

REVUE DES DEUX MONDES 1893 VOL 116 62E ANNEE TROISEME PERIODE

????? d. The Tailor's Story cxxxvii.112. Abdallah ben Nafi and the King's Son of Cashghar dccccxli. 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 repute, 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, All this while the Khalif was diverting himself with watching him and laughing, and at nightfall he bade one of the slave-girls drop a piece of henbane in the cup and give it to Aboulhusn to drink. So she did as he bade her and gave Aboulhusn the cup, whereof no sooner had he drunken than his head forewent his feet [and he fell down, senseless]. Therewith the Khalif came forth from behind the curtain, laughing, and calling to the servant who had brought Aboulhusn to the palace, said to him, "Carry this fellow to his own place." So Mesrour took him up [and carrying him to his own house], set him down in the saloon. Then he went forth from him and shutting the saloon-door upon him, returned to the Khalif, who slept till the morrow.. "He shall not come in to me. Who is at the door, other than he?" "Heman ben Ghalib el Ferezdec," (55) answered Adi; and Omar said, "It is he who saith, glorying in adultery ..." [And he repeated the following verses:]. Meanwhile Shah Khatoun went in to the king's son and conceived by him and bore a son, as he were the resplendent moon. When Belehwan saw this that had betided his brother, jealousy and envy overcame him; so he went in one night to his father's house and coming to his brother's lodging, saw the nurse sleeping at the chamber-door, with the cradle before her and therein his brother's child asleep. Belehwan stood by him and fell to looking upon his face, the radiance whereof was as that of the moon, and Satan insinuated himself into his heart, so that he bethought himself and said, 'Why is not this child mine? Indeed, I am worthier of him than my brother, [yea], and of the damsel and the kingship.' Then envy got the better of him and anger spurred him, so that he took out a knife and setting it to the child's gullet, cut his throat and would have severed his windpipe..????? j. King Suleiman Shah and his Sons cccclxxv. A certain singing-woman was fair of favour and high in repute, and it befell one day that she went out apleasuring. As she sat, (133) behold, a man lopped of the hand stopped to beg of her, and he entered in at the door. Then he touched her with his stump, saying, "Charity, for the love of God!" but she answered, "God open [on thee the gate of subsistence]!" and reviled him. Some days after this, there came to her a messenger and gave her the hire of her going forth. (134) So she took with her a handmaid and an accompanist; (135) and when she came to the appointed place, the messenger brought her into a long passage, at the end whereof was a saloon. So (quoth she) we entered and found none therein, but saw the [place made ready for an] entertainment with candles and wine and dessert, and in another place we saw food and in a third beds.. "O king," answered the youth, "there is no great forgiveness save in case of a great crime, for according as the offence is great, in so much is forgiveness magnified and it is no dishonour to the like of thee if he spare the like of me. Verily, Allah knoweth that there is no fault in me, and indeed He commandeth unto clemency, and no clemency is greater than that which spareth from slaughter, for that thy forgiveness of him whom thou purposest to put to death is as the quickening of a dead man; and whoso doth evil shall find it before him, even as it was with King Bihkerd." "And what is the story of King Bihkerd?" asked the king. "O king," answered the youth,????? a. The Foolish Weaver clii. STORY OF THE RICH MAN AND HIS WASTEFUL SON.. Then he re-entered the village and buying the prince a horse, mounted him thereon and they ceased not going, till they came to the frontier of their own country, where there fell robbers upon them by the way and took all that was with them and pinioned them; after which they cast them into a pit hard by the road and went away and left them to die there, and indeed they had cast many folk into that pit and they had died.. Sharpers, The Money-Changer and the Ass, The, ii. 41.. There was once, in a province of Persia, a king of the kings, who was mighty of estate, endowed with majesty and veneration and having troops and guards at his command; but he was childless. Towards the end of his life, his Lord vouchsafed him a male child, and the boy grew up and was comely and learned all manner of knowledge. He made him a private place, to wit, a lofty palace, builded with coloured marbles and [adorned with] jewels and paintings. When the prince entered the palace, he saw in its ceiling the picture [of a woman], than whom he had never beheld a fairer of aspect, and she was compassed about with slave-girls; whereupon he fell down in a swoon and became distraught for love of her. Then he sat under the picture, till, one day, his father came in to him and finding him wasted of body and changed of colour, by reason of his [continual] looking on that picture, thought that he was ill and sent for the sages and physicians, that they might medicine him. Moreover, he said to one of his boon-companions, 'If thou canst learn what aileth my son, thou shalt have of me largesse.' So the courtier went in to the prince and spoke him fair and cajoled him, till he confessed to him that his malady was caused by the picture. Then he returned to the king and told him what ailed his son, whereupon he transported the prince to another palace and made his former lodging the guest-house; and whosoever of the Arabs was entertained therein, he questioned of the picture, but none could give him tidings thereof.. 