

R UNCLE MR JOSEPH JEFFRYES AT WALTHAMSTOW AT THE ASSIZES HELD AT C

???? a. The First Voyage of Sindbad the Sailor cclii. Barmecides, Haroun er Reshid and the Woman of the, i. 57. It is said that, when the Khalifate devolved on Omar ben Abdulaziz (42) (of whom God accept), the poets [of the time] resorted to him, as they had been used to resort to the Khalifs before him, and abode at his door days and days, but he gave them not leave to enter, till there came to Omar Adi ben Artah, (43) who stood high in esteem with him. Jerir (44) accosted him and begged him to crave admission for them [to the Khalif]. "It is well," answered Adi and going in to Omar, said to him, "The poets are at thy door and have been there days and days; yet hast thou not given them leave to enter, albeit their sayings are abiding (45) and their arrows go straight to the mark." Quoth Omar, "What have I to do with the poets?" And Adi answered, saying, "O Commander of the Faithful, the Prophet (whom God bless and preserve) was praised [by a poet] and gave [him largesse,] and therein (46) is an exemplar to every Muslim." Quoth Omar, "And who praised him?" "Abbas ben Mirdas (47) praised him," replied Adi, "and he clad him with a suit and said, 'O Bilal, (48) cut off from me his tongue!'" "Dost thou remember what he said?" asked the Khalif; and Adi said, "Yes." "Then repeat it," rejoined Omar. So Adi recited the following verses: Moreover, he gave her a complete suit of clothes and raising his head to her, said, "When thou toldest me that which Mariyeh had done with thee, God rooted out the love of her from my heart, and never again will she occur to my mind; so extolled be the perfection of Him who turneth hearts and eyes! It was she who was the cause of my coming out from Yemen, and now the time is past for which I engaged with my people and I fear lest my father levy his troops and come forth in quest of me, for that he hath no child other than myself and cannot brook to be parted from me; and on like wise is it with my mother." When the nurse heard his words, she said to him, "O my lord, and which of the kings is thy father?" "My father is El Aziz, lord of Yemen and Nubia and the Islands (91) of the Benou Kehtan and the Two Noble Sanctuaries (92) (God the Most High have them in His keeping!)," answered El Abbas; "and whenas he taketh horse, there mount with him an hundred and twenty and four thousand horsemen, all smiters with the sword, let alone attendants and servants and followers, all of whom give ear unto my word and obey my commandment." "Why, then, O my lord," asked the nurse, "didst thou conceal the secret of thy rank and lineage and passedst thyself off for a wayfarer? Alas for our disgrace before thee by reason of our shortcoming in rendering thee thy due! What shall be our excuse with thee, and thou of the sons of the kings?" But he rejoined, "By Allah, thou hast not fallen short! Nay, it is incumbent on me to requite thee, what while I live, though I be far distant from thee." ? ? ? ? ? h. The Drop of Honey dccccxxxvi. ABDALLAH BEN NAFI AND THE KING'S SON OF CASHGHAR. (157). ? ? ? ? ? Your water I'll leave without drinking, for there Too many already have drunken whilere.. ? ? ? ? ? El Abbas from Akil his stead is come again; Prize hath he made of steeds and many a baggage-train;. When the king heard this, wonderment gat hold of him and his admiration for the vizier redoubled; so he bade him go to his house and return to him [on the morrow], according to his wont. Accordingly, the vizier withdrew to his lodging, where he passed the night and the ensuing day.. Ten Viziers, The, i. 61. There was once, of old time, a hawk who made himself a nest hard by that of a locust, and the latter gloried in his neighbourhood and betaking herself to him, saluted him and said, "O my lord and chief of the birds, indeed the nearness unto thee delighteth me and thou honourest me with thy neighbourhood and my soul is fortified with thee." The hawk thanked her for this and there ensued friendship between them. One day, the locust said to the hawk, "O chief of the birds, how cometh it that I see thee alone, solitary, having with thee no friend of thy kind of the birds, to whom thou mayst incline in time of easance and of whom thou mayst seek succour in time of stress? Indeed, it is said, 'Man goeth about seeking the ease of his body and the preservation of his strength, and in this there is nought more necessary to him than a friend who shall be the completion of his gladness and the mainstay of his life and on whom shall be his dependence in his stress and in his ease.' Now I, albeit I ardently desire thy weal in that which beseemeth thy condition, yet am I weak [and unable] unto that which the soul craveth; but, if thou wilt give me leave, I will seek out for thee one of the birds who shall be conformable unto thee in thy body and thy strength." And the hawk said, "I commit this to thee and rely upon thee therein." ? ? ? ? ? O skinker of the wine of woe, turn from a love-sick