

## SCHULEN BRAUCHEN GUTE LEHRER

Then I took the present and a token of service from myself to the Khalif and [presenting myself before him], kissed his hands and laid the whole before him, together with the King of Hind's letter. He read the letter and taking the present, rejoiced therein with an exceeding joy and entreated me with the utmost honour. Then said he to me, 'O Sindbad, is this king, indeed, such as he avoucheth in this letter?' I kissed the earth and answered, saying, 'O my lord, I myself have seen the greatness of his kingship to be manifold that which he avoucheth in his letter. On the day of his audience, (212) there is set up for him a throne on the back of a huge elephant, eleven cubits high, whereon he sitteth and with him are his officers and pages and session-mates, standing in two ranks on his right hand and on his left. At his head standeth a man, having in his hand a golden javelin, and behind him another, bearing a mace of the same metal, tipped with an emerald, a span long and an inch thick. When he mounteth, a thousand riders take horse with him, arrayed in gold and silk; and whenas he rideth forth, he who is before him proclaimeth and saith, "This is the king, mighty of estate and high of dominion!" And he proceedeth to praise him on this wise and endeth by saying, "This is the king, lord of the crown the like whereof nor Solomon (213) nor Mihraj (214) possessed!" Then is he silent, whilst he who is behind the king proclaimeth and saith, "He shall die! He shall die! And again I say, he shall die!" And the other rejoineth, saying, "Extolled be the perfection of the Living One who dieth not!" And by reason of his justice and judgment (215) and understanding, there is no Cadi in his [capital] city; but all the people of his realm distinguish truth from falsehood and know [and practise] truth and right for themselves. I'll say. If for my loved ones' loss I rent my heart for dole.,96. Adi ben Zeid and the Princess Hind ccccv. Moreover, he assembled the sages and the theologians and the sons of the kings and devised with them and asked them questions and problems and examined with them into many things of all fashions that might direct him to well-doing in the kingly office; and he questioned them also of subtleties and religious obligations and of the laws of the kingdom and the fashions of administration and of that which it behoveth the king to do of looking into the affairs of the people and repelling the enemy [from the realm] and fending off his malice with war; wherefore the people's contentment redoubled and their joy in that which God the Most High had vouchsafed them of his elevation to the kingship over them. So he upheld the ordinance of the realm and the affairs thereof abode established upon the accepted customs..One day, as the [chief] painter wrought at his work, there came in to him a poor man, who looked long upon him and observed his handicraft; whereupon quoth the painter to him, "Knowest thou aught of painting?" "Yes," answered the stranger; so he gave him tools and paints and said to him, "Make us a rare piece of work." So the stranger entered one of the chambers of the bath and drew [on the walls thereof] a double border, which he adorned on both sides, after a fashion than which never saw eyes a fairer. Moreover, [amiddleward the chamber] he drew a picture to which there lacked but the breath, and it was the portraiture of Mariyeh, the king's daughter of Baghdad. Then, when he had made an end of the portrait, he went his way [and told none of what he had done], nor knew any the chambers and doors of the bath and the adornment and ordinance thereof..So she gave him all that she possessed and he sold it and paid the rest of her price; after which there remained to him a hundred dirhems. These he spent and lay that night with the damsel in all delight of life, and his soul was like to fly for joy; but when he arose in the morning, he sat weeping and the damsel said to him, 'What aileth thee to weep?' And he said, 'I know not if my father be dead, and he hath none other heir but myself; and how shall I win to him, seeing I have not a dirhem?' Quoth she, 'I have a bracelet; do thou sell it and buy small pearls with the price. Then bray them and fashion them into great pearls, and thereon thou shalt gain much money, wherewith we may make our way to thy country.' So he took the bracelet and repairing to a goldsmith, said to him, 'Break up this bracelet and sell it.' But he said, 'The king seeketh a good (183) bracelet; I will go to him and bring thee the price thereof.' So he carried the bracelet to the Sultan and it pleased him greatly, by reason of the goodliness of its workmanship. Then he called an old woman, who was in his palace, and said to her, 'Needs must I have the mistress of this bracelet, though but for a single night, or I shall die.' And the old woman answered, 'I will bring her to thee.'.When the youth had made an end of his story, the king's anger subsided a little and he said, "Restore him to the prison, for the day draweth to an end, and tomorrow we will took into his affair.".????? Wherefore, by Him who letteth waste my frame, have ruth on me And quench my yearning and the fires by passion in me fed..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..64. Tht Vizier of Yemen and his young Brother cclxxxiv. When the youth saw this, he marvelled at that which his father had done and said, 'This is a sorry treasure.' Then he went forth and fell to eating and drinking with the folk, till nothing was left him and he abode two days without tasting food, at the end of which time he took a handkerchief and selling it for two dirhems, bought bread and milk with the price and left it on the shelf [and went out. Whilst he was gone.] a dog came and took the bread and spoiled the milk, and when the man returned and saw this, he buffeted his face and went forth, distraught, at a venture. Presently, he met a friend of his, to whom he discovered his case, and the other said to him, 'Art thou not ashamed to talk thus? How hast thou wasted all this wealth and now comest telling lies and saying, "The dog hath mounted on the shelf," and talking nonsense?' And he reviled him..????? a. The First Voyage of Sindbad the Sailor. 