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????? Your coming to-me-ward, indeed, with "Welcome! fair welcome!" I hail. Your sight to me gladness doth bring and banisheth sorrow and bale;????? Whenas he runs, his feet still show like wings, (140) and for the wind When was a rider found, except King Solomon it were? (141).When the morning morrowed, he recited the following verses:..When he had made an end of his verses, he folded the letter and delivering it to the nurse, charged her keep the secret. So she took it and carrying it to Mariyeh, gave it to her. The princess broke it open and read it and apprehended its purport. Then said she, "By Allah, O nurse, my heart is burdened with an exceeding chagrin, never knew I a dourer, because of this correspondence and of these verses." And the muse made answer to her, saying, "O my lady, thou art in thy dwelling and thy place and thy heart is void of care; so return him an answer and reck thou not" Accordingly, the princess called for inkhorn and paper and wrote the following verses:..And the king bade him depart to his own house..16. Uns el Wujoud and the Vizier's Daughter Rose- in-bud cccxli.As for Zubeideh, she went in to the Khalif and talked with him awhile; then she fell to kissing him between the eyes and on his hand and asked him that which she had promised Sitt el Milah, saying, "O Commander of the Faithful, I doubt me her lord is not found in this world; but, if she go about in quest of him and find him not, her hopes will be cut off and her mind will be set at rest and she will sport and laugh; for that, what while she abideth in hope, she will never cease from her frowardness." And she gave not over cajoling him till he gave Sitt el Milah leave to go forth and make search for her lord a month's space and ordered her an eunuch to attend her and bade the paymaster [of the household] give her all she needed, were it a thousand dirhems a day or more. So the Lady Zubeideh arose and returning to her palace, sent for Sitt el Milah and acquainted her with that which had passed [between herself and the Khalif]; whereupon she kissed her hand and thanked her and called down blessings on her..Accordingly, the servant carried this message to the lieutenant of police, who was standing at the assessor's door, and he said, "This is reasonable." Then said [the assessor] to the servant, "Harkye, O eunuch! Go and fetch us such an one the notary;" for that he was his friend [and it was he whose name he had forged as the drawer-up of the contract]. So the lieutenant of police sent after him and fetched him to the assessor, who, when he saw him, said to him, "Get thee to such an one, her with whom thou marriedst me, and cry out upon her, and when she cometh to thee, demand of her the contract and take it from her and bring it to us." And he signed to him, as who should say, "Bear me out in the lie and screen me, for that she is a strange woman and I am in fear of the lieutenant of police who standeth at the door; and we beseech God the Most High to screen us and you from the trouble of this world. Amen."106. The Man's Dispute with the Learned Woman of the relative Excellence of the Sexes cccxcix.????? Still do I yearn, whilst passion's fire flames in my liver aye; For parting's shafts have smitten me and done my strength away..????? a. The First Calender's Story xi.????? Yea, so but Selma in the dust my bedfellow may prove, Fair fall it thee! In heaven or hell I reckon not if it be..????? b. The Story of Janshah cccxcix.????? g. The Seventh Voyage of Sindbad the Sailor dlxiii..So, when it was the foredawn hour, she tied his beard and spreading a veil over him, cried out, whereupon the people of the quarter flocked to her, men and women. Presently, up came El Merouzi, for the division of the money, and hearing the crying [of the mourners], said, 'What is to do?' Quoth they, 'Thy brother is dead;' and he said in himself, 'The accursed fellow putteth a cheat on me, so he may get all the money for himself, but I will do with him what shall soon bring him to life again.' Then he rent the bosom of his gown and uncovered his head, weeping and saying, 'Alas, my brother! Alas, my chief! Alas, my lord!' And he went in to the men, who rose and condoled with him. Then he accosted Er Razi's wife and said to her, 'How came his death about?' 