maid, Who drinks her tears still, night and morn, thy bitter-flavoured bowl.. ? ? ? ? ? The hands of noble folk do tend me publicly; With waters clear and sweet my thirsting tongue they ply.. Therewithal the cook equipped his brother and freighting him a ship, embarked therein merchandise. Then he committed Selim unto him and they set out and departed with the ship. God decreed them safety, so that they arrived [in due course] at the first city [of the land of Hind], the which is known as El Mensoureh, and cast anchor there. Now the king of that city had died, leaving a daughter and a widow, who was the quickest-witted of women and gave out that the girl was a boy, so that the kingship might be stablished unto them. The troops and the amirs doubted not but that the case was as she avouched and that the princess was a male child; so they obeyed her and the queen mother took order for the matter and used to dress the girl in man's apparel and seat her on the throne of the kingship, so that the folk might see her. Accordingly, the grandees of the kingdom and the chief officers of the realm used to go in to her and salute her and do her service and go away, nothing doubting but she was a boy.. In this island is a river of very sweet water, issuing from the shore of the sea and entering in at a wide cavern in the skirt of an inaccessible mountain, and the stones of the island are all limpid sparkling crystal and jacinths of price. Therein also is a spring of liquid, welling up like [molten] pitch, and when it cometh to the shore of the island, the fish swallow it, then return and cast it up, and it becometh changed from its condition and that which it was aforetime; and it is crude ambergris. Moreover, the trees of the island are all of the most precious aloes-wood, both Chinese and Comorin; but there is no way of issue from the place, for it is as an abyss midmost the sea; the steepness of its shore forbiddeth the drawing up of ships, and if any approach the mountain, they fall into

the eddy aforesaid; nor is there any resource (205) in that island.. "If it must be and no help, admit Jerir." So Adi went forth and admitted Jerir, who entered, saying:.117. The Righteousness of King Anoushirwan cccclxiv. The prince thanked them and said to them, 'God requite you with all good, for indeed ye give me loyal counsel; but whither would ye have me go?' Quoth they, 'Get thee to the land of the Greeks, the abiding-place of thy mother.' And he said, 'My grandfather Suleiman Shah, when the King of the Greeks wrote to him, demanding my mother in marriage, concealed my affair and hid my secret; [and she hath done the like,] and I cannot make her a liar.' 'Thou sayst sooth,' rejoined they; 'but we desire thine advantage, and even if thou tookest service with the folk, it were a means of thy continuance [on life].' Then each of them brought out to him money and gave to him and clad him and fed him and fared on with him a parasang's distance till they brought him far from the city, and giving him to know that he was safe, departed from him, whilst he fared on till he came forth of the dominions of his uncle and entered those [of the king] of the Greeks. Then he entered a village and taking up his abode therein, betook himself to serving one there in ploughing and sowing and the like..So he abode in this employ, till he had sowed and reaped and threshed and winnowed, and all was sheer in his hand and the owner appointed neither inspector nor overseer, but relied altogether upon him. Then he bethought himself and said, '_I_* misdoubt me the owner of this grain will not give me my due; so I were better take of it, after the measure of my hire; and if he give me my due, I will restore him that which I have taken.' So he took of the grain, after the measure of that which fell to him, and hid it in a privy place. Then he carried the rest to the old man and meted it out to him, and he said to him, 'Come, take [of the grain, after the measure of] thy hire, for which I agreed with thee, and sell it and buy with the price clothes and what not else; and though thou abide with me half a score years, yet shall thou still have this wage and I will acquit it to thee thus.' Quoth the merchant in himself, 'Indeed, I have done a foul thing in that I look it without his leave.'