliness and proverbs are made upon her beauty and grace' And Wekhimeh said, 'By the mighty inscription [on the seal-ring of Solomon], there is not her like in the world!' Then said Queen Es Shuhba, 'If it needs must be and the affair is as ye say, I will take Tuhfeh and go with her [to El Anca], so she may see her.'.Now this vizier had many enemies, who envied him his high place and still sought to do him hurt, but found no way thereunto, and God, in His fore-knowledge and His fore-ordinance from time immemorial, decreed that the king dreamt that the Vizier Er Rehwan gave him a fruit from off a tree and he ate it and died. So he awoke, affrighted and troubled, and when the vizier had presented himself before him [and withdrawn] and the king was alone with those in whom he trusted, he related to them his dream and they counselled him to send for the astrologers and interpreters [of dreams] and commended to him a sage, for whose skill and wisdom they vouched. So the king sent for him and entreated him with honour and made him draw near to himself. Now there had been private with the sage in question a company of the vizier's enemies, who besought him to slander the vizier to the king and counsel him to put him to death, in consideration of that which they promised him of wealth galore; and he agreed with them of this and told the king that the vizier would slay him in the course of the [ensuing] month and bade him hasten to put him to death, else would he surely slay him..78. The Water-Carrier and the Goldsmith's Wife cccxc.? ? ? ? ? q. The Lady and her five Suitors dxciii.?THE SIXTEENTH OFFICER'S STORY..67. The Khalif El Hakim and the Merchant dcliii.Love to its victim clings without relent, and he Of torments and unease complaineth evermore..32. The Khalif Hisham and the Arab Youth dxxxiv.Meanwhile, the woman went out at hazard and donning devotee's apparel, fared on without ceasing, till she came to a city and found the king's deputies dunning the towns-folk for the tribute, out of season. Presently, she saw a man, whom they were pressing for the tribute; so she enquired of his case and being acquainted therewith, paid down the thousand dirhems for him and delivered him from beating; whereupon he thanked her and those who were present. When he was set free, he accosted her and besought her to go with him to his dwelling. So she accompanied him thither and supped with him and passed the night. When the night darkened on him, his soul prompted him to evil, for that which he saw of her beauty and loveliness, and he lusted after her and required her [of love]; but she repelled him and bade him fear God the Most High and reminded him of that which she had done with him of kindness and how she had delivered him from beating and humiliation..? ? ? ? ? x. The Sandal-wood Merchant and the Sharpers dciii.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.'.Quoth Alaeddin, "Thou counselest well," and locking up his shop, betook himself to the place before the citadel, where he foregathered with the drummers and pipers and instructed them how they should do, [even as his mistress had counselled him,] promising them a handsome reward. So they answered him with "Hearkening and obedience" and on the morrow, after the morning-prayer, he betook himself to the presence of the Cadi, who received him with obsequious courtesy and seated him beside himself. Then he turned to him and fell to conversing with him and questioning him of matters of selling and buying and of the price current of the various commodities that were exported to Baghdad from all parts, whilst Alaeddin replied to him of all whereof he asked him..As stated In the Prefatory Note to my "Book of the Thousand Nights and One Night,"

four printed Editions (of which three are more or less complete) exist of the Arabic text of the original work, namely those of Calcutta (1839-42), Boulac (Cairo), Breslau (Tunis) and Calcutta (1814-18). The first two are, for purposes of tabulation, practically identical, one whole story only, (222) of those that occur in the Calcutta (1839-42) Edition, (which is the most complete of all,) being omitted from that of Boulac; and I have, therefore, given but one Table of Contents for these two Editions. The Breslau Edition, though differing widely from those of Calcutta (1839-42) and Boulac in contents, resembles them in containing the full number (a thousand and one) of Nights, whilst that of Calcutta (1814-18) is but a fragment, comprising only the first two hundred Nights and the Voyages of Sindbad, as a separate Tale..At this I trembled and replied, 'By the Most Great God, O my lord, I have taken a loathing to travel, and whenas any maketh mention to me of travel by sea or otherwise, I am like to swoon for affright, by reason of that which hath befallen me and what I have suffered of hardships and perils. Indeed, I have no jot of inclination left for this, and I have sworn never again to leave Baghdad.' And I related to him all that had befallen me, first and last; whereat he marvelled exceedingly and said, 'By the Most Great God, O Sindbad, never was heard from time immemorial of one whom there betided that which hath betided thee and well may it behove thee never again to mention travel! But for my sake go thou this once and carry my letter to the King of Serendib and return in haste, if it be the will of God the Most High, so we may not remain indebted to the king for favour and courtesy.' And I answered him with 'Hearkening and obedience,' for that I dared not gainsay his commandment. ?STORY OF KHELBEES AND HIS WIFE AND THE LEARNED MAN..Rail not at the vicissitudes of Fate, ii. 219.