'I know not,' answered she, 'except that, when I arose in the morning, I found him dead.' Moreover, he questioned her of the money and good that was with her, but she said, 'I have no knowledge of this and no tidings.'I fear to be seen in the air, ii. 255..When he heard this, he came up to me and looking in my face, cried out and said, 'By Allah, this is my brother, the son of my mother and father! Allah! Allah!' Then he loosed me from my bonds and kissed my head, and behold it was my friend who used to borrow money of me. When I kissed his head, he kissed mine and said, 'O my brother, be not affrighted.' Then he called for my clothes [and money and restored to me all that had been taken from me] nor was aught missing to me. Moreover, he brought me a bowl full of [sherbet of] sugar, with lemons therein, and gave me to drink thereof; and the company came and seated me at a table. So I ate with them and he said to me, 'O my lord and my brother, now have bread and salt passed between us and thou hast discovered our secret and [become acquainted with] our case; but secrets [are safe] with the noble.' Quoth I, 'As I am a lawfully-begotten child, I will not name aught [of this] neither denounce [you!*]' And they assured themselves of me by an oath. Then they brought me out and I went my way, scarce crediting but that I was of the dead..?STORY OF THE MAN WHOSE CAUTION WAS THE CAUSE OF HIS DEATH..????? How many a bidder unto love, a secret-craving wight, How many a swain, complaining, saith of destiny malign.,So we went with him till he came to the place where my slave had buried the money and dug there and brought it out; whereat I marvelled with the utmost wonder and we carried it to the prefect's house. When the latter saw the money, he rejoiced with an exceeding joy and bestowed on me a dress of honour. Then he restored the money straightway to the Sultan and we left the youth in prison; whilst I said to my slave who had taken the money, "Did yonder young man see thee, what time thou buriedst the money?" "No, by the Great God!" answered he. So I went in to the young man, the prisoner, and plied him with wine till he recovered, when I said to him, "Tell me how thou stolest the money." "By Allah," answered he, "I stole it not, nor did I ever set eyes on it till I brought it forth of the earth!" Quoth I, "How so?" And he said, "Know that the cause of my falling into your hands was my mother's imprecation against me; for that I evil entreated her yesternight and beat her and she said to me, 'By Allah, O my son, God shall assuredly deliver

thee into the hand of the oppressor! Now she is a pious woman. So I went out forthright and thou sawest me in the way and didst that which thou didst; and when beating was prolonged on me, my senses failed me and I heard one saying to me, 'Fetch it.' So I said to you what I said and he (145) guided me till I came to the place and there befell what befell of the bringing out of the money." When the king heard the vizier's story, it pleased him and he bade him go to his house. There was once in a city of Khorassan a family of affluence and distinction, and the townfolk used to envy them for that which God had vouchsafed them. As time went on, their fortune ceased from them and they passed away, till there remained of them but one old woman. When she grew feeble and decrepit, the townfolk succoured her not with aught, but put her forth of the city, saying, 'This old woman shall not harbour with us, for that we do her kindness and she requiteth us with evil.' So she took shelter in a ruined place and strangers used to bestow alms upon her, and on this wise she abode a while of time.

TABLE OF CONTENTS OF THE UNFINISHED CALCUTTA (1814-18) EDITION (FIRST TWO HUNDRED NIGHTS ONLY) OF THE ARABIC TEXT OF THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT.

Meanwhile, King Azadbekht and his wife stayed not in their flight till they came to [the court of] the King of Fars, (97) whose name was Kutrou. (98) When they presented themselves to him, he entreated them with honour and entertained them handsomely, and Azadbekht told him his story, first and last. So he gave him a great army and wealth galore and he abode with him some days, till he was rested, when he made ready with his host and setting out for his own dominions, waged war upon Isfehnd and falling in upon the capital, defeated the rebel vizier and slew him. Then he entered the city and sat down on the throne of his kingship; and whenas he was rested and the kingdom was grown peaceful for him, he despatched messengers to the mountain aforesaid in quest of the child; but they returned and informed the king that they had not found him. How many a king for my sweet sake with other kings hath vied, Still craving union with me and suing for my sight!