?STORY OF THE JOURNEYMAN AND THE GIRL..?STORY OF THE TWO SHARPERS WHO CHEATED EACH HIS FELLOW..? ? ? ? ? That I am the pledge of passion still and that my longing love And eke my yearning do overpass all longing that was aye..120. The Pious Black Slave cccclxvii. Meanwhile, Queen Kemeriyeh and her company sailed on, without ceasing, till they came under the palace wherein was Tuhfeh, to wit, that of Meimoun the Sworder; and by the ordinance of destiny, Tuhfeh herself was then sitting on the belvedere of the palace, pondering the affair of Haroun er Reshid and her own and that which had befallen her and weeping for that she was doomed to slaughter. She saw the ship and what was therein of those whom we have named, and they in mortal guise, and said, 'Alas, my sorrow for yonder ship and the mortals that be therein!' As for Kemeriyeh and her company, when they drew near the palace, they strained their eyes and seeing Tuhfeh sitting, said, 'Yonder sits Tuhfeh. May God not bereave [us] of her!' Then they moored their ship and making for the island, that lay over against the palace, spread carpets and sat eating and drinking; whereupon quoth Tuhfeh, 'Welcome and fair welcome to yonder faces! These are my kinswomen and I conjure thee by Allah, O Jemreh, that thou let me down to them, so I may sit with them awhile and make friends with them and return.' Quoth Jemreh, 'I may on no wise do that.' And Tuhfeh wept. Then the folk brought out wine and drank, what while Kemeriyeh took the lute and sang the following verses:..? ? ? ? ? c. The Third Old Man's Story viii. Then he sent for the viziers and said to them, 'O wicked viziers, ye thought that God was heedless of your deed, but your wickedness shall revert upon you. Know ye not that whoso diggeth a pit for his brother shall fall into it? Take from me the punishment of this world and to-morrow ye shall get the punishment of the world to come and requital from God.' Then he bade put them to death; so [the headsman] smote off their heads before the king, and he went in to his wife and acquainted her with that wherein he had transgressed against Abou Temam; whereupon she grieved for him with an exceeding grief and the king and the people of his household left not weeping and repenting all their lives. Moreover, they brought Abou Temam forth of the well and the king built him a dome (127) in his palace and buried him therein..? ? ? ? ? You swore you'd be faithful to us and our love, And true to your oath and your troth-plight were you; 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:..So she sent for him in private and said to him, 'I purpose to do thee a service, so thou canst but keep a secret.' He promised her all that she desired and she discovered to him her secret in the matter of her daughter, saying, 'I will marry thee to her and commit to thee the governance of her affair and make thee king and ruler over this city.' He thanked her and promised to uphold all that she should order him, and she said to him, 'Go forth to such an one of the neighbouring provinces privily.' So he went forth and on the morrow she made ready bales and gear and presents and bestowed on him a great matter, all of which they loaded on the backs of camels..The master of police held his hand from him, saying, "Belike he is of the kinsmen of the Commander of the Faithful," and said to the second, "Who art thou?" Quoth he, "I am the son of him whose rank (75) time abaseth not, and if it descend (76) one day, it will assuredly return [to its former height]; thou seest the folk [crowd] in troops to the light of his fire, some standing around it and some sitting." So the master of the police refrained from slaying him and said to the third, "Who art thou?" Quoth he, "I am the son of him who plungeth through the ranks (77) with his might and correcteth (78) them with the sword, (79) so that they stand straight; (80) his feet are not loosed from the stirrup, (81) whenas the horsemen on the day of battle are weary." So the master of police held his hand from him also, saying, "Belike, he is the son of a champion of the Arabs.".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: Then was my heart by that which caused my agitation seared, And from mine eyelids still the tears poured down without
relent. . . . STORY OF THE KING AND HIS CHAMBERLAIN'S WIFE. . . . Now the old woman had heard from the folk of the lady who gave alms to
the sick, and indeed [the news of] her bounties reached both poor and rich; so she arose and bringing out Selim to the door of her house, laid him
on a mat and wrapped him in a mantle and sat over against him. Presently, it befell that the charitable lady passed by them, which when the old
woman saw, she rose to her and offered up prayers for her, saying, 'O my daughter, O thou to whom pertain goodness and beneficence and charity
and almsdoing, know that this young man is a stranger, and indeed want and vermin and hunger and nakedness and cold slay him.' When the lady
heard this, she gave her alms of that which was with her; and indeed her heart inclined unto Selim, [but she knew him not for her husband]
a. The First Old Man's Story iv. When the damsel heard these verses, she wept till her clothes were drenched and drew near the old woman, who
said to her, 'Knowest thou such an one?' And wept and said, 'He is my lord. Whence knowest thou him?' 'O my lady,' answered the old woman,
'sawst thou not the madman who came hither yesterday with the old woman? He was thy lord. But this is no time for talk. When it is night, get thee
to the top of the palace [and wait] on the roof till thy lord come to thee and contrive for thy deliverance.' Then she gave her what she would of