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." Behold, my loved ones all are ta'en from me away.. Whenas the couriers came with news of thee, how fair Thou wast and sweet and how thy visage shone with light,. r. The Pious Woman accused of Lewdness dccccvii. And if into the briny sea one day she chanced to spit, Assuredly the salt sea's floods straight fresh and sweet would grow..N.B.-The Roman numerals denote the volume, the Arabic the page.Presently, the king arose from the wine-chamber and taking his wife by the hand, repaired with her to the chamber in which he slept. He opened the door and entering, saw the youth lying on the bed, whereupon he turned to his wife and said to her, "What doth this youth here? This fellow cometh not hither but on thine account." Quoth she, "I have no knowledge of him." With this, the youth awoke and seeing the king, sprang up and prostrated himself before him, and Azadbekht said to him, "O vile of origin, (102) O lack-loyalty, what hath prompted thee to outrage my dwelling?" And he bade imprison him in one place and the woman in another. o. The King's Son and the Merchant's Wife dxcii. Peace on you, people of my troth! With peace I do you greet, ii. 224..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.' Awhile after this, two merchants presented themselves to the king with two horses, and one said, 'I ask a thousand dinars for my horse,' and the other, 'I seek five thousand for mine.' Quoth the cook, 'We have experienced the old man's just judgment; what deemeth the king of fetching him?' So the king bade fetch him, and when he saw the two horses, he said, 'This one is worth a thousand and the other two thousand dinars.' Quoth the folk, 'This [horse that thou judgeth the lesser worth] is an evident thoroughbred and he is younger and swifter and more compact of limb than the other, ay, and finer of head and clearer of skin and colour. What token, then, hast thou of the truth of thy saying?' And the old man said, 'This ye say is all true, but his sire is old and this other is the son of a young horse. Now, when the son of an old horse standeth still [to rest,] his breath returneth not to him and his rider falleth into the hand of him who followeth after him; but the son of a young horse, if thou put him to speed and make him run, [then check him] and alight from off him, thou wilt find him untired, by reason of his robustness.'.166. Aboulhusn of Khorassan dcccclix. The eunuch fell a-weeping in the pit and the youth said to him, 'What is this weeping and what shall it profit here?' Quoth the eunuch, 'I weep not for fear of death, but of pity for thee and the sorriness of thy case and because of thy mother's heart and for that which thou hast suffered of horrors and that thy death should be this abject death, after the endurance of all manner stresses.' But the youth said, 'That which hath betided me was forewrit to me and that which is written none hath power to efface; and if my term be advanced, none may avail to defer it.' (136) Then they passed that night and the following day and the next night and the next day [in the pit], till they were weak with hunger and came near upon death and could but groan feebly..Then the prince's mother bade fetch the five slave-girls to that assembly; whereupon they came and the ten damsels foregathered. The queen seated five of them on her son's right hand and other five on his left and the folk assembled about them. Then she bade the five who had remained with her speak forth somewhat of verse, so they might entertain therewith the assembly and that El Abbas might rejoice therein. Now she had clad them in the richest of raiment and adorned them with trinkets and ornaments and wroughten work of gold and silver and collars of gold, set with pearls and jewels. So they came forward, with harps and lutes and psalteries and recorders and other instruments of music before them, and one of them, a damsel who came from the land of China and whose name was Baoutheh, advanced and tightened the strings of her lute. Then she cried out from the top of her head (127) and improvising, sang the following verses:.As they were thus engaged, behold, up came the dancers and mountebanks, with their pipes and drums, whilst one of their number forewent them, with a great banner in his hand, and played all manner antics with his voice and limbs. When they came to the Courthouse, the Cadi exclaimed, "I seek refuge with God from yonder Satans!" And the merchant laughed, but said nothing. Then they entered and saluting his highness the Cadi, kissed Alaeddin's hands and said, "God's blessing on thee, O son of our uncle! Indeed, thou solacest our eyes in that which thou dost, and we beseech God to cause the glory of our lord the Cadi to endure, who hath honoured us by admitting thee to his alliance and allotted us a part in his high rank and dignity." When the Cadi heard this talk, it bewildered his wit and he was confounded and his face flushed with anger and he said to his son-in-law, "What words are these?" Quoth the merchant, "Knowest thou not, O my lord, that I am of this tribe? Indeed this man is the son of my mother's brother and that other the son of my father's brother, and I am only reckoned of the merchants [by courtesy]!" After this, the authorities compounded with the highwayman for his submission, and when he came before them, they enriched him and he became in such favour with the Sultan's deputy that he used to eat and drink with him and there befell familiar converse between them. On this wise they abode a great while, till, one day, the Sultan's deputy made a banquet, and therein, for a wonder, was a roasted francolin, which when the robber saw, he laughed aloud. The deputy was angered against him and said to him, "What is the meaning of thy laughter? Seest thou default [in the entertainment] or dost thou mock at us, of thy lack of breeding?" "Not so, by Allah, O my lord," answered the highwayman. "But I saw yonder francolin and bethought myself thereanent of an