91. The Schoolmaster who Fell in Love by Report cccii. So Iblis the Accursed drank and said, 'Well done, O desire of hearts! but thou owest me yet another song.' Then he filled the cup and signed to her to sing. Quoth she, 'Harkening and obedience,' and sang the following verses:

Officer's Story, The Fourteenth, ii. 183. Lewdness, The Pious Woman accused of, ii. 5..61. Abou Nuwas with the three Boys and the Khalif Haroun er Reshid cclxxxix. I marvel for that to my love I see thee now incline, What time my heart, indeed, is fain to turn away from thine. 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:

Now there remained one after her; so we took her and drowned her and the eunuchs went away, whilst we dropped down the river with the boat till we came to the mouth of the canal, where I saw my mistress awaiting me. So we took her up into the boat and returned to our pavilion on Er Rauzeh. Then I rewarded the boatman and he took his boat and went away; whereupon quoth she to me, "Thou art indeed a friend in need." (189) And I abode with her some days; but the shock wrought upon her so that she sickened and fell to wasting away and redoubled in languishment and weakness till she died. I mourned for her with an exceeding mourning and buried her; after which I removed all that was in the pavilion to my own house [and abandoned the former]. We abode thus till the setting-in of the time of mid-afternoon, when she said, "Needs must I wash before I go." Quoth I, "Get water wherewithal we may wash," and pulled out from my pocket about a score of dirhems, thinking to give them to her; but she said, "I seek refuge with God!" and brought out of her pocket a handful of silver, saying, "But for destiny and that God hath caused the love of thee fall into my heart, there had not happened that which hath happened." Quoth I, "Take this in requital of that which thou hast spent;" and she said, "O my lord, by and by, whenas companionship is prolonged between us, thou wilt see if the like of me looketh unto money and gain or no." Then she took a pitcher of water and going into the lavatory, washed (111) and presently coming forth, prayed and craved pardon of God the Most High for that which she had done.

g. The King's Son and the Ogress dlxxxix. Quoth the king, 'Verily, thou makest me long to see him. Canst thou not bring us together?' 'With all my heart,' answered the husbandman, and the king sat with him till he had made an end of his tillage, when he carried him to his dwelling-place and brought him in company with the other stranger, and behold, it was his vizier. When they saw each other, they wept and embraced, and the husbandman wept for their weeping; but the king concealed their affair and said to him, 'This is a man from my country and he is as my brother.' So they abode with the husbandman and helped him for a wage, wherewith they supported themselves a long while. Meanwhile, they sought news of their country and learned that which its people suffered of straitness and oppression. When it was eventide, the king summoned the vizier and bade him tell the [promised] story, "Harkening and obedience," answered he. "Know, O king, that I shut myself up with my love; no spy betwixt us was; We feared no enemies' despite, no envious neighbour's hate. When the folk heard his words, they talked of letting him go; but the Persian said, 'O folk, let not his speech beguile you. This fellow is none other than a thief who knoweth how to sing, and when he happeneth on the like of us, he is a singer.' 'O our lord,' answered they, 'this man is a stranger, and needs must we release him.' Quoth he, 'By Allah, my heart revolteth from this fellow! Let me make an end of him with beating.' But they said, 'Thou mayst nowise do that' So they delivered the singer from the Persian, the master of the house, and seated him amongst them, whereupon he fell to singing to them and they rejoiced in him.