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..?OF LOOKING TO THE ISSUES OF AFFAIRS..On this wise he continued to do for the space of a whole year, till, one day, as he sat on the bridge, according to his custom, expecting who should come to him, so he might take him and pass the night with him, behold, [up came] the Khalif and Mesrou, the swordsman of his vengeance, disguised [in merchants' habits] as of their wont. So he looked at them and rising up, for that he knew them not, said to them, "What say ye? Will you go with me to my dwelling-place, so ye may eat what is ready and drink what is at hand, to wit, bread baked in the platter (8) and meat cooked and wine clarified?" The Khalif refused this, but he conjured him and said to him, "God on thee, O my lord, go with me, for thou art my guest this night, and disappoint not my expectation concerning thee!" And he ceased not to press him till he consented to him; whereat Aboulhusn rejoiced and going on before him, gave not over talking with him till they came to his [house and he carried the Khalif into the] saloon. Er Reshid entered and made his servant abide at the door; and as soon as he was seated, Aboulhusn brought him somewhat to eat; so he ate, and Aboulhusn ate with him, so eating might be pleasant to him. Then he removed the tray and they washed their hands and the Khalif sat down again; whereupon Aboulhusn set on the drinking vessels and seating himself by his side, fell to filling and giving him to drink and entertaining him with discourse..Quoth Omar, "O Jerir, keep the fear of God before thine eyes and say nought but the truth." And Jerir recited the following verses:..So El Aziz sent after his son and acquainted him with that which had passed; whereupon El Abbas called for four-and-twenty males and half a score horses [and as many camels] and loaded the mules with pieces of silk and rags of leather and boxes of camphor and musk and the camels [and horses] with chests of gold and silver. Moreover, he took the richest of the stuffs and wrapping them in pieces of gold-striped silk, laid them on the heads of porters, and they fared on with the treasures till they reached the King of Baghdad's palace, whereupon all who were present dismounted in honour of El Abbas and escorting him to the presence of King Ins ben Cais, displayed unto the latter all that they had with them of things of price. The king bade carry all this into the harem and sent for the Cadis and the witnesses, who drew up the contract and married Mariyeh to Prince El Abbas, whereupon the latter commanded to [slaughter] a thousand head of sheep and five hundred buffaloes. So they made the bride-feast and bade thereto all the tribes of the Arabs, Bedouins and townsfolk, and the tables abode spread for the space of ten days..When she had made an end of her verses, she folded the letter and delivered it to the nurse, who took it and went with it to El Abbas. When she gave it to him, he took it and breaking it open, read it and apprehended its purport; and when he came to the end of it, he swooned away. After awhile, he came to himself and said, "Praised be God who hath caused her return an answer to my letter! Canst thou carry her another letter, and with God the Most High be thy requital?" Quoth she, "And what shall letters profit thee, seeing she answereth on this wise?" But he said, "Belike, she may yet be softened." Then he took inkhorn and paper and wrote the following verses:..Prince Bihzad, Story of, i. 99..Tither, The Unjust King and the, i. 273..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 goodness 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."..103. Julnar of the Sea and her Son King Bedr Basim of Persia dcccxciv.????????? ha. The Thief's Story dccccxxviii.Sixth Voyage of Sindbad the Sailor, The, iii. 203..The prefect bade carry him to his lodging; but one of those in attendance upon him, by name El Muradi, said to him, "What wilt thou do? This man is clad in rich clothes and on his finger is a ring of gold, the bezel whereof is a ruby of great price; so we will carry him away and slay him and take that which is upon him of raiment [and what not else] and bring it to thee; for that thou wilt not [often] see profit the like thereof, more by token that this fellow is a stranger and there is none to enquire concerning him." Quoth the prefect, "This fellow is a thief and that which he saith is leasing." And Noureddin said, "God forbid that I should be a thief!" But the prefect answered, "Thou liest." So they stripped him of his clothes and taking the ring from his finger, beat him grievously, what while he cried out for succour, but none succoured him, and besought protection, but none protected him. Then said he to them, "O folk, ye are quit of (12) that which ye have taken from me; but now restore me to my lodging." But they answered, saying, "Leave this knavery, O cheat! Thine intent is to sue us for thy clothes on the morrow." "By Allah, the One, the Eternal," exclaimed he, "I will not sue any for them!" But they said, "We can nowise do this." And the prefect bade them carry him to the Tigris and there slay him and cast him into the river..So saying, he fell upon her and beat her with a staff of almond-wood, till she cried out, "[Help], O Muslims!" and he redoubled the beating upon her, till the folk heard her cries and coming to her, [found] Aboulhusn beating her and saying to her, "O old woman of ill-omen, am I not the Commander of the Faithful? Thou hast enchanted me!" When the folk heard his words, they said, "This man raveth," and doubted not of his madness. So they came in upon him and seizing him, pinioned him and carried him to the hospital. Quoth the