extraordinary thing; and it was on this wise. In the days of my youth, I used to stop the way, and one day I fell in with a man, who had with him a pair of saddle-bags and money therein. So I said to him, 'Leave these bags, for I mean to kill thee.' Quoth he, 'Take the fourth part of [that which is in] them and leave [me] the rest.' And I said, 'Needs must I take the whole and slay thee, to boot.' Then said he, 'Take the saddle-bags and let me go my way.' But I answered, 'Needs must I slay thee.' As we were in this contention, he and I, behold, he saw a francolin and turning to it, said, 'Bear witness against him, O francolin, that he slayeth me unjustly and letteth me not go to my children, for all he hath gotten my money.' However, I took no pity on him neither hearkened to that which he said, but slew him and concerned not myself with the francolin's testimony." . . . . . An you'd of evil be quit, look that no evil yon do; Nay, but do good, for the like God will still render to you.. . . . The nobles' hands, for that my place I must forsake, Do solace me with beds, whereon at ease I lie.. . . . The season of my presence is never at an end 'Mongst all their time in gladness and solacement who spend..There was once a king of the kings of Hind, who was goodly of polity, praiseworthy in administration, just to his subjects, beneficent to men of learning and piety and asceticism and devoutness and worship and shunning traitors and froward folk and those of lewd life. On this wise of polity he abode in his kingship what God the Most High willed of days and hours and years, and he married the daughter of his father's brother, a beautiful and lovesome woman, endowed with brightness and perfection, who had been reared in the king's house in splendour and delight. She bore him two sons, the comeliest that might be of boys. Then came fore-ordained fate, which there is no warding off, and God the Most High raised up against the king another king, who came forth upon his realm, and all the folk of the city, who had a mind unto evil and lewdness, joined themselves unto him. So he fortified himself against the king and made himself master of his kingdom, putting his troops to the rout and slaying his guards.. . . . d. The Eldest Lady's Story xvii. . . . . Our loves are joined and cruelty at last is done away; Ay, and the cup of love-delight 'twixt us doth circulate..Then she arose and going in to the king, found him with his head between his knees, and he lamenting. So she sat down by him awhile and bespoke him with soft words and said to him, 'Indeed, O my son, thou consumest mine entrails, for that these [many] days thou hast not mounted to horse, and thou lamentest and I know not what aileth thee.' 'O my mother,' answered he, '[this my chagrin] is due to yonder accursed woman, of whom I still deemed well and who hath done thus and thus.' Then he related to her the whole story from first to last, and she said to him, 'This thy concern is on account of a worthless woman.' Quoth he, 'I was but considering by what death I should slay them, so the folk may [be admonished by their fate and] repent.' And she said, 'O my son, beware of haste, for it engendereth repentance and the slaying of them will not escape [thee]. When thou art assured of this affair, do what thou wilt.' 'O my mother,' rejoined he; 'there needeth no assurance concerning him for whom she despatched her eunuch and he fetched him.' Physician by his Wife's Commandment, The Weaver who became a, ii. 21..They have shut out thy person from my sight, iii. 43.. . . . And when I long to look upon thy face, My life is perished with desire straightway..THE KHALIF OMAR BEN ABDULAZIZ AND THE POETS. (41).Meanwhile, when Aboulhusn went out from the presence of the Khalif and went to lay out Nuzhet el Fuad, the prince mourned for her and dismissing the divan, arose and betook himself, leaning upon Mesrou, the swordsman of his vengeance, [to the pavilion of the harem, where he went in] to the Lady Zubeideh, that he might condole with her for her slave-girl. He found the princess sitting weeping and awaiting his coming, so she might condole with him for [his boon-companion] Aboulhusn el Khelia. So he said to her, "May thy head outlive thy slave-girl Nuzhet el Fuad!" And she answered, saying, "O my lord, God preserve my slave-girl! Mayst thou live and long survive thy boon-companion Aboulhusn el Khelia! For he is dead." . . . . . b. The Cook's Story (238) cxxi. When she had made an end of her song, she cast the lute from her hand and wept till she swooned away, whereupon the Khalif bade carry her to her chamber. Now he was ravished with her and loved her with an exceeding love; so, after awhile, he again commanded to bring her to his presence, and when she came, he bade her sing. Accordingly, she took the lute and spoke forth that which was in her heart and sang the following verses:. . . . . e. The Niggard and the Loaves of Bread dccccxxxiv. . . . . Wherefore fair patience look thou use, for sure 'tis praiseworthy; Yea, and its issues evermore are blessed and benign;. When the evening evened, the king summoned the vizier and required of him the hearing of the [promised] story. So he said, "Hearkening and obedience. Know, O king, that. 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." To return to El Abbas, when he alighted from his charger, he put off his harness of war and rested awhile; after which he brought out a shirt of Venetian silk and a gown of green damask and donning them, covered himself with a turban of Damietta stuff and girt his middle with a handkerchief. Then he went out a-walking in the thoroughfares of Baghdad and fared on till he came to