There was once a man of the Arabs who had a number of sons, and amongst them a boy, never was seen a fairer than he of favour nor a more accomplished in loveliness, no, nor a more perfect of wit. When he came to man's estate, his father married him to the daughter of one of his uncles, and she excelled not in beauty, neither was she praiseworthy of attributes; wherefore she pleased not the youth, but he bore with her, for kinship's sake. As the eunuch was speaking with the king, behold, the damsel raised a corner of the

curtain that shut in the litter, so she might look upon the speaker, and saw the king. When Azadbekht beheld her and noted her fashion and her loveliness (and indeed never set story-teller (95) eyes on her like,) his soul inclined to her and she took hold upon his heart and he was ravished by her sight. So he said to the eunuch, "Turn the mule's head and return, for I am King Azadbekht and I will marry her myself, for that Isfehend her father is my vizier and he will accept of this affair and it will not be grievous to him." "O king," answered the eunuch, "may God prolong thy continuance, have patience till I acquaint my lord her father, and thou shalt take her in the way of approof, for it befitteth thee not neither is it seemly unto thee that thou take her on this wise, seeing that it will be an affront to her father if thou take her without his knowledge." Quoth Azadbekht, "I have not patience [to wait] till thou go to her father and return, and no dishonour will betide him, if I marry her." "O my lord," rejoined the eunuch, "nought that is done in haste is long of durance nor doth the heart rejoice therein; and indeed it behoveth thee not to take her on this foul wise. Whatsoever betideth thee, destroy not thyself with [undue] haste, for I know that her father's breast will be straitened by this affair and this that thou dost will not profit thee." But the king said, "Verily, Isfehend is [my boughten] servant and a slave of my slaves, and I reckon not of her father, if he be vexed or pleased." So saying, he drew the reins of the mule and carrying the damsel, whose name was Behrjaur, to his house, married her. When the morning morrowed and the king sat on the throne of his kingship, he summoned the chief of his viziers and said to him, "What deemest thou of this that yonder robber-youth hath done? Behold, he hath entered my house and lain down on my bed and I fear lest there be an intrigue between him and the woman. How deemest thou of the affair?" "God prolong the king's continuance!" replied the vizier. "What sawest thou in this youth [to make thee trust in him]? Is he not vile of origin, the son of thieves? Needs must a thief revert to his vile origin, and whoso reareth the young of the serpent shall get of them nought but biting. As for the woman, she is not at fault; for, since [the] time [of her marriage with thee] till now, there hath appeared from her nought but good breeding and modesty; and now, if the king give me leave, I will go to her and question her, so I may discover to thee the affair." Then the Khalif summoned her to his presence a fourth time and said to her, "O Sitt el Milah, sing." So she improvised and sang the following verses: 2. The Fisherman and the Genie viii. ? ? ? ? a. The Cat and the Mouse dcix. Then they went on a little, and thieves met them and despoiling them of that which remained with them, stripped them of their raiment and took the children from them; whereupon the woman wept and said to her husband, 'O man, put away from thee this folly and arise, let us follow the thieves, so haply they may have compassion on us and restore the children to us.' 'O woman,' answered he, 'have patience, for he who doth evil shall be requited with evil and his wickedness shall revert upon him. Were I to follow them, most like one of them would take his sword and smite off my head and slay me; but have patience, for the issue of patience is praised.' Then they fared on till they drew near a village in the land of Kirman, and by it a river of water. So he said to his wife, 'Abide thou here, whilst I enter the village and look us out a place wherein we may take up our lodging.' And he left her by the water and entered the village. Officer's Story, The Sixteenth, ii. 193. Shah Bekht and his Vizier Er Rehwan, King, i. 215. ? ? ? ? c. The Third Voyage of Sindbad the Sailor. ? ? ? ? To his beloved one the lover's heart's inclined; His soul's a captive slave, in sickness' hands confined. There was once, of old days and in bygone ages and times, in the city of Baghdad, the Abode of Peace, a king mighty of estate, lord of understanding and beneficence and liberality and generosity, and he was strong of sultanate and endowed with might and majesty and magnificence. His name was Ins ben Cais ben Rebiya es Sheibani, (47) and when he took horse, there rode unto him [warriors] from the farthest parts of the two Iraks. (48) God the Most High decreed that he should take to wife a woman hight Afifeh, daughter of Ased es Sundusi, who was endowed with beauty and grace and brightness and perfection and justness of shape and symmetry; her face was like unto the new moon and she had eyes as they were gazelle's eyes and an aquiline nose like the crescent moon. She had learned horsemanship and the use of arms and had thoroughly studied the sciences of the Arabs; moreover, she had gotten by heart all the dragomanish (49) tongues and indeed she was a ravishment to mankind. 