superintendent, "What aileth this youth?" And they said, "This is a madman." "By Allah," cried Aboulhusn, "they lie against me! I am no madman, but the Commander of the Faithful." And the superintendent answered him, saying, "None lieth but thou, O unluckiest of madmen!" Meanwhile the king said to his vizier, "How shall we do in the matter of yonder youth, the Yemani, on whom we thought to confer largesse, but he hath largessed us with tenfold [our gift] and more, and we know not if he be a sojourner with us or no?" Then he went into the harem and gave the rubies to his wife Afifeh, who said to him, "What is the worth of these with thee and with [other] the kings?" And he answered, "They are not to be found save with the greatest of kings and none may avail to price them with money." Quoth she, "Whence gottest thou them?" So he recounted to her the story of El Abbas from first to last, and she said, "By Allah, the claims of honour are imperative on us and the king hath fallen short of his due; for that we have not seen him bid him to his assembly, nor hath he seated him on his left hand." Then, when it was night, she brought her to me, after she had adorned her and perfumed her, and said to her, "Gainsay not this thy lord in aught that he shall seek of thee." When she came to bed with me, I said in myself, "Verily, this damsel (216) is more generous than I!" Then I sent away the slave-girl and drew not nigh unto her, but arose forthright and betaking myself to my wife, lay with her and did away her maidenhead. She straightway conceived by me and accomplishing the time of her pregnancy, gave birth to this dear little daughter; in whom I rejoiced, for that she was lovely to the uttermost, and she hath inherited her mother's wit and her father's comeliness. Then they all four arose, laying wagers with one another, and went forth, walking, from the palace-gate [and fared on] till they came in at the gate of the street in which Aboulhusn el Khelia dwelt. He saw them and said to his wife Nuzhet el Fuad, "Verily, all that is sticky is not a pancake and not every time cometh the jar off safe. (38) Meseemeth the old woman hath gone and told her lady and acquainted her with our case and she hath disputed with Mesroure the eunuch and they have laid wagers with one another about our death and are come to us, all four, the Khalif and the eunuch and the Lady Zubeideh and the old woman." When Nuzhet el Fuad heard this, she started up from her lying posture and said, "How shall we do?" And he said, "We will both feign ourselves dead and stretch ourselves out and hold our breath." So she hearkened unto him and they both lay down on the siesta[-carpet] and bound their feet and shut their eyes and covered themselves with the veil and held their breath. . . . o. The King's Son and the Merchant's Wife dxci. King (The Dethroned), whose Kingdom and Good were restored to him, i. 285. I fear to be seen in the air, ii. 255. When the prince came before him, he sought of him his daughter in marriage, and the king said, 'Indeed, thou art her equal, but none dare name a man to her, because of her aversion to men.' So the prince pitched his tents under the windows of the princess's palace, till one day he got hold of one of her favourite slave-girls and gave her wealth galore. Quoth she to him, 'Hast thou a wish?' 'Yes,' answered he and acquainted her with his case; and she said, 'Indeed thou putttest thyself in peril.' Then he abode, flattering himself with false hopes, till all that he had with him was gone and the servants fled from him; whereupon quoth he to one in whom he trusted, 'I am minded to go to my country and fetch what may suffice me and return hither.' And the other answered, 'It is for thee to decide.' So they set out to return, but the way was long to them and all that the prince had with him was spent and his company died and there abode but one with him, on whom he loaded what remained of the victual and they left the rest and fared on. Then there came out a lion and ate the servant, and the prince abode alone. He went on, till his beast stood still, whereupon he left her and fared on afoot till his feet swelled. 17. The Merchant of Oman ccliv. . . . The pitcher then of goblets filled full and brimming o'er With limpid wine we plunder, that pass from friend to friend. KING SHAH BEKHT AND HIS VIZIER ER REHWAN. (177). Old Sharper, Story of the, ii. 187. One day, he went forth in quest of certain stray camels of his and fared on all his day and night till eventide, when he [came to an Arab encampment and] was fain to seek hospitality of one of the inhabitants. So he alighted at one of the tents of the camp and there came forth to him a man of short stature and loathly aspect, who saluted him and lodging him in a corner of the tent, sat entertaining him with talk, the goodliest that might be. When his food was dressed, the Arab's wife brought it to the guest, and he looked at the mistress of the tent and saw a favour than which no goodlier might be. Indeed, her beauty and grace and symmetry amazed him and he abode confounded, looking now at her and now at her husband. When his looking grew long, the man said to him, 'Harkye, O son of the worthy! Occupy thyself with thine own concerns, for by me and this woman hangeth a rare story, that is yet goodlier than that which thou seest of her beauty; and when we have made an end of our food, I will tell it thee. 28. Ibrahim ben el Mehdi and the Barber-surgeon cclxxiii. . . . Look at the moss-rose, on its branches seen, Midmost its leafage, covered all with green. The Ninth Day. Then she drank three cups and filling the old man other three, sang the following verses: . . . c. The Third Voyage of Sindbad the Sailor. As for Er Razi and El Merouzi, they made peace with each other and sat down to share the booty. Quoth El Merouzi, 'I will not give thee a dirhem of this money, till thou pay me my due of the money that is in thy house.' And Er Razi said 'I will not do it, nor will I subtract this from aught of my due.' So they fell out upon this and disputed with one another and each went saying to his fellow, 'I will not give thee a dirhem!' And words ran high between them and contention was prolonged. The dealer stood at her head and one of the merchants said, "I bid a thousand dinars for her." Quoth another, "I bid eleven hundred dinars;" [and a third, "I bid twelve hundred"]. Then said a fourth merchant, "Be she mine for fourteen hundred dinars." And the biddings stood still at that sum. Quoth her owner, "I will not sell her save with her consent. If she desire to be sold, I will sell her to whom she willeth." And the slave-dealer said to him, "What is her name?" "Her name is Sitt el Milah," (11) answered the other; whereupon the dealer said to her, "By thy leave, I will sell thee to yonder merchant for this price of fourteen hundred dinars." Quoth she, "Come hither to me." So he came up to her and when he drew near, she gave him a kick with her foot and cast him to the ground, saying, "I will not have that old man." The slave-dealer arose, shaking the dust from his clothes and head, and said, "Who biddeth more? Who is desirous [of buying?]" Quoth one of the merchants, "I," and the dealer said to