the bazaar of the merchants. There he found a merchant, with chess before him; so he stood watching him and presently the other looked up at him and said to him, "O youth, what wilt thou stake upon the game?" And he answered, "Be it thine to decide." "Then be it a hundred dinars," said the merchant, and El Abbas consented to him, whereupon quoth he, "O youth, produce the money, so the game may be fairly stablished." So El Abbas brought out a satin purse, wherein were a thousand dinars, and laid down an hundred dinars therefrom on the edge of the carpet, whilst the merchant did the like, and indeed his reason fled for joy, whenas he saw the gold in El Abbas his possession..One day, there came a traveller and seeing the picture, said, 'There is no god but God! My brother wrought this picture.' So the king sent for him and questioned him of the affair of the picture and where was he who had wrought it. 'O my lord,' answered the traveller, 'we are two brothers and one of us went to the land of Hind and fell in love with the king's daughter of the country, and it is she who is the original of the portrait. In every city he entereth, he painteth her portrait, and I follow him, and long is my journey.' When the king's son heard this, he said, 'Needs must I travel to this damsel.' So he took all manner rarities and store of riches and journeyed days and nights till he entered the land of Hind, nor did he win thereto save after sore travail. Then he enquired of the King of Hind and he also heard of him..? ? ? ? How oft I've waked, how many a cup of sorrow have I drained, Watching the stars of night go by, for sleepless languishment! ? ? ? ? How long shall I anights distracted be for love Of thee? How long th' assaults of grief and woes abide? ? ? ? ? Ye, of your strength, have burdened me, upon my weakness, With burdens not to be endured of mountain nor of plain..When El Abbas heard these words from the damsel, his heart irked him for Mariyeh and her case was grievous to him; so he said to Shefikeh, "Canst thou avail to bring me in company with her, so haply I may discover her affair and allay that which aileth her?" "Yes," answered the damsel, "I can do that, and thine will be the bounty and the favour." So he arose and followed her, and she forewent him, till they came to the palace. Then she [opened and] locked behind them four-and-twenty doors and made them fast with bolts; and when he came to Mariyeh, he found her as she were the setting sun, cast down upon a rug of Taifi leather, (111) among cushions stuffed with ostrich down, and not a limb of her quivered. When her maid saw her in this plight, she offered to cry out; but El Abbas said to her, "Do it not, but have patience till we discover her affair; and if God the Most High have decreed the ending of her days, wait till thou have opened the doors to me and I have gone forth. Then do what seemeth good to thee." ? ? ? ? d. The Fourth Voyage of Sindbad the Sailor cclix.Presently he came to the land of the Turks, (228) and he naked and hungry and having with him nought but somewhat of jewels, bound about his fore-arm. So he went to the bazaar of the goldsmiths and calling one of the brokers, gave him the jewels. The broker looked and seeing two great rubies, said to him, 'Follow me.' So he followed him, till he brought him to a goldsmith, to whom he gave the jewels, saying, 'Buy these.' Quoth he, 'Whence hadst thou these?' And the broker replied, 'This youth is the owner of them.' Then said the goldsmith to the prince, 'Whence hadst thou these rubies?' And he told him all that had befallen him and that he was a king's son. The goldsmith marvelled at his story and bought of him the rubies for a thousand dinars..?Story of Prince Bihzad..? ? ? ? ? To God of all the woes I've borne I plain me, for I pine For longing and lament, and Him for solace I entreat.Now it befell, by the ordinance of God the Most High and His providence, that Caesar, king of the Greeks, the husband of Melik Shah's mother Shah Khatoun, [went forth to the chase that day]. He started a head of game, he and his company, and chased it, till they came up with it by that pit, whereupon one of them lighted down from his horse, to slaughter it, hard by the mouth of the pit. He heard a sound of low moaning from the bottom of the pit} so he arose and mounting his horse, waited till the troops were assembled. Then he acquainted the king with this and he bade one of his servants [descend into the pit]. So the man descended and brought out the youth [and the eunuch], aswoon..Officer's Story, The Second, ii. 134..This story pleased King Shah Bekht and he marvelled thereat; but the vizier said to him, "This story is not more extraordinary than that of the rich man who married his fair daughter to the poor old man." The king's mind was occupied with the [promised] story and he bade the vizier withdraw to his lodging. So he [returned to his house and] abode there the rest of the night and the whole of the following day..The billows of thy love o'erwhelm me passing sore, ii. 226..102. The Apples of Paradise cccxii.? ? ? ? ? b. The Second Voyage of Sindbad the Sailor dxliii.So he did this, and when it was night, he covered the pit with a light covering, so that, whenas the vizier stepped upon it, it would give way with him. Then he sent to him and summoned him to the presence in the king's name, and the messenger bade him enter by the privy door. So he entered in thereat, alone, and when he stepped upon the covering of the pit, it gave way with him and he fell to the bottom; whereupon the king's brother fell to pelting him with stones. When the vizier saw what had betided him, he gave himself up for lost; so he stirred not and lay still. The prince, seeing him make no motion, [deemed him dead]; so he took him forth and wrapping him up in his clothes, cast him into the billows of the sea in the middle of the night. When the vizier felt the water, he awoke from the swoon and swam awhile, till a ship passed by him, whereupon he cried out to the sailors and they took him up..88. The Thief turned Merchant and the other Thief cccxcviii.After three days, the old woman came to him and bringing him the [thousand dinars, the] price of the stuffs, demanded the casket. (122) When he saw her, he laid hold of her and carried her to the prefect of the city; and when she came before the Cadi, he said to her, "O Sataness, did not thy first deed suffice thee, but thou must come a second time?" Quoth she, "I am of those who seek their salvation (123) in the cities, and we foregather every month; and yesterday we foregathered." "Canst thou [bring me to] lay hold of them?" asked the prefect; and she answered, "Yes; but, if thou wait till to-morrow, they will have dispersed. So I will deliver them to thee to-night." Quoth he to her, "Go;" and she said, "Send with me one who shall go with me to them and obey me in that which I shall say to him, and all that I bid him he shall give ear unto and obey me therein." So he gave her a company of men and she took them and bringing them to a certain door, said to them, "Stand at this door, and whoso cometh out to you, lay hands on him; and I will come out to you last of all." "Harkening and obedience," answered they and stood at the