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, when he rode to his house that he had bought, the shopkeeper and his wife came to him and gave him joy of his safety; whereupon he ordered them three swift thoroughbred horses and ten dromedaries and an hundred head of sheep and clad them both in sumptuous dresses of honour. Then he chose out ten slave-girls and ten black slaves and fifty horses and the like number of she-camels and three hundred head of sheep, together with twenty ounces of musk and as many of camphor, and sent all this to the King of Baghdad. When this came to Ins ben Cais, his wit fled for joy and he was perplexed wherewithal to requite him. Moreover, El Abbas gave gifts and largesse and bestowed dresses of honour upon great and small, each after the measure of his station, save only Mariyeh; for unto her he sent nothing. ? ? ? ? ? ? eb. Story of the Barber's Second Brother xxxi. 68. Kisra Anoushirwan and the Village Damsel dcliii. ? ? ? ? I had not left you, had I known that severance would prove My death; but what is past is past, Fate stoops to no control. ? ? ? ? b. The Second Calender's Story xl. When the townfolk saw this, they repented of that which they had done and the affair was grievous to them; so they sought pardon [of God] and said to her, 'By the virtue of Him whom thou servest, do thou seek pardon for us [of God!]' Quoth she, 'As for me, I may no longer abide with you and I am about to depart from you.' Then they humbled themselves in supplication to her and wept and said to her, 'We

conjure thee, by the virtue of God the Most High, that thou take upon thyself the governance of the kingdom and of the subjects.' But she refused; whereupon they came up to her and wept and gave not over supplicating her, till she consented and abode in the kingship. Her first commandment was that they should bury the princess and build over her a dome (6) and she abode in that palace, worshipping God the Most High and ruling the people with justice, and God (extolled be His perfection and exalted be He!) vouchsafed her, by reason of the excellence of her piety and her patience and continence, the acceptance of her prayers, so that she sought not aught of Him to whom belong might and majesty, but He granted her prayer; and her report was noised abroad in all countries..The End..? ? ? ? His love he'd have hid, but his tears denounced him to the spy, For the heat of a red-hot coal that 'twixt his ribs did lie..? ? ? ? My place is the place of the fillet and pearls And the fair are most featly with jasmine bedight,.This was all the merchant's good; so he said, "O youth, I will play thee another game for the shop." Now the value of the shop was four thousand dinars; so they played and El Abbas beat him and won his shop, with that which was therein; whereupon the other arose, shaking his clothes, and said to him, "Up, O youth, and take thy shop." So El Abbas arose and repairing to the shop, took possession thereof, after which he returned to [the place where he had left] his servant [Aamir] and found there the Amir Saad, who was come to bid him to the presence of the king. El Abbas consented to this and accompanied him till they came before King Ins ben Cais, whereupon he kissed the earth and saluted him and exceeded (78) in the salutation. Quoth the king to him, "Whence comest thou, O youth?" and he answered, "I come from Yemen."? ? ? ? Peace on you, people of my troth! With peace I do you greet. Said ye not truly, aforetime, that we should live and meet? ? ? ? No good's in life (to the counsel list of one who's purpose-whole,) An if thou be not drunken still and gladden not thy soul..Wife, The King and his Chamberlain's, ii. 53..When came the night, the vizier presented himself before the king, who bade him relate the [promised] story. So he said, "Harkening and obedience. Know, Out.? ? ? ? My flower a marvel on your heads doth show, Yet homeless (237) am I in your land, I trow..So she hastened to admit the eunuch, who entered; and when he saw the Commander of the Faithful, he saluted not neither kissed the earth, but said, 'Quick, quick! Arise in haste! My lady Tuhfeh sitteth in her chamber, singing a goodly ditty. Come to her in haste and see all that I say to thee! Hasten! She sitteth [in her chamber].' The Khalif was amazed at his speech and said to him, 'What sayst thou?' 