perfumes and returning to the chamberlain, acquainted him with that which had passed, and he told the youth. . . . "How call'st thou this thy
dress?" quoth we, and she replied A word wherein the wise a lesson well might trace; Now it was the enemy's wont, at every year's end, to bring
forth their prisoners and cast them down from the top of the citadel to the bottom. So they brought them forth, at the end of the year, and cast them
down, and Melik Shah with them. However, he fell upon the [other] men and the earth touched him not, for his term was [God-]guarded. Now
those that were cast down there were slain and their bodies ceased not to lie there till the wild beasts ate them and the winds dispersed them. Melik
Shah abode cast down in his place, aswoon, all that day and night, and when he recovered and found himself whole, he thanked God the Most High
for his safety [and rising, fared on at a venture]. He gave not over walking, unknowing whither he went and feeding upon the leaves of the trees;
and by day he hid himself whereas he might and fared on all his night at hazard; and thus he did some days, till he came to an inhabited land and
seeing folk there, accosted them and acquainted them with his case, giving them to know that he had been imprisoned in the fortress and that they
had cast him down, but God the Most High had delivered him and brought him off alive. . . . When King Bekhtzeman heard this, his heart was
comforted and he said in himself, 'I put my trust in God. If He will, I shall overcome mine enemy by the might of God the Most High.' So he said to
the folk, 'Know ye not who I am?' and they answered, 'No, by Allah.' Quoth he, 'I am King Bekhtzeman.' When they heard this and knew that it
was indeed he, they dismounted from their horses and kissed his stirrup, to do him honour, and said to him, 'O king, why hast thou thus adventured
thyself?' Quoth he, 'Indeed, my life is a light matter to me and I put my trust in God the Most High, looking to Him for protection.' And they
answered him, saying, 'May this suffice thee! We will do with thee that which is in our power and whereof thou art worthy: comfort thy heart, for
we will succour thee with our goods and our lives, and we are his chief officers and the most in favour with him of all folk. So we will take thee
with us and cause the folk follow after thee, for that the inclination of the people, all of them, is to thee.' Quoth he, 'Do that unto which God the
Most High enableth you.' In every rejoicing a boon (240) midst the singers and minstrels am I, ii. 258. Except I be appointed a day [to end
my pain], I'll weep until mine eyelids with blood their tears ensue. . . . OF LOOKING TO THE ISSUES OF AFFAIRS. d. The Tailor's Story
cxxxvi. Then said he to Aboulhusn, "Praised be God who hath done away from thee that which irked thee and that I see thee in weal!" And
Aboulhusn said, "Never again will I take thee to boon-companion or sitting-mate; for the byword saith, 'Whoso stumbleth on a stone and returneth
thereto, blame and reproach be upon him.' And thou, O my brother, nevermore will I entertain thee nor use companionship with thee, for that I have
not found thy commerce propitious to me." (32) But the Khalif blandished him and conjured him, redoubling words upon him with "Verily, I am
thy guest; reject not the guest," till Aboulhusn took him and [carrying him home], brought him into the saloon and set food before him and friendly
entreated him in speech. Then he told him all that had befallen him, whilst the Khalif was like to die of hidden laughter; after which Aboulhusn
removed the tray of food and bringing the wine-tray, filled a cup and emptied it out three times, then gave it to the Khalif, saying, "O
boon-companion mine, I am thy slave and let not that which I am about to say irk thee, and be thou not vexed, neither do thou vex me." And he
recited these verses: Presently, up came a horseman in quest of water, so he might water his horse. He saw the woman and she was pleasing in his
sight; so he said to her, 'Arise, mount with me and I will take thee to wife and entreat thee kindly.' Quoth she, 'Spare me, so may God spare thee!
Indeed, I have a husband.' But he drew his sword and said to her, 'An thou obey me not, I will smite thee and kill thee.' When she saw his malice,
she wrote on the ground in the sand with her finger, saying, 'O Abou Sabir, thou hast not ceased to be patient, till thy wealth is gone from thee and
thy children and [now] thy wife, who was more precious in thy sight than everything and than all thy wealth, and indeed thou abidest in thy sorrow
all thy life long, so thou mayst see what thy patience will profit thee.' Then the horseman took her, and setting her behind him, went his way. . . . Quoth
Ishac, 'Indeed, this was of thy fair fortune. By Allah, I know not that which thou knowest in this craft!' Then he arose and going to a chest, brought
out therefrom striped clothes of great price, netted with jewels and great pearls, and said to her, 'In the name of God, don these, O my lady Tuhfeh.'