door, whilst the old woman went in. They waited a long while, even as the Sultan's deputy had bidden them, but none came out to them and their standing was prolonged. When they were weary of waiting, they went up to the door and smote upon it heavily and violently, so that they came nigh to break the lock. Then one of them entered and was absent a long while, but found nought; so he returned to his comrades and said to them, "This is the door of a passage, leading to such a street; and indeed she laughed at you and left you and went away." When they heard his words, they returned to the Amir and acquainted him with the case, whereby he knew that the old woman was a crafty trickstress and that she had laughed at them and cozened them and put a cheat on them, to save herself. Consider, then, the cunning of this woman and that which she contrived of wiles, for all her lack of foresight in presenting herself [a second time] to the draper and not apprehending that his conduct was but a trick; yet, when she found herself in danger, she straightway devised a shift for her deliverance. Abou Temam, *Story of Ilan Shah* and, i. 126. 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]. When Nouredin heard these his slave-girl's verses, he fell a-weeping, what while she strained him to her bosom and wiped away his tears with her sleeve and questioned him and comforted his mind. Then she took the lute and sweeping its strings, played thereon, after such a wise as would move the phlegmatic to delight, and sang the following verses: Meanwhile, the governor returned to the youth, who questioned him of his absence, and he told him that he had been in the city of the king who had taken the damsel. When the youth heard this, he misdoubted of the governor and never again trusted him in aught, but was still on his guard against him. Then the governor made great store of sweetmeats and put in them deadly poison and presented them to the youth. When the latter saw the sweetmeats, he said in himself, 'This is an extraordinary thing of the governor! Needs must there be mischief in this sweetmeat, and I will make proof of it upon himself.' So he made ready victual and set on the sweetmeat amongst it and bade the governor to his house and set food before him. He ate and amongst the rest, they brought him the poisoned sweetmeat; so he ate thereof and died forthright; whereby the youth knew that this was a plot against himself and said, 'He who seeketh his fortune of his own [unaided] might (190) attaineth it not.' Nor (continued the vizier) is this, O king of the age, more extraordinary than the story of the druggist and his wife and the singer. "?? ?? The sweet of slumber after thee I have forsworn; indeed The loss of thee hath smitten me with trouble and affright. Fortune, Of the Uselessness of Endeavour against Persistent Ill, i. 70. Mamoun (El) El Hakim bi Amrillah, *The Merchant and the Favourite of the Khalif*, iii. 171. It is as the jasmine, when it I espy, ii. 236. "?? ?? Mohammed, then, I do confess, God's chosen prophet is, And every man requited is for that which he doth say. I am content, for him I love, to all abide, iii. 25. When Er Reshid heard this, he waxed exceeding wroth and said, "May God not reunite you twain in gladness!" Then he summoned the headsman, and when he presented himself, he said to him, "Strike off the head of this accursed slave-girl." So Mesrou took her by the hand and [led her away; but], when she came to the door, she turned and said to the Khalif, "O Commander of the Faithful, I conjure thee, by thy fathers and forefathers, give ear unto that I shall say!" Then she improvised and recited the following verses: "?? ?? Beauty on his cheek hath written, "Blest be Allah, He who created this enchanting wight!" "?? ?? Beauty her appanage is grown in its entirety, And for this cause all hearts must bow to her arbitrament. "?? ?? Whose wits (like mine, alack!) thou stalest and whose hearts With shafts from out thine eyes bewitching thou didst smite. So King Suleiman Shah made answer unto Caesar with 'Hearkening and obedience.' Then he arose and despatched her to him, and Cassar went in to her and found her overpassing the description wherewithal they had described her to him; wherefore he loved her with an exceeding love and preferred her over all his women and his love for Suleiman Shah was magnified; but Shah Khatoun's heart still clave to her son and she could say nought. As for Suleiman Shah's rebellious son, Belehwan, when he saw that Shah Khatoun had married the king of the Greeks, this was grievous to him and he despaired of her. Meanwhile, his father Suleiman Shah kept strait watch over the child and cherished him and named him Melik Shah, after the name of his father. When he reached the age of ten, he made the folk swear fealty to him and appointed him his heir apparent, and after some days, [the hour of] the old king's admission [to the mercy of God] drew near and he died. When the boy saw what the treasure-seeker had done with him he committed his affair to God (extolled be His perfection and exalted be He!) and abode perplexed concerning his case and said, 'How bitter is this death!' For that indeed the world was darkened on him and the pit was blinded to him. So he fell a-weeping and saying, 'I was delivered from the lion and the thieves and now is my death [appointed to be] in this pit, where I shall die lingeringly.' And he abode confounded and looked for nothing but death. As he pondered [his affair], behold, he heard a sound of water running with a mighty noise; so he arose and walked in the pit, following after the sound, till he came to a corner and heard the mighty running of water. So he laid his ear to the sound of the current and hearing it a great strength, said in himself, 'This is the running of a mighty water and needs must I die in this place, be it to-day or to-morrow; so I will cast myself into the water and not die a lingering death in this pit.' 