her, "O Sitt el Milah, shall I sell thee to this merchant?" "Come hither to me," answered she; but he said "Nay; speak and I will hearken to thee from my place, for I will not trust myself to thee," And she said, "I will not have him." Light of mine eyes, my hope, my wish, my thirsting eyes With looking on thy face can never sate their drought..Third Officer's Story, The, ii. 137..The Eleventh Day..? ? ? ? ? g. King Bihkerd cccclxiv.? ? ? ? ? The hands of noble folk do tend me publicly; With waters clear and sweet my thirsting tongue they ply..His story troubled the Sultan's deputy and he was sore enraged against him; so he drew his sword and smiting him, cut off his head; whereupon one recited the following verses:.Therewithal the damsel rose briskly and putting off her clothes, washed and donned sumptuous apparel and perfumed herself and went out to him, as she were a willow-wand or a bamboo-cane, followed by a black slave girl, bearing the lute. When she came to the young man, she saluted him and sat down by his side. Then she took the lute from the slave-girl and tuning it, smote thereon in four-and-twenty modes, after which she returned to the first mode and sang the following verses:..When he had made an end of his verses, he folded the letter and gave it to the nurse, who took it and carried it to Mariyeh. When she came into the princess's presence, she saluted her; but Mariyeh returned not her salutation and she said, "O my lady, how hard is thy heart that thou grudgest to return the salutation! Take this letter, for that it is the last of that which shall come to thee from him." Quoth Mariyeh, "Take my warning and never again enter my palace, or it will be the cause of thy destruction; for I am certified that thou purposest my dishonour. So get thee gone from me." And she commanded to beat the nurse; whereupon the latter went forth fleeing from her presence, changed of colour and absent of wits, and gave not over going till she came to the house of El Abbas..20. Haroun er Reshid and the three Poets cccclxxxii.? ? ? ? ? I am the champion-slayer, the warrior without peer; My foes I slay, destroying the hosts, when I appear..When the night was half spent, I arose [and went forth the tent] to do an occasion of mine, and none knew of my case save this woman. The dogs misdoubted of me and followed me and gave not over besetting me, till I fell on my back into a deep pit, wherein was water, and one of the dogs fell in with me. The woman, who was then a girl in the first bloom of youth, full of strength and spirit, was moved to pity on me, for that wherein I was fallen, and coming to me with a rope, said to me, "Lay hold of this rope." So I laid hold of the rope and clung to it and she pulled me up; but, when I was halfway up, I pulled her [down] and she fell with me into the pit; and there we abode three days, she and I and the dog..A certain thief was a [cunning] workman and used not to steal aught, till he had spent all that was with him; moreover, he stole not from his neighbours, neither accompanied with any of the thieves, lest some one should come to know him and his case get wind. On this wise he abode a great while, in flourishing case, and his secret was concealed, till God the Most High decreed that he broke in upon a poor man, deeming that he was rich. When he entered the house, he found nought, whereat he was wroth, and necessity prompted him to wake the man, who was asleep with his wife. So he aroused him and said to him, 'Show me thy treasure.'..Now the magistrate knew of the theft of the pearls; so he bade clap the merchant in prison. Accordingly they imprisoned him and flogged him, and he abode in the prison a whole year, till, by the ordinance of God the Most High, the Master of Police arrested one of the divers aforesaid and imprisoned him in the prison where the merchant lay. He saw the latter and knowing him, questioned him of his case; whereupon he told them his story and that which had befallen him, and the diver marvelled at the sorriness of his luck. So, when he came forth of the prison, he acquainted the Sultan with the merchant's case and told him that it was he who had given him the pearls. The Sultan bade bring him forth of the prison and questioned him of his story, whereupon he told him all that had befallen him and the Sultan pitied him and assigned him a lodging in his own palace, together with an allowance for his living..? ? ? ? ? a. Story of the Physician Douban iv.7. Ali ben Bekkar and Shemsennehar clxix.96. Ali ben Tahir and the Girl Mounis dclxxxviii.First Officer's Story, The, ii. 122..Therewithal Sindbad the Sailor bestowed largesse upon him and made him his boon-companion, and he abode, leaving him not night or day, to the last of their lives. Praise be to God the Glorious, the Omnipotent, the Strong, the Exalted of estate, Creator of heaven and earth and land and sea, to whom belongeth glorification! Amen. Amen. Praise be to God, the Lord of the Worlds! Amen..Then will he say to thee, "Then thou art an ape-leader of the tribe of the mountebanks?" And do thou reply, 'I may in nowise deny my origin, for the sake of thy daughter and in her honour.' The Cadi will say, 'It may not be that thou shalt be given the daughter of a sheikh who sitteth upon the carpet of the Law and whose descent is traceable by genealogy to the loins of the Apostle of God, (267) nor is it seemly that his daughter be in the power of a man who is an ape-dancer, a minstrel.' And do thou rejoin, 'Nay, O Effendi, she is my lawful wife and every hair of her is worth a thousand lives, and I will not let her go, though I be given the kingship of the world.' Then be thou persuaded to speak the word of divorce and so shall the marriage be dissolved and ye be delivered from each other.".When the evening evened, the king sat in his privy chamber and bade fetch the vizier, who presented himself before him, and the king required of him the promised story. So the vizier answered, "With all my heart. Know, O king, that." "Out on thee!" exclaimed the king. "How great is thy craft and thy talk! Tell me, what was their story." And the youth said, "O king,.? ? ? ? ? How many a friend, for money's sake, hath companied with me!..? ? ? ? ? A fire in mine entrails burns, than which the fire of the hells denounced For sinners' torment less scathing is: it seeketh me to slay..? ? ? ? ? b. Story of the Enchanted Youth vii 3. The Porter and the Three Ladies of Baghdad ix.Fair fall the maid whose loosened locks her cheeks do overcloud! iii. 191..The Sixth Day.One day as she sang before the Commander of the Faithful, he was moved to exceeding delight, so that he took her and offered to kiss her hand; but she drew it away from him and smote upon her lute and broke it and wept Er Reshid wiped away her tears and said, 'O desire of the heart, what is it maketh thee weep? May God not cause an eye of thine to weep!' 'O my lord,' answered she, 'what am I that thou shouldst kiss my hand? Wilt thou have God punish me for this and that my term should come to an end and my felicity pass away? For this is what none ever attained unto.' Quoth he, 'Well said, O Tuhfeh. Know that thy rank in my esteem is mighty and for that which wondered me of what I saw of thee, I