So she arose and donned those clothes and veiled herself and went up [with Ishac] to the palace of the Khalifate, where he made her stand without,
whilst he himself went in to the Commander of the Faithful (with whom was Jafer the Barmecide) and kissing the earth before him, said to him, 'O
Commander of the Faithful, I have brought thee a damsel, never saw eyes her like for excellence in singing and touching the lute; and her name is
Tuhfeh.' (186) 'And where,' asked Er Reshed, 'is this Tuhfeh, who hath not her like in the world?' Quoth Ishac, 'Yonder she stands, O Commander

of the Faithful;' and he acquainted the Khalif with her case from first to last. Then said Er Reshid, 'It is a marvel to hear thee praise a slave-girl after this fashion. Admit her, so we may see her, for that the morning may not be hidden.' He gained him wealth and returning to his native land, after twenty years' absence, alighted in the neighbourhood of an old woman, whom he bespoke fair and entreated with liberality, requiring of her a wench whom he might lie withal. Quoth she, 'I know none but a certain fair woman, who is renowned for this fashion.' (12) Then she described her charms to him and made him lust after her, and he said, 'Hasten to her forthright and lavish unto her that which she asketh, [in exchange for her favours].' So the old woman betook herself to the damsel and discovered to her the man's wishes and bade her to him; but she answered, saying, 'It is true that I was on this [fashion of] whoredom [aforetime]; but now I have repented to God the Most High and hanker no more after this; nay, I desire lawful marriage; so, if he be content with that which is lawful, I am at his service.'? ? ? ? g. The Seventh Officer's Story dccccxxiv.? ? ? ? ? Him I beseech our loves who hath dissevered, Us of his grace once more to reunite..So the youth obeyed his father's commandment and taking him, carried him to the slave-dealer and said to the latter, 'Sell me this old man.' Quoth the dealer, 'Who will buy this fellow, and he a man of fourscore?' Then said he to the king, 'In what crafts dost thou excel?' Quoth he, 'I know the quintessence of jewels and I know the quintessence of horses and that of men; brief, I know the quintessence of all things.' So the dealer took him and went about, offering him for sale to the folk; but none would buy. Presently, up came the overseer of the [Sultan's] kitchen and said, 'What is this man?' And the dealer answered, 'This is a slave for sale.' The cook marvelled at this and bought the king for ten thousand dirhems, after questioning him of what he could do. Then he paid down the money and carried him to his house, but dared not employ him in aught of service; so he appointed him an allowance, such as should suffice for his livelihood, and repented him of having bought him, saying, 'What shall I do with the like of this fellow'? ? ? ? ? ? ? ? ed. Story of the Barber's Fourth Brother xxxii.Would we may live together, and when we come to die, i. 47..Abbaside, Jaafer ben Yehya and Abdulmelik ben Salih the, i. 183.. "There was once a man, a merchant, who had a wife and abundant wealth. He set out one day on a journey with merchandise, leaving his wife big with child, and said to her, 'If it be the will of God the Most High, I will return before the birth of the child.' Then he took leave of her and setting out, journeyed from country to country till he came to the court of one of the kings and foregathered with him. Now this king was in need of one who should order his affairs and those of his kingdom and seeing the merchant well-bred and intelligent, he charged him abide with him and entreated him with honour and munificence. After awhile, he sought of the king leave to go to his own house, but the latter would not consent to this; whereupon he said to him, 'O king, suffer me go and see my children and come again.' So he gave him leave for this and took surety of him for his return. Moreover, he gave him a purse, wherein were a thousand gold dinars, and the merchant embarked in a ship and set sail, intending for his own country..When the king heard this, he said, 'This proof sufficeth me,' and rising forthright in the night, let bring the youth and the eunuch. Then he examined the former's throat with a candle and saw [the scar where] it [had been] cut from ear to ear, and indeed the place had healed up and it was like unto a stretched-out thread. Therewithal the king fell down prostrate to God, [in thanksgiving to Him] for that He had delivered the prince from all these perils and from the stresses that he had undergone, and rejoiced with an exceeding joy for that he had wrought deliberately and had not made haste to slay him, in which case sore repentance had betided him. As for the youth," continued the young treasurer, "he was not saved but because his term was deferred, and on like wise, O king, is it with me; I too have a deferred term, which I shall attain, and a period which I shall accomplish, and I trust in God the Most High that He will give me the victory over these wicked viziers."