'Didst thou not hear the first of the speech?' replied the eunuch. 'Tuhfeh sitteth in the sleeping-chamber, singing and playing the lute. Come thy quickliest! Hasten!' So Er Reshid arose and donned his clothes; but he credited not the eunuch's words and said to him, 'Out on thee! What is this thou sayst? Hast thou not seen this in a dream?' 'By Allah,' answered the eunuch, 'I know not what thou sayest, and I was not asleep.' Quoth Er Reshid, 'If thy speech be true, it shall be for thy good luck, for I will enfranchise thee and give thee a thousand dinars; but, if it be untrue and thou have seen this in sleep, I will crucify thee.' And the eunuch said in himself, 'O Protector, (250) let me not have seen this in Sleep!' Then he left the Khalif and going to the chamber-door, heard the sound of singing and lute-playing; whereupon he returned to Er Reshid and said to him, 'Go and hearken and see who is asleep.' Woman accused of Lewdness, The Pious, ii. 5..? ? ? ? The huntress of th' eyes (60) by night came to me. "Turn in peace," [Quoth I to her;] "This is no time for visiting, I ween." .50. Ibrahim ben el Mehdi and the Merchant's Sister Night cxxlvi.87. El Mamoun and the Pyramids of Egypt cccxcviii.Now the treasuries aforetime had been in the viziers' hand, so they might do with them what they would, and when they came under the youth's hand, that of the viziers was straitened from them, and the youth became dearer to the king than a son and he could not brook to be separated from him. When the viziers saw this, they were jealous of him and envied him and cast about for a device against him whereby they might oust him from the king's favour, but found no opportunity. At last, when came the destined hour, (101) it chanced that the youth one day drank wine and became drunken and wandered from his wits; so he fell to going round about within the palace of the king and fate led him to the lodging of the women, in which there was a little sleeping-chamber, where the king lay with his wife. Thither came the youth and entering the chamber, found there a couch spread, to wit, a sleeping place, and a candle burning. So he cast himself on the couch, marvelling at the paintings that were in the chamber, and slept and slumbered heavily till eventide, when there came a slave-girl, bringing with her all the dessert, eatables and drinkables, that she was wont to make ready for the king and his wife, and seeing the youth lying on his back, (and none knowing of his case and he in his drunkenness unknowing where he was,) thought that he was the king asleep on his bed; so she set the censuring-vessel and laid the essences by the couch, then shut the door and went away..The woman who used to act as decoy for them once caught them a woman from a bride-feast, under pretence that she had a wedding toward in her own house, and appointed her for a day, whereon she should come to her. When the appointed day arrived, the woman presented herself and the other carried her into the house by a door, avouching that it was a privy door. When she entered [the saloon], she saw men and champions (131) [and knew that she had fallen into a trap]; so she looked at them and said, "Harkye, lads! (132) I am a woman and there is no glory in my slaughter, nor have ye any feud of blood-revenge against me, wherefore ye should pursue me; and that which is upon me of [trinkets and apparel] ye are free to take." Quoth they, "We fear thy denunciation." But she answered, saying, "I will abide with you, neither coming in nor going out." And they said, "We grant thee thy life."? ? ? ? O my God! Who is stronger than Thou in resource? The Subtle, Thou knowest my plight and my pain..Presently, the king [of the city] was minded to go forth to his garden, (206) a-pleasuring, and bade the cook forego him thither and appoint in his stead one who should dress meat for the king, so that, when he returned, he might find it ready. So the cook fell a-considering of whom he should appoint and was bewildered concerning his affair. As he was on this wise, the old man came to him and seeing him perplexed how he should do, said to him, "Tell me what is in thy mind; belike, I may avail to relieve thee.' So he acquainted him with the king's wishes and he said, 'Have no care for this, but leave me one of the serving-men and go thou in peace and surety, for I will suffice thee of this.' So the cook departed

with the king, after he had brought the old man what he needed and left him a man of the guards..? ? ? ? b. The Merchant's Wife and the Parrot
dlxxix.?Story of King Ibrahim and His Son..? ? ? ? ? ? ? ? My severance to bewail in torment and dismay..? ? ? ? ? Lo, in my heart the heat of
every heart burns high And in mine eyes unite the tears of every eye..? ? ? ? k. The Serpent-Charmer and his Wife dccccvii.? ? ? ? ? One of the