offered to do this, but I will not return unto the like thereof; so be of good heart and cheerful eye, for I have no desire for other than thyself and will not die but in the love of thee, and thou to me art queen and mistress, to the exclusion of all humankind.' Therewith she fell to kissing his feet; and this her fashion pleased him, so that his love for her redoubled and he became unable to brook an hour's severance from her..? ? ? ? aa. Selim and Selma dccccxii.? ? ? ? This is my saying; apprehend its purport, then, and know I may in no wise yield consent to that thou dost opine..They haters say and those who malice to thee bear, iii. 8..? ? ? ? ? ? ? ? ja. Story of David and Solomon dccccxix.Money-Changer and the Ass, The Sharpers, the, ii. 41..? ? ? ? Our loves are joined and cruelty at last is done away; Ay, and the cup of love-delight 'twixt us doth circulate..[So he fared on towards them] and when he drew near unto them, he knew them and they knew him; whereupon they lighted down from their horses and saluting him, gave him joy of his safety and the folk flocked to him. When he came to his father, they embraced and greeted each other a long time, whilst neither of them availed unto speech, for the greatness of that which betided them of joy in reunion. Then El Abbas bade the folk mount; so they mounted and his mamelukes surrounded him and they entered Baghdad on the most magnificent wise and in the highest worship and glory..Numan (En) and the Arab of the Benou Tai, i. 203..? ? ? ? Mohammed, then, I do confess, God's chosen prophet is, And every man requited is for that which he doth say..Presently up came the kings of the Jinn from every side and kissed the earth before the queen and stood in her service; and she thanked them for this, but stirred not for one of them. Then came the Sheikh Aboutawalf Iblis (God curse him!) and kissed the earth before her, saying, 'O my lady, may I not be bereft of these steps!' (229) O Sheikh Aboutawalf,' answered she, 'it behoveth thee to thank the bounty of the Lady Tuhfeh, who was the cause of my coming.' 'True,' answered he and kissed the earth. Then the queen fared on [towards the palace] and there [arose and] alighted upon the trees an hundred thousand birds of various colours. Quoth Tuhfeh, 'How many are these birds!' And Queen Wekhimeh said to her, 'Know, O my sister, that this queen is called Queen Es Shuhba and that she is queen over all the Jinn from East to West. These birds that thou seest are of her troops, and except they came in this shape, the earth would not contain them. Indeed, they came forth with her and are present with her presence at this circumcison. She will give thee after the measure of that which hath betided thee (230) from the first of the festival to the last thereof; and indeed she honoureth us all with her presence.' The first to take the cup was Iblis the Accursed, who said, 'O Tuhfet es Sudour, sing over my cup.' So she took the lute and touching it, sang the following verses: On this wise we abode a whole year, at the end of which time she was absent (185) from me a month's space, wherefore fire raged in my heart on her account. When it was the next month, behold, a little eunuch presented himself to me and said, "I am a messenger to thee from such an one," [naming my mistress], "who giveth thee to know that the Commander of the Faithful hath sentenced her to be drowned, her and those who are with her, six-and-twenty slave-girls, on such a day at Deir et Tin, (186) for that they have confessed against one another of lewdness, and she biddeth thee look how thou mayst do with her and how thou mayst contrive to deliver her, even if thou gather together all her money and spend it upon her, for that this is the time of manhood." (187) Quoth I, "I know not this woman; belike it is other than I [to whom this message is addressed]; so beware, O eunuch, lest thou cast me into stress." Quoth he, "Behold, I have told thee [that which I had to say,]" and went away, leaving me in concern [on her account]..? ? ? ? My place is the place of the fillet and pearls And the fair are most featly with jasmine bedight,.? ? ? ? Fawn of the palace, knowst thou not that I, to look on thee, The world have traversed, far and wide, o'er many a hill and plain?.There abode once, of old days and in bygone ages and times, in the city of Baghdad, the Abode of Peace, the Khalif Haroun er Reshid, and he had boon-companions and story-tellers, to entertain him by night Among his boon-companions was a man called Abdallah ben Nan, who was high in favour with him and dear unto him, so that he was not forgetful of him a single hour. Now it befell, by the ordinance of destiny, that it became manifest to Abdallah that he was grown of little account with the Khalif and that he paid no heed unto him; nor, if he absented himself, did he enquire concerning him, as had been his wont. This was grievous to Abdallah and he said in himself, "Verily, the heart of the Commander of the Faithful and his fashions are changed towards me and nevermore shall I get of him that cordiality wherewith he was wont to entreat me." And this was distressful to him and concern waxed upon him, so that he recited the following verses:..? ? ? ? If the rose be entitled the pride of the morn, Before me nor after she wins it, I ween..Nor," added the vizier, "is this, O king of the age, more extraordinary or stranger than the story of the king and his chamberlain's wife; nay, the latter is rarer than this and more delightful..".He lay the rest of the night in one of the ruins, and when he arose in the morning, he said, 'None is to blame. I sought my own good, and he is no fool who seeketh good for himself; and the druggist's wife also sought good for herself; but destiny overcometh precaution and there remaineth no abiding for me in this town.' So he went forth from the city. Nor (added the vizier) is this story, extraordinary though it be, more extraordinary than that of the king and his son and that which bedded them of wonders and rarities..Mamoun (El) and Zubeideh, i. 199..Advantages of Patience, Of the, i. 89..? ? ? ? The approof of my lord, so my stress and unease I may ban and mine enemies' malice defy..Bunducdari (El) and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin Bibers, ii. 117..? ? ? ? When love-longing for her sweet sake I took upon myself, The railers flocked to me anon, on blame and chiding bent; With this the king bade the vizier go away to his lodging, and when he arose in the morning, he abode his day in his house..102. Jouder and his Brothers dclxxv.Therewithal the young man was moved to delight and exclaimed, "By Allah, thou sayest well, O Sitt el Milan! Let me hear more." Then he handselled her with fifty dinars and they drank and the cups went round among them; and her seller said to her, "O Sitt el Milah, this is the season of leave-taking; so let us hear somewhat on the subject." Accordingly she struck the lute and avouching that which was in her heart, sang the following verses: There was once a man, a headman [of a village], by name Abou Sabir, and he had much cattle and a fair wife, who had borne him two sons. They abode in a certain village and there