? ? ? ? ? "The glory's not in those whom raiment rich makes fair, But those who still adorn the raiment that they wear".There was once a man of fortune, who lost his wealth, and chagrin and melancholy got the mastery of him, so that he became an idiot and lost his wit. There abode with him of his wealth about a score of dinars and he used to beg alms of the folk, and that which they gave him he would gather together and lay to the dinars that were left him. Now there was in that town a vagabond, who made his living by sharping, and he knew that the idiot had somewhat of money; so he fell to spying upon him and gave not over watching him till he saw him put in an earthen pot that which he had with him of money and enter a deserted ruin, where he sat down, [as if] to make water, and dug a hole, in which he laid the pot and covering it up, strewed earth upon the place. Then he went away and the sharper came and taking what was in the pot, covered it up again, as it was..King Shehriyar marvelled [at this story (146)] and said "By Allah, verily, injustice slayeth its folk!" (147) And he was edified by that wherewith Shehrzad bespoke him and sought help of God the Most High. Then said he to her, "Tell me another of thy stories, O Shehrzad; let it be a pleasant one and this shall be the completion of the story-telling." "With all my heart," answered Shehrzad. "It hath reached me, O august King, that a man once said to his fellows, 'I will set forth to you a means (148) of security (149) against vexation. (150) A friend of mine once related to me and said, "We attained [whiles] to security (151) against vexation, (152)and the origin of it was other than this; to wit, it was as follows. (153).39. Abou Mohammed the Lazy dlvi.164. The Merchant of Oman dccccxvi.141. Haroun er Reshid and the Arab Girl dclxxv.17. The Hedgehog and the Pigeons clii.? ? ? ? ? God keep the days of love-delight! How passing sweet they were! How joyous and how solaceful was life in them whilere!.The Seventh Night of the Month..The messenger wished him joy of the bath and exceeded in doing him worship. Then he said to him, "The king biddeth thee in weal." (82) "Hearkening and obedience," answered El Abbas and accompanied the messenger to the king's palace..? ? ? ? ? ? ? ? aa. Story of King Sindbad and his Falcon v.There was once a man hight Khelbes, who was a lewd fellow, a calamity, notorious for this fashion, and he had a fair wife, renowned for beauty and loveliness. A man of his townfolk fell in love with her and she also loved him. Now Khelbes was a crafty fellow and full of tricks, and there was in his neighbourhood a learned man, to whom the folk used to resort every day and he told them stories and admonished them [with moral

instances]; and Khelbes was wont to be present in his assembly, for the sake of making a show before the folk..Now there was a man of the kinsfolk of the Khalif [Haroun er Reshid], by name Abdulmelik ben Salih ben Ali ben Abdallah ben el Abbas, (148) who was great of gravity and piety and decorousness, and Er Reshid was used instantly to require of him that he should keep him company in his carousals and drink with him and had proffered him, to this end, riches galore, but he still refused. It chanced that this Abdulmelik es Salih came to the door of Jaafer ben Yehya, that he might bespeak him of certain occasions of his, and the chamberlain, doubting not but he was the Abdulmelik ben Salih aforesaid, whom Jaafer had charged him admit and that he should suffer none but him to enter, allowed him to go in to his master..? ? ? ? Raiment of silk and sendal, too, he brought to us for gift, And me in marriage sought therewith; yet, all his pains despite..Now the liefest of all things to Mariyeh was the recitation of poems and verses and linked rhymes and the twanging [of the strings of the lute], and she was versed in all tongues; so she took the letter and opening it, read that which was therein and apprehended its purport. Then she cast it on the ground and said, "O nurse, I have no answer to make to this letter." Quoth the nurse, "Indeed, this is weakness in thee and a reproach unto thee, for that the people of the world have heard of thee and still praise thee for keenness of wit and apprehension; so do thou return him an answer, such as shall delude his heart and weary his soul." "O nurse," rejoined the princess, "who is this that presumeth upon me with this letter? Belike he is the stranger youth who gave my father the rubies." "It is himself," answered the woman, and Mariyeh said, "I will answer his letter on such a wise that thou shalt not bring me other than it [from him]." Quoth the nurse, "So be it." So the princess called for inkhorn and paper and wrote the following verses:..? ? ? ? Make drink your usance in my company And flout the time that languishing doth go..? ? ? ? By Allah, what sorrows and woes to my soul for thy sake were decreed! My heart is grown hoar, ere eld's snows have left on my tresses their trail.."Except," continued the Khalif, "he were the enemy of God, he had wished for her in this world, so he might after [repent and] return to righteous dealing. By Allah, he shall not come in to me! Who is at the door other than he?" Quoth Adi, "Jemil ben Mamer el Udhuri (51) is at the door;" and Omar said, "It is he who says in one of his odes" ... [And he recited the following:].Then he went away, whilst the fire was loosed in the heart of the druggist and he shut his shop and betaking himself to his house, knocked at the door. Quoth the singer, 'Let me get into the chest, for he saw me not yesterday.' 