host am I of lovers sad and sere For waiting long drawn out and expectation drear.."O king," answered the youth, "if there have betided thee talk
because of me, by Allah, by Allah the Great, those who have brought on thee this talk from the folk are these wicked viziers, who devise with the
folk and tell them foul things and evil concerning the king's house; but I trust in God that He will cause their malice to revert upon their heads. As
for the king's menace of me with slaughter, I am in the grasp of his hand; so let not the king occupy his mind with my slaughter, for that I am like
unto the sparrow in the hand of the fowler; if he will, he slaughtereth him, and if he will, he looseth him. As for the delaying of my slaughter, it
[proceedeth] not [from] the king, but from Him in whose hand is my life; for, by Allah, O king, if God willed my slaughter, thou couldst not avail
to postpone it, no, not for a single hour. Indeed, man availeth not to fend off evil from himself, even as it was with the son of King Suleiman Shah,
whose anxiety and carefulness for the accomplishment of his desire of the new-born child [availed him nothing], for his last hour was deferred how
many a time! and God saved him until he had accomplished his [foreordained] period and had fulfilled [the destined term of] his life.".Presently, El
Abbas cried out at Hudheifeh a cry that astonished him and dealt him a blow, saying, "Take this from the hand of a champion who feareth not the like
of thee." Hudheifeh met the stroke with his shield, thinking to ward it off from him; but the sword shore the target in sunder and descending upon
his shoulder, came forth gleaming from the tendons of his throat and severed his arm at the armpit; whereupon he fell down, wallowing in his
blood, and El Abbas turned upon his host; nor had the sun departed the pavilion of the heavens ere Hudheifeh's army was in full flight before El
Abbas and the saddles were empty of men. Quoth Saad, "By the virtue of the Chosen [Prophet], whom God bless and keep, I saw El Abbas with the
blood upon his saddle pads, [in gouts] like camels' livers, smiting with the sword right and left, till he scattered them abroad in every mountain-pass
and desert; and when he turned [back to the camp], the men of Baghdad were fearful of him.".Here they halted and took up their lodging with the
old man, who questioned the husband of his case and that of his brother and the reason of their journey, and he said, 'I purpose to go with my
brother, this sick man, to the holy woman, her whose prayers are answered, so she may pray for him and God may make him whole by the blessing
of her prayers.' Quoth the villager, 'By Allah, my son is in a parlous plight for sickness and we have heard that the holy woman prayeth for the sick
and they are made whole. Indeed, the folk counsel me to carry him to her, and behold, I will go in company with you. And they said, 'It is well.' So
they passed the night in that intent and on the morrow they set out for the dwelling of the holy woman, this one carrying his son and that his
brother..Now the merchant their father lay asleep in the ship, and the crying of the boys troubled him; so he rose to call out to them [and silence
them] and let the purse [with the thousand dinars therein] fall among the bales of merchandise. He sought for it and finding it not, buffeted his head
and seized upon the boys, saying, 'None took the purse but you. Ye were playing about the bales, so ye might steal somewhat, and there was none
here but you.' Then he took a staff and laying hold of the children, fell to beating them and flogging them, whilst they wept, and the sailors came
round about them and said, 'The boys of this island are all thieves and robbers.' Then, of the greatness of the merchant's wrath, he swore that, if they
brought not out the purse, he would drown them in the sea; so when [by reason of their denial] his oath became binding upon him, he took the two
boys and lashing them [each] to a bundle of reeds, cast them into the sea..O hills of the sands and the rugged piebald plain, iii. 20..Officer's Story,
The Fourth, ii. 142..Quoth the king, "O Saad, fetch him to me, for indeed thou describest to me a masterful man." (76) And he answered, saying,
"By Allah, O my lord, hadst thou but seen our case with Hudheifeh, what while he challenged me to the field of war and the stead of thrusting and
smiting and I held back from doing battle with him! Then, whenas I thought to go forth to him, behold, a cavalier gave loose to his bridle-rein and
called out to me, saying, 'O Saad, wilt thou suffer me to fill thy room in waging war with him and I will ransom thee with myself?' And I said, 'By
Allah, O youth, whence cometh thou?' Quoth he, 'This is no time for thy questions.'" Then he recounted to the king all that had passed between