used to come thither a lion and devour Abou Sabir's cattle, so that the most part thereof was wasted and his wife said to him one day, 'This lion hath wasted the most part of our cattle. Arise, mount thy horse and take thy men and do thine endeavour to kill him, so we may be at rest from him.' But Abou Sabir said, 'Have patience, O woman, for the issue of patience is praised. This lion it is that transgresseth against us, and the transgressor, needs must Allah destroy him. Indeed, it is our patience that shall slay him, and he that doth evil, needs must it revert upon him.' A little after, the king went forth one day to hunt and falling in with the lion, he and his troops, gave chase to him and ceased not [to follow] after him till they slew him. This came to Abou Sabir's knowledge and he said to his wife, 'Said I not to thee, O woman, that whoso doth evil, it shall revert upon him? Belike, if I had sought to slay the lion myself, I had not availed against him, and this is the issue of patience.'? ? ? ? ? All things, indeed, that betide to you are fore-ordered of God; Yet still in your deeds is the source to which their fulfilment is due..? ? ? ? ? Alack, my grief! Thou wast, indeed, grown absent from my view, Yet art the apple of mine eye nor couldst from me divide..83. The Woman's Trick against her Husband cccxciii.? ? ? ? ? Lo, since the day I left you, O my masters, Life is not sweet, no aye my heart is light..What strength have I solicitude and long desire to bear, iii. 20..As I was passing one day in the market, I found that a thief had broken into the shop of a money-changer and taken thence a casket, with which he had made off to the burial-grounds. So I followed him thither [and came up to him, as] he opened the casket and fell a-looking into it; whereupon I accosted him, saying, "Peace be on thee!" And he was startled at me. Then I left him and went away from him..Sixth Officer's Story, The, ii. 146..? ? ? ? ? Whose subtleness might well infect the understanding folk; And secrets didst thou, in thy cheer, to us communicate..Seventh Officer's Story, The, ii. 150..His love he'd have hid, but his tears denounced him to the spy, iii. 42.104. El Amin and his Uncle Ibrahim ben el Mehdi cccxcviii.SHEHRZAD AND SHEHRIYAR..? ? ? ? ? The flames of long desire wax on me day by day And far away are pitched the tent-poles of my fair..Then said the king, "Hast thou a need we may accomplish unto thee? For indeed we are exceeding beholden to thee for that which thou didst in the matter of Hudheifeh and his folk." And he let cast over him a mantle of Egyptian satin, worth an hundred dinars. Moreover, he bade his treasurer give him a thousand dinars and said to him, "O youth, take this in part of that which thou deserves! of us; and if thou prolong thy sojourn with us, we will give thee slaves and servants." El Abbas kissed the earth and said, "O king, may grant thee abiding prosperity, I deserve not all this." Then he put his hand to his poke and pulling out two caskets of gold, in each of which were rubies, whose value none could tell, gave them to the king, saying, "O king, God cause thy prosperity to endure, I conjure thee by that which God hath vouchsafed thee, heal my heart by accepting these two caskets, even as I have accepted thy present." So the king accepted the two caskets and El Abbas took his leave and went away to the bazaar..85. Jaafer the Barmecide and the Old Bedouin cccxcv