'Nay,' answered she, 'wrap thyself up in the rug.' So he wrapped himself up in the rug and stood in a corner of the room, whilst the druggist entered and went straight to the chest, but found it empty. Then he went round about the house and searched it from top to bottom, but found nothing and no one and abode between belief and disbelief, and said in himself, 'Belike, I suspect my wife of that which is not in her.' So he was certified of her innocence and returned to his shop, whereupon out came the singer and they abode on their former case, as of wont, till eventide, when she gave him one of her husband's shirts and he took it and going away, passed the night in his lodging..? ? ? ? b. Story of the Enchanted Youth xxi.Now the uncle's son of the king of the city had aforesaid disputed [the kingship] with him, and the people misliked the king; but God the Most High decreed that he should get the better of his cousin. However, jealousy of him abode in his heart and he acquainted the vizier, who hid it not and sent [him] money. Moreover, he fell to summoning [all strangers who came to the town], man after man, and questioning them of their faith and their worldly estate, and whoso answered him not [to his liking], he took his good. (231) Now a certain wealthy man of the Muslims was on a journey and it befell that he arrived at that city by night, unknowing what was to do, and coming to the ruin aforesaid, gave the old woman money and said to her, 'No harm upon thee.' Whereupon she lifted up her voice and prayed [for him], He set down his merchandise by her [and abode with her] the rest of the night and the next day..Presently, El Abbas, son of King El Aziz, lord of the land of Yemen and Zebidoun (55) and Mecca (which God increase in honour and brightness and beauty!), heard of her; and he was of the great ones of Mecca and the Hejaz (56) and was a youth without hair on his cheeks. So he presented himself one day in his father's sitting-chamber, (57) whereupon the folk made way for him and the king seated him on a chair of red gold, set with pearls and jewels. The prince sat, with his head bowed to the ground, and spoke not to any; whereby his father knew that his breast was straitened and bade the boon-companions and men of wit relate marvellous histories, such as beseem the assemblies of kings; nor was there one of them but spoke forth the goodliest of that which was with him; but El Abbas still abode with his head bowed down. Then the king bade his session-mates withdraw, and when the chamber was void, he looked at his son and said to him, "By Allah, thou rejoicest me with thy coming in to me and chagrinst me for that thou payest no heed to any of the session-mates nor of the boon-companions. What is the cause of this?" 81. Mohammed el Amin and Jaafer ben el Hadi cccxcii.When the Khalif heard this, her speech pleased him and he strained her to his bosom. Then he went forth from her and locked the door upon her, as before; whereupon she took the book and sat looking in it awhile. Presently, she laid it down and taking the lute, tightened its strings. Then she smote thereon, after a wondrous fashion, such as would have moved inanimate things [to delight], and fell to singing marvellous melodies and chanting the following verses:..Then she turned to her father and said to him, 'Give ear unto that which I shall say to thee.' Quoth he, 'Say on;' and she said, 'Take thy troops and go to him, for that, when he heareth this, he in his turn will levy his troops and come forth to thee; whereupon do thou give him battle and prolong the fighting with him and make a show to him of weakness and giving way. Meantime, I will practise a device for winning to Tuhfeh and delivering her, what while he is occupied with you in battle; and when my messenger cometh to thee and giveth thee to know that I have gotten possession of Tuhfeh and that she is with me, do thou return upon Meimoun forthright and destroy him, him and his hosts, and take him prisoner. But, if my device succeed not with him and we avail not to deliver Tuhfeh, he will assuredly go about to slay her, without recourse, and regret for her will abide in our hearts.' Quoth Iblis, 'This is the right counsel,' and let call among the troops to departure, whereupon an hundred thousand cavaliers, doughty men of war, joined themselves to him and set out for Meimoun's country..Indeed,

thou'st told the tale of kings and men of might, iii. 87..? ? ? ? ? g. The Seventh Voyage of Sindbad the Sailor cclxix. ? ? ? ? ? How many a friend, for money's sake, hath companied with me!. Now the king was leaning back upon the cushion, when he heard the man's words, he knew the purport thereof; so he sat up and said, "Return to thy garden in all assurance and ease of heart; for, by Allah, never saw I the like of thy garden nor stouter of ward than its walls over its trees!" So Firouz returned to his wife, and the cadî knew not the truth of the affair, no, nor any of those who were in that assembly, save the king and the husband and the damsel's brother. (176). Then she walked in the garden till she came to a pavilion, lofty of building and wide of continence, never saw mortal nor heard of a goodlier than it [So she entered] and found herself in a long corridor, which led to a bath goodlier than that whereof it hath been spoken, and the cisterns thereof were full of rose-water mingled with musk. Quoth Tuhfeh, 