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].'? ? ? ? ? b. The Second Calender's Story xl.60. Haroun Er Reshid and Zubeideh in the Bath dclxlviii. Girl, The Journeyman and the, ii. 17..75 El Fezl ben Rebiya (233) and the Old Bedouin dclx. ? ? ? ? ? Yea, passion raged in me and love-longing was like To slay me; yet my heart to solace still it wrought..When the banquet was ended and the folk had dispersed, the king said to El Abbas, "I would fain have thee [abide] with me and I will buy thee a house, so haply we may requite thee the high services for which we are beholden to thee; for indeed thy due is imperative [upon us] and thy worth is magnified in our eyes; and indeed we have fallen short of thy due in the matter of distance." (83) When the prince heard the king's speech, he rose and sat down (84) and kissing the earth, returned thanks for his bounty and said, "I am the king's servant, wheresoever I may be, and under his eye." Then he recounted to him the story of the merchant and the manner of the buying of the house, and the king said, "Indeed, I would fain have had thee with me and in my neighbourhood." Then said El Abbas to them, "O youths, sit by my arms and my horse till I return." But they answered, saying, "By Allah, thou prolongest discourse with that which beseemeth not of words! Make haste, or we will go with thy head, for indeed the king purposeth to slay thee and to slay thy comrade and take that which is with you." When the prince heard this, his skin quaked and he cried out at them with a cry that made them tremble. Then he sprang upon his horse and settling himself in the saddle, galloped till he came to the king's assembly, when he cried out at the top of his voice, saying ["To horse,] cavaliers!" And levelled his spear at the pavilion wherein was Zuheir. Now there were about him a thousand smiters with the sword; but El Abbas fell in upon them and dispersed them from around him, and there abode none in the tent save Zuheir and his vizier..164. The Merchant of Oman dccccxvi. ? ? ? ? ? d. The Tailor's Story cxxxvi. King Ibrahim and his Son, Story of, i. 138..?THE SIXTEENTH OFFICER'S STORY..There was once, of old days and in bygone ages and times, a king of the kings of the time, by name Shah Bekht, who had troops and servants and guards galore and a vizier called Er Rehwan, who was wise, understanding, a man of good counsel and a cheerful acceptor of the commandments of God the Most High, to whom belong might and majesty. The king committed to him the affairs of his kingdom and his subjects and said according to his word, and on this wise he abode a long space of time..So I arose and putting in my sleeve a handkerchief, wherein was a good sum of money, followed the woman, who went on before me and gave not over walking till she brought me to a by-street and to a door, which she bade me open. I refused and she opened it and brought me into the vestibule. As soon as I had entered, she locked the door of entrance from within and said to me, 'Sit [here] till I go in to the slave-girls and cause them enter a place where they shall not see me.' 'It is well,' answered I and sat down; whereupon she entered and was absent from me a moment, after which she returned to me, without a veil, and said, 'Arise, [enter,] in the name of God.' (127) So I arose and went in after her and we gave not over going till we entered a saloon. When I examined the place, I found it neither handsome nor agreeable, but unseemly and desolate, without symmetry or cleanliness; nay, it was loathly to look upon and there was a foul smell in it..Then he wept till he wet his gray hairs and the king was moved to compassion for him and granted him that which he sought and vouchsafed him that night's respite..? ? ? ? ? How long, O Fate, wilt thou oppress and baffle me?.Then she went away, and when the girl's master came, she sought his leave to go with the old woman and he granted her leave. So the beldam took her and carried her to the king's door. The damsel entered with her, unknowing whither she went, and beheld a goodly house and chambers adorned [with gold and colours] that were no idol's chambers. Then came the king and seeing her beauty and grace, went up to her, to kiss her; whereupon she fell down in a fit and strove with her hands and feet. When he saw this, he was solicitous for her and held aloof from her and left her; but the thing was grievous to her and she refused meat and drink, and as often as the king drew near her, she fled from him in affright, wherefore he swore by Allah that he would not approach her, save with her consent, and fell to guerdoning her with trinkets and raiment, but she only redoubled in aversion to him..? ? ? ? ? Ne'er shall I them forget, nay, nor the day they went.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..91. The Loves of Abou Isa and Curret el Ain dclxxviii