[The Clandestine Cookie Jar](#)

[Dorsa Shebas Discovery](#)

[Wire Dog Storybook 4](#)

[Clara From Trials to Triumph](#)

[Shellies Surprise Adventure](#)

[Stupidly Happy](#)

[We Bled Together Michael Collins The Squad and the Dublin Brigade](#)

[Sh?#! Happens Traveling with John and Leslie](#)

[Fks Medfit Presents A Solution to Avoiding Falls in Older Adults Aging Has Ups and Downs-Falls Shouldnt Have Anything to Do with Them!](#)

[Little a The Dreamer](#)

[Clever! Clever! and the Land of Whatever](#)

[Reducing Anxiety of Persons Practicing Pastoral Care A Comprehensive Guide to Interpathic Training](#)

[Sentir Viver](#)

[When Dragonflies Die](#)

[Report of the Royal Normal College and Academy of Music for the Blind Upper Norwood London 1875-6](#)

[Journal and Year Book of the Florida Conference Fifty-Eighth Annual Session Live Oak Fla December 12-17 1901](#)

[Catalogue of Mr John Bannons Collection of Foreign and American Paintings To Be Sold at Unrestricted Public Sale on Thursday and Friday](#)

[Evenings February 23rd and 24th 1905 Beginning at 8 15 OClock at the Fifth Avenue Art Galleries](#)

[Journal of the Seventh-Sixth Annual Session of the Texas Conference Methodist Episcopal Church South Held at Longview Texas November the](#)

[10th-November the 15th 1915](#)

[Nomenclature and Pharmacopoeia of the New York Dispensary](#)

[The Early Development of the Chesapeake and Ohio Canal Project](#)

[Minutes of the Seventh Session of the Dakota Conference Commencing Wednesday Oct 21 Ending 26 1891 at Sioux Falls South Dakota](#)

[Journal of the Eighty-Second Annual Session of the Texas Conference Methodist Episcopal Church South Held at Beaumont Texas November](#)

[17-21 1921](#)

[Report for the Year 1897](#)

[The Virginia Conference Annual Containing the Journal of the Proceedings of the One Hundred and Thirty-Seventh Session of the Virginia Annual Conference of the Methodist Episcopal Church South Held at Richmond Virginia November 12-17 1919](#)

[Minutes of the Iowa Conference of the Methodist Episcopal Church Seventy-Seventh Annual Session Held at Grinnell Iowa September 1st-6th 1920](#)

[Catalogue of the Extensive and Valuable Library of the Late Right Hon Lord Rutherford Consisting of a Highly Interesting Collection of Books in the Greek and Latin Classics Literary History Antiquities Philology English and Scottish History French](#)

[Catalogue of Interesting Consignments of Well Known Collectors to Be Sold at Public Auction Saturday January 18 1936 at 1 P M Sharp](#)

[The Poems of Catullus Selected and Prepared for the Use of Schools and Colleges](#)

[Minutes of the Iowa Conference of the Methodist Episcopal Church Seventy-Sixth Annual Session Held at Muscatine Iowa September 3-8 1919](#)

[The Civilian Vol 10 A Fortnightly Journal Devoted to the Interests of the Civil Service of Canada November 23 1917](#)

[Catalogue of the Collection of Works of Art at Coombe Warren](#)

[Protocols of the Proceedings of a Committee Appointed by the International Sanitary Conference at Its Session Held in Washington January 12 1881](#)

[Report of the Royal Normal College and Academy of Music for the Blind 1885-1886](#)

[The One Hundred and Thirtieth Annual Report and Statement of Accounts for 1922-3](#)

[The Civilian Vol 10 A Fortnightly Journal Devoted to the Interests of the Civil Service of Canada September 28 1917](#)

[The Minutes Including the Official Journal of the Detroit Annual Conference of the Methodist Episcopal Church Sixty-Sixth Annual Session First Methodist Episcopal Church Adrian Michigan September 13-19 1921](#)

[The Minutes Including the Official Journal of the Detroit Annual Conference of the Methodist Episcopal Church Sixty-Third Annual Session Simpson-Tabernacle Church Detroit September 18-23 1918](#)

[Florida Annual Conference Ocala December 6-11 1916](#)

[Essai Sur Les Monuments Grecs Et Romains Relatifs Au Mythe de Psyche](#)

[Report of the Royal Normal College and Academy of Music for the Blind Upper Norwood London 1881](#)

[The Canadian Illustrated Monthly Vol 6 September 1921](#)

[Minutes of the Forty-Sixth Annual Session of the Methodist Episcopal Church Held at Houston Texas November 30th to December 4th 1911](#)

[Report for the Year 1893](#)

[Two German Tales Wigo And Der Tschokoi](#)

[The Abuse of Maternity](#)

[Catalogue of the Ladies Library Association Middlebury VT 1880 Organized March 1866](#)