[Des Artistes Serie 1](#)

[Les Causes Des Merveilles de la Nature Ou Les Enchantements](#)

[Deux ANS de Commandement Sur Le Front de France 1914-1916 Tome 2](#)

[tude Sur l'Erreur Dans Les Contrats En Droit Romain Et En Droit Fran ais](#)

[Diab te Sucre](#)

[Le Cabinet Des M dailles Et Antiques de la Biblioth que Nationale](#)

[Anatomie M dico-Chirurgicale de l'Abdomen Tome II La R gion Sous-Thoracique de l'Abdomen](#)

[Souvenirs de Police Au Temps de Ravachol](#)

[M moires d'Une Honn te Fille](#)

[R cits d'Une Tante M moires Tome 4](#)

[L'le Aux Myst res](#)

[Gens de Th tre Auteurs Et Critiques Com diens Et Com diennes Censure Th tre Populaire](#)

[Analyse Et Compr hension Des Oeuvres Et Objets d'Art Par douard Rouveyre Formes D cors Styles](#)

[Faisons Fortune](#)

[Chirurgie Du Foie Et Des Voies Biliaires Tome 1](#)

[Cours de Th mes l'Usage Des Classes l mentaires Et Des Classes de Grammaire](#)

[Les Batailles Du Franc La Tr sorerie Le Change Et La Monnaie Depuis 1914](#)

[La Renaissance Sc nes Historiques Jules II L on X Michel-Ange](#)

[La Renaissance Sc nes Historiques Savonarole C sar Borgia](#)

[Road Pricing and Provision Changed Traffic Conditions Ahead](#)

[Mackerel Sky](#)

[The Ballons and Friends](#)

[The Age of the Efendiyya Passages to Modernity in National-Colonial Egypt](#)

[Good Doctor The Season 1](#)

[Phenomenology in France A Philosophical and Theological Introduction](#)

[Beyond Falcons Reach](#)

[The Brain Emotion and Depression](#)

[Colloquia Mensalia Vol I](#)

[Sky Bird Rhymes Are Learning Times](#)

[NKJV Deluxe Thinline Reference Bible Red Letter Edition \[Large Print Black\]](#)

[The Little Orange Book Learning about Abuse from the Voice of the Child](#)

[NKJV Deluxe Reference Bible Center-Column Giant Print Leathersoft Black Red Letter Edition Comfort Print](#)

[Star Hawks Vol 3 1979-1981](#)

[A Mess of You Everywhere Inside of Me](#)

[Are You Eating Your Bugs? An Adventure in Thriving with Probiotic Foods Energy Healing and the Psychic Diet](#)

[Race Life of the Aryan Peoples Volume II The New World](#)  
[La Petite Josette En Provence](#)  
[The Last Crossing](#)  
[KJV Journal The Word Bible Red Letter Edition \[Brown\]](#)  
[Stickmens Guide to Technology](#)  
[Fall Apple Fun](#)  
[Enhancing Teacher Education Development and Evaluation Lessons Learned from Educational Reform](#)  
[Math in Science](#)  
[Stickmens Guide to Science](#)  
[Math in Nature](#)  
[Dinosaur Hunters in the Forest](#)  
[Worlds Sneakiest Reptiles](#)  
[Dinosaur Stalkers in the Swamp](#)  
[The Womens Rights Movement](#)  
[Go Green by Recycling](#)  
[The Field Trip](#)  
[Stickmens Guide to Math](#)  
[Worlds Deadliest Reptiles](#)  
[Earth-Friendly Science Crafts](#)  
[Dinosaur Slayers by the Shore](#)  
[Fall Harvest Fun](#)  
[Essai Sur La Structure Logique Du Code Civil Fran ais](#)  
[17 Songs](#)  
[Alg bre lUsage Des Classes de Seconde Et Premi re A A Et B 12e dition](#)  
[Bedbugs Unfettered!](#)  
[Le Mal Une Nouvelle Approche](#)  
[Sulle Traccia Della Propria Identit](#)  
[The Eight Generations That Made the Lord God](#)  
[Marie Donadieu](#)  
[Notes Coordonn es dHistoire Naturelle dition Simplifi e Tome 4 Partie 1](#)  
[Unrestrainable Desire](#)  
[My 2 Cents](#)  
[Les Meubles Du Xviii Si cle tude Technique Des Meubles Du Xviii Si cle](#)  
[Entretiens Avec Le G n ral Mangin Sur lAm rique](#)  
[The Vexars Universes Mafia Wars Chronicles Aliens Heroes and Spies](#)  
[While I Carried Fire](#)  
[A Peasants Poems](#)  
[Vers lAutre Flamme Apr s Seize Mois Dans lURSS Volume 1](#)  
[Not a Dress Rehearsal](#)  
[Connect to the Earth](#)  
[LEspagne Vivante](#)  
[Histoire Des Vaudois Des Alpes Et de Leurs Colonies](#)  
[Vertical Takeoff Aircraft From Drones to Jump Jets](#)  
[iEs Ramadan y Eid al-Fitr! \(Its Ramadan and Eid al-Fitr!\)](#)  
[Lets Explore Math](#)  
[Following Special Diets](#)  
[Women Pilots of World War II](#)  
[Why We Eat Protein](#)  
[iEs el Ano Nuevo Chino! \(Its Chinese New Year!\)](#)  
[iEs Hanukkah! \(Its Hanukkah!\)](#)

[iEs el Dia de San Patricio! \(Its St Patricks Day!\)](#)

[Triumphs of Human Flight From Wingsuits to Parachutes](#)

[World War II Escapes and Rescues](#)

[God is Good for You A defence of Christianity in troubled times](#)

[Tuskegee Airmen](#)

[World War II Code Breakers](#)

[Worlds Weirdest Reptiles](#)

[Human Solutions A Novel](#)

[The Epic Origin of Super Potato Book 1](#)

[Why We Eat Dairy](#)

[iEs Noche de Brujas! \(Its Halloween!\)](#)

[The Run to Gitche Gumee A Novel](#)

[Tainted Witness Why We Doubt What Women Say About Their Lives](#)

[A Dog Called Perth The True Story of a Beagle](#)

[Tie My Bones to Her Back A Novel](#)

---