[Smithsonian Mathematical Formulae and Tables of Elliptic Functions](#)

[The Life of Henry Prince of Wales Eldest Son of King James I Compiled Chiefly from His Own Papers and Other Manuscripts Never Before Published](#)

[Report of the Superintendent of Public Instruction of the Commonwealth of Pennsylvania for the Year Ending June 5 1893](#)

[Whos Who on the Pacific Coast A Biographical Compilation of Notable Living Contemporaries West of the Rocky Mountains](#)

[The Pilosophical Review Vol 16 1907](#)

[Ancient and Modern History Vol 16 Part 1](#)

[Annual Register 1938-1939](#)

[A History of the United States for Grammar Schools](#)

[Reports of Cases Determined in the Supreme Court of the State of Illinois Vol 16 From November Term 1854 to June Term 1855 Both Inclusive](#)

[Reports of Cases Argued and Determined in the Supreme Court of Judicature of the State of Indiana Vol 81 With Tables of the Cases Reported and Cases Cited and an Index](#)

[Spragues Journal of Maine History Vol 10 January February March 1922](#)

[The Indian Empire Vol 2 History Topography Geology Climate Population Chief Cities and Provinces Tributary and Protected States Military Power and Resources The Mutiny of the Bengal Army Insurrection in Western India And an Exposition of the](#)

[Seventeenth Report to the Legislature of Vermont Relating to the Registry and Returns of Births Marriages and Deaths in This State For the Year Ending December 31st 1873](#)

[A Treatise on the Law of Executors Administrators and Guardians and of the Remedies by and Against Them in Surrogates Courts of the State of New York Together with an Account of the Jurisdiction and Practice of Those Courts in the Admeasurement of D](#)

[General Biography or Lives Critical and Historical of the Most Eminent Persons of All Ages Countries Conditions and Professions Vol 5 Arranged According to Alphabetical Order](#)

[The Entomologists Monthly Magazine Vol 5-6](#)

[Memorials of St Pauls Cathedral](#)

[Reports of Cases Adjudged in the Supreme Court of Pennsylvania Vol 4 Containing the Cases Decided in Part of July Term in September Term and Part of December Term 1842](#)

[Reports of Practice Cases Determined in the Courts of the State of New York Vol 7 With Digest of All Points of Practice Embraced in the Standard New York Reports Issued During the Period Covered by This Volume](#)

[The War of the Rebellion A Compilation of the Official Records of the Union and Confederate Armies](#)

[Middlesex County Records Vol 3 Indictments Recognizances Coroners Inquisitions-Post-Mortem Orders Memoranda and Certificates of Convictions of Conventiclers Temp 1 Charles I to 18 Charles II](#)

[A Handbook of Present-Day English Vol 3 Part II English Accidence and Syntax](#)

[The Law of Licensing in England So Far as It Relates to the Retail Sale of Intoxicating Liquors and to Theatres and Music Halls with a Full Appendix of Statutes and Forms](#)

[Some Practical Aspects of Fuel Economy](#)

[Elements of Optical Mineralogy An Introduction to Microscopic Petrography With Description of All Minerals Whose Optical Elements Are Known and Tables Arranged for Their Determination Microscopically](#)

[The Mulberry Silk-Worm Being a Manual of Instructions in Silk-Culture](#)

[Archaeological Cambrensis 1862 Vol 8 The Journal of the Cambrian Archaeological Association](#)

[The Witwatersrand Goldfields Banket and Mining Practice](#)

[Reports of Cases Argued and Determined in the Supreme Court of the State of Illinois 1886 Vol 1](#)

[A Philosophical Dictionary Vol 5 Part I](#)

[Reports from Committees Vol 7 of 13 Part II Colonization and Settlement \(India\)](#)

[Battles and Capitulation of Santiago de Cuba Completed](#)

[The Journal of Comparative Neurology and Psychology 1906 Vol 16](#)

[Great Men and Famous Women Vol 4 A Series of Pen and Pencil Sketches of the Lives of More Than 200 of the Most Prominent Personages in History Artists and Authors](#)

[The Wide World Magazine Vol 13 An Illustrated Monthly of True Narrative Adventure Travel Customs and Sport April 1904 to September 1904](#)

[The Archaeological Journal Vol 61](#)

[A Text-Book of Colloquial Japanese](#)

[Proceedings of the Entomological Society of Washington Vol 77](#)

[United States of America Vs United States Steel Corporation and Others No 6214](#)

[Sewage Disposal in the United States](#)

[The Poetical Works of Thomas Campbell and Samuel Taylor Coleridge With Lives](#)

[The Works of the REV Richard Watson Vol 5 of 13 Containing the Life of the REV John Wesley A M and Observations on Southseys Life of Wesley](#)

[Reports of Cases Argued and Determined in the Supreme Court of Montana Territory Vol 2 From the August Term 1873 to January Term 1877 Inclusive](#)

[Feeds and Feeding A Hand-Book for the Student and Stockman](#)

[New York State Income Tax Procedure 1921 Including Corporation Franchise Tax](#)

[Mari Et Femme](#)