[Forty-Fourth Annual Report 1916 Prospectus for 1917](#)

[Memoir of the Late Mr John Harrison of Badsworth Near Pontefract with Extracts from His Diary](#)

[Minutes of the North Alabama Conference Methodist Episcopal Church South Fourteenth Session Held at Birmingham ALA November 14-20 1883](#)

[Haeckels Genesis of Man or History of the Development of the Human Race Being a Review of His Anthropogenie and Embracing a Summary Exposition of His Views and of Those of the Advanced German School of Science](#)

[The Indie Gluten Free Vegan Cookbook 120 Easy Recipes](#)

[Our Natural Resources Vol 10 The Choices Ahead](#)

[Report of the Royal Normal College and Academy of Music for the Blind Upper Norwood London 1878](#)

[The One Hundred and Thirty-First Annual Report and Statement of Accounts for 1923-4](#)

[Report for the Year 1894](#)

[Discoveries and Cautions from the Streets of Zion by a Watchman of the Night In a Sermon Delivered at Providence Chapel October 22 1798](#)

[The Book of Nature A Full and Explicit Explanation of All That Can or Ought to Be Known of the Structure and Uses of the Organs of Life and Generation in Man and Woman Intended Especially for the Married or Those Intending to Marry](#)

[Handbook of Systematic Urinary Analysis Chemical and Microscopical For the Use of Physicians Medical Students and Clinical Assistants](#)

[Report of the Special Committee on Sewerage for City of Taunton 1878 With Report and Proposed Plan](#)

[Florida Annual Conference Tampa Heights December 1915](#)

[Jung Heinrich Konig Von England Sohn Konig Heinrichs II 1155-1183 Inaugural-Dissertation Zur Erlangung Der Doktorwurde Der Hohen Philosophischen Fakultat Der Universitat Jena](#)

[Report of the Royal Normal College and Academy of Music for the Blind Upper Norwood London 1882](#)

[A Discovery of the True Cause of the Disease Called by the People Trembles or Milk-Sickness](#)
[Minutes of the Fifth Session of the Dakota Conference Commencing Wednesday October 16 Ending 21 1889 at Huron South Dakota](#)
[The Civilian Vol 12 June 1919](#)
[Comparative Surgery With Illustrative Cases](#)
[Gilmore Bros 1881-1944 Dry Goods Notions Cloaks Carpets Mens Furnishings](#)
[The Canadian Nurse Vol 58 May 1962](#)
[Fuck Miss Saigon Adventures of a Vietnamese Prostitute](#)
[Minutes of the 138th Session Baltimore Annual Conference Methodist Episcopal Church South Held at Washington D C March 23-27 1922](#)
[A Second Letter to a Right Honourable Patriot on the Glorious Victory Obtained Over the Brest Fleet 1759 and an Historical Account of That at La Hogue 1692 The Ancient and Present State of the Venetian and British Navies Three Scenes Wherein Are Int](#)
[Life Vol 3 September 6 1937](#)
[Rosa de Romances O Romances Sacados de Las Rosas de Juan Timoneda Que Puedan Servir de Suplemento a Todos Los Romanceros Asi Antiguos Como Modernos y Especialmente Al Publicado](#)
[Menne in Seebad](#)
[Journal of the Seventy-Fourth Session of the Tennessee Annual Conference of the Methodist Episcopal Church South Held at Gallatin Tenn October 12-18 1887](#)
[Treasurers Report of the Receipts and Expenditures Also County Commissioners Report Upon the Affairs of the County of Berkshire for the Year Ending December 31 1899](#)
[Minutes of the South Carolina Conference of the Methodist Episcopal Church South Held at Cheraw S C Beginning December 15 and Ending December 21 1869](#)
[Investigations of the Hardening Process in Vegetable Plants](#)
[A List of the Early Printed Books and an Index of the English Books Printed Before the Year MDC in the Library of Gonville and Caius College Cambridge](#)
[The Once and Future Presidents](#)
[Responsible Government for Colonies](#)
[Round and Through the Wesleyan Hymn Book](#)
[Florida Annual Conference Bartow December 4-9 1918](#)
[Bedford County Memories Life on the Kasey Seats Farm](#)
[Totally Taffy Taylor A Kids Guide to Life the God Way](#)
[Requiem for Riley](#)
[My Life as a Scientist and the Spiritual Connection](#)
[World Encyclopedia of Destroyers Frigates Submarines](#)
[Through the Year with Catherine Booth 365 daily readings from Catherine Booth founder of The Salvation Army](#)
[The Heath Cousins and the Moonstone Cave](#)
[New Zealand Wines 2018 Michael Coopers Buyers Guide](#)
[Splendid Life And Other Paintings by Scott C](#)
[Mental Illness in Dogs A Guide for Trainers](#)
[The Apocalypse Revisited Unveiling the Alternate Realities and the Long Period of the Last Days](#)
[The Obsession of LT David A Story of Love and the Navy](#)
[Brothers with Vengeance Power the Strength of Two Billionaires](#)
[The Happiness Prayer Ancient Jewish Wisdom for the Best Way to Live Today](#)
[Forgotten History Unbelievable Moments from the past](#)
[The Maryland Prize](#)
[31 Days of Praise Two-Minute Daily Devotionals](#)