himself and El Abbas from first to last; whereupon quoth Ins ben Cais, "Bring him to me in haste, so we may learn his tidings and question him of
his case." "It is well," answered Saad, and going forth of the king's presence, repaired to his own house, where he put off his harness of war and
took rest for himself..Thereupon the folk all cried out, saying, 'We accept him to king over us!' And they did him suit and service and gave him joy
of the kingship. So the preachers preached in his name (76) and the poets praised him; and he lavished gifts upon the troops and the officers of his
household and overwhelmed them with favours and bounties and was prodigal to the people of justice and equitable dealings and goodly usance
and polity. When he had accomplished this much of his desire, he caused bring forth the cook and his household to the divan, but spared the old
woman who had tended him, for that she had been the cause of his deliverance. Then they assembled them all without the town and he tormented
the cook and those who were with him with all manner of torments, after which he put him to death on the sorriest wise and burning him with fire,
scattered his ashes abroad in the air..? ? ? ? ? And if into the briny sea one day she chanced to spit, Assuredly the salt sea's floods straight fresh and
sweet would grow..Shehrzad and Shehriyar, ii. 111, iii. 141, 157..? ? ? ? ? When clear'd my sky was by the sweet of our foregathering And not a
helper there remained to disuniting Fate..? ? ? ? ? ef. Story of the Barber's Sixth Brother xxxiii.? ? ? ? ? m. The Goldsmith and the
Cashmere Singing-Girl dccccxc.? ? ? ? ? Well-ground my polished sword is and thin and keen of edge And trenchant, eke, for smiting and long my
steel-barbed spear..37. Abou Mohammed the Lazy ccc.? ? ? ? ? Thy haters say and those who malice to thee bear A true word, profiting its hearers
everywhere;..6. Story of the Hunchback cii.? ? ? ? ? To whom shall I complain of what is in my soul, Now thou art gone and I my pillow must

forswear?.THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT..? ? ? ? ? 'Tis He who pardoneth errors alike to slave and free; On Him is my reliance in good and evil cheer..Sharpers, The Money-Changer and the Ass, The, ii. 41..? ? ? ? ? r. The Pious Woman accused of Lewdness dccccvii.? ? ? ? ? c. The Third Old Man's Story viii.39. Abou Mohammed the Lazy dlvi.ii.? ? ? ? ? Ye chide at one who weepeth for troubles ever new; Needs must th' afflicted warble the woes that make him rue..? ? ? ? ? It chances whiles that the blind man escapes a pit, Whilst he who is clear of sight falls into it..When she had made an end of her song, Sherareh was moved to exceeding delight and drinking off her cup, said to her, 'Well done, O gift of hearts!' Then she ordered her an hundred dresses of brocade and an hundred thousand dinars and passed the cup to Queen Wekhimeh. Now she had in her hand somewhat of blood-red anemone; so she took the cup from her sister and turning to Tuhfeh, said to her, 'O Tuhfeh, sing to me on this.' Quoth she, 'I hear and obey,' and improvised the following verses:The Khalif marvelled at my speech and said, 'How great is this king! Indeed, his letter testifieth of him; and as for the magnificence of his dominion, thou hast acquainted us with that which thou hast seen; so, by Allah, he hath been given both wisdom and dominion.' Then he bestowed on me largesse and dismissed me, so I returned to my house and paid the poor-rate (216) and gave alms and abode in my former easy and pleasant case, forgetting the grievous stresses I had suffered. Yea, I cast out from my heart the cares of travel and traffic and put away travail from my thought and gave myself up to eating and drinking and pleasure and delight.".117. The Righteousness of King Anoushirwan cccclxiv.? ? ? ? ? b. The Second Calender's Story xii.Men and our Lord Jesus, The Three, i. 282..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..130. Abulhusn ed Durraj and Abou Jaafer the Leper cccclxxxi.Quoth the Khalif, "God grant thee that thou seekest! Let us drink one last cup and rise before the dawn draw near, and to-morrow night I will be with thee again." "Far be it!" said Aboulhusn. Then the Khalif filled a cup and putting therein a piece of Cretan henbane, gave it to his host and said to him, "My life on thee, O my brother, drink this cup from my hand!" "Ay, by thy life," answered Aboulhusn, "I will drink it from thy hand." So he took it and drank it off; but hardly had he done so, when his head forewent his feet and he fell to the ground like a slain man; whereupon the Khalif went out and said to his servant Mesroul, "Go in to yonder young man, the master of the house, and take him up and bring him to me at the palace; and when thou goest out, shut the door."

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