[Annual Report of the Secretary of the Treasury on the State of the Finances for the Fiscal Year Ended June 30 1903](#)  
[Transactions of the Society of Biblical Archaeology Vol 3](#)  
[The Essays of Michel de Montaigne Translated by Charles Cotton Vol 1 of 2 Edited with Some Account of the Life of the Author and Notes by W Carew Hazlitt](#)  
[Tables of Interest at 3 4 4 1 2 and 5 Per Cent from GBP 1 to GBP 10 000 and from 1 to 365 Days in a Regular Progression of Single Days Which Is an Advantage Not to Be Found in Any Other Book of the Kind Also Tables at All the Above Rates from](#)  
[Annual Report Mental Health Intramural Research Program Division of Clinical and Behavioral Research and Division of Biological and Biochemical Research Vol 2 July 1 1973 June 30 1974 Individual Project Reports](#)  
[Annual Report of Program Activities October 1 1982 September 30 1983](#)  
[Lectures Delivered Before the Young Mens Christian Association in Exeter Hall From November 1861 to February 1862](#)  
[Journal of the New England Water Works Association Vol 29 1915](#)  
[News Notes of California Libraries Vol 26 January October 1931](#)  
[Official Proceedings of the Railway Club of Pittsburgh Vol 14 November 27 1914 October 22 1915](#)  
[Ohio Archeological and Historical Publications Vol 4](#)  
[Poetical Works of Geoffrey Chaucer Vol 7 Edited with a Memoir](#)  
[Notes of Cases Argued and Adjudged in the Court of Kings Bench and of Some Determined in the Other High Courts Vol 1 Taken and Composed While at the Bar by the Late Right Honourable Lloyd Lord Kenyon Late Lord Chief Justice of the Kings Bench](#)  
[Minutes of the Twenty-Second Annual Convention of the United Daughters of the Confederacy North Carolina Division](#)  
[Transactions of the Norfolk Agricultural Society for 1867](#)  
[Rules Regulations and Principles of the K G C Illustrated](#)  
[American History and Government](#)  
[A Check List of American Newspapers in the Library of Congress](#)  
[Marriages of the Deaf in America An Inquiry Concerning the Results of Marriages of the Deaf in America](#)  
[Faculti de Droit de Paris Droit Romain de la Condition Des Enfants Nis Hors Des Justes Noces](#)  
[Manuel Criminel Des Juges de Paix Consid r s Comme Officiers de Police Judiciaire D l gu s Du Juge](#)  
[Russias Security Policy under Putin A critical perspective](#)  
[Limits to Globalization Disruptive Geographies of Capitalist Development](#)  
[Liconome Manuel Hygiinique de la Santi Des Animaux Domestiques i l Usage Journalier](#)  
[Essai de Thirapeutique Basie Sur La Mithode Analytique Suivi dUne Notice Sur Le Cholira-Morbus](#)  
[Le Blason Dictionnaire Et Remarques](#)  
[Monographie de liglise Notre-Dame Cathidrale dAmiens Mobilier Et Accessoires](#)  
[Traiti Thiorique Et Pratique Des Contributions Directes](#)  
[Les ichos Du Jura](#)  
[Trai Des Voies Rurales Publiques Et Priv es Et Servitudes Rurales de Passage Tome 2](#)  
[Frank C Gaylord Sculptures New Drawings - A Lifetime Retrospective May 20 - June 3 2015](#)  
[Oeuvres Qui Ont Pu tre Recueillies Tome 1](#)  
[Oeuvres Qui Ont Pu tre Recueillies Tome 2](#)  
[Traiti de la Dot Developpement Des Principes Chapitre III Du Livre III Du Code Civil Tome 1](#)  
[Code Des Mines Et Mineurs Manuel de Ligislation dAdministration de Doctrine de Jurisprudence](#)  
[Exposi Des Travaux Des Conseils dHygiine Publique Et de Salubriti de la Cite-dOr de 1860 i 1866](#)  
[Moines dOrient Antirieurs Au Concile de Chalcidoine 451](#)  
[Histoire Des Sciences Naturelles Depuis Leur Origine Jusqui Nos Jours Chez Tous Les Peuples Tome 1](#)  
[La Science Des Midailles Nouvelle idition Avec Des Remarques Historiques Critiques Tome 1](#)  
[Portraits Contemporains Tome 2](#)  
[Studio Teaching in Higher Education Selected Design Cases](#)  
[Mimoires de Gaudence de Luques](#)  
[A Practical Treatise on the Law of Covenants for Title](#)  
[System of Positive Polity or Treatise on Sociology Vol 3 Instituting the Religion of Humanity Containing Social Dynamics or the General Theory of Human Progress](#)  
[A Concise Dictionary of Old Icelandic](#)

[LAvent](#)

[The Descendants of Richard Sares \(Sears\) of Yarmouth Mass 1638 1888 With an Appendix Containing Some Notices of Other Families by the Name of Sear](#)

[The Collected Works of J Willard Gibbs Vol 2 of 2 Part One Elementary Principles in Statistical Mechanics Part Two Dynamics Vector Analysis and Multiple Algebra Electromagnetic Theory of Light](#)

[The Lincoln-Douglas Debates of 1858](#)

[A Concise Etymological Dictionary of the English Language](#)

[The Chronicles of Enguerrand de Monstrelet Vol 1 of 2 Containing an Account of the Cruel Civil Wars Between the Houses of Orleans and Burgundy](#)

[The Life and Remains Letters Lectures and Poems of the Rev Robert Murray McCheyne Minister of St Peters Church Dundee](#)

[Das System Des Vedinta Nach Den Brahma-Sitras Des Bidariyana Und Dem Kommentare Des iaikara iber Dieselben ALS Ein Kompendium Der Dogmatik Des Brahmanismus Von Standpunkte Des iaikara](#)

[Biographical History of Lancaster County Being a History of Early Settlers and Eminent Men of the County](#)

---