'Extolled be the perfection of God! Indeed, this (210) is none other than a mighty king.' Then she put off her clothes and washed her body and made her ablution, after the fullest fashion. (211) and prayed that which was due from her of prayer from the evening [of the previous day]. (212) When the sun rose upon the gate of the garden and she saw the wonders thereof, with that which was therein of all manner flowers and streams, and heard the voices of its birds, she marvelled at what she saw of the surpassing goodness of its ordinance and the beauty of its disposition and sat meditating the affair of Er Reshid and pondering what was come of him after her. Her tears ran down upon her cheek and the zephyr blew on her; so she slept and knew no more till she felt a breath on her cheek, whereupon she awoke in affright and found Queen Kemeriyeh kissing her face, and with her her sisters, who said to her, 'Arise, for the sun hath set.' ? ? ? ? ? May the place of my session ne'er lack thee I Oh, why, My heart's love, hast thou saddened my mind and mine eye? (108). ? ? ? ? ? ? ? ? ? ea. Story of the Barber's First Brother xxxi. There was once, in a city of Hind, a just and beneficent king, and he had a vizier, a man of understanding, just in his judgment, praiseworthy in his policy, in whose hand was the governance of all the affairs of the realm; for he was firmly stablished in the king's favour and high in esteem with the folk of his time, and the king set great store by him and committed himself to him in all his affairs, by reason of his contrivance for his subjects, and he had helpers (253) who were content with him. 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. There was once an old man renowned for roguery, and he went, he and his mates, to one of the markets and stole thence a parcel of stuffs. Then they separated and returned each to his quarter. Awhile after this, the old man assembled a company of his fellows and one of them pulled out a costly piece of stuff and said, "Will any one of you sell this piece of stuff in its own market whence it was stolen, that we may confess his [pre-eminence in] sharpening?" Quoth the old man, "I will;" and they said, "Go, and God the Most High prosper thee!". King Ibrahim and his Son, Story of, i. 138. The Khalif and the Lady Zubeideh laughed and returned to the palace; and he gave Aboulhusn the thousand dinars, saying, "Take them as a thank-offering for thy preservation from death," whilst the princess did the like with Nuzhet el Fuad. Moreover, the Khalif increased Aboulhusn in his stipends and allowances, and he [and his wife] ceased not [to live] in joy and contentment, till there came to them the Destroyer of Delights and Sunderer of Companies, he who layeth waste the palaces and peopleth the tombs.. Then came forward the fourteenth officer and said, 'Know that the story I have to tell is pleasanter and more extraordinary than this; and it is as follows.. So on the morrow, early, he took the stuff and carrying it to the market whence it had been stolen, sat down at the shop whence it had been stolen and gave it to the broker, who took it and cried it for sale. Its owner knew it and bidding for it, [bought it] and sent after the chief of the police, who seized the sharper and seeing him an old man of venerable appearance, handsomely clad, said to him, "Whence hadst thou this piece of stuff?" "I had it from this market," answered he, "and from yonder shop where I was sitting." Quoth the prefect, "Did its owner sell it to thee?" "Nay," replied the thief; "I stole it and other than it." Then said the magistrate, "How camest thou to bring it [for sale] to the place whence thou stolest it?" And he answered, "I will not tell my story save to the Sultan, for that I have an advertisement (154) wherewith I would fain bespeak him." Quoth the prefect, "Name it." And the thief said, "Art thou the Sultan?" "No," replied the other; and the old man said, "I will not tell it but to himself.. 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.. 32. The Khalif Hisham and the Arab Youth dxxiv. 25. The City of Brass ccclxxxvii. 53. Abou Hassan es Ziyadi and the Man from Khorassan Night cclxix. ? ? ? ? ? How oft I've waked, whilst over me my comrades kept the watch! How many a stony waste I've crossed, how many a desert dread! ? ? ? ? ? My place is the place of the fillet and pearls And the fair are most feately with jasmine bedight.. Awhile after this, there came two merchants to the king with two pearls of price and each of them avouched that his pearl was worth a thousand dinars, but there was none who availed to value them. Then said the cook, 'God prosper the king! Verily, the old man whom I bought avouched that he knew the quintessence of jewels and that he was skilled in cookery. We have made proof of him in cookery and have found him the skilfullest of men; and now, if we send after him and prove him on jewels, [the truth or falsehood of] his pretension will be made manifest to us.' When came the time [of the accomplishment] of the foreordered fate and the fortune graven on the forehead and there abode for the boy but ten days till the seven years should be complete, there came to the mountain hunters hunting wild beasts and seeing a lion, gave chase to him. He fled from them and seeking refuge in the mountain, fell into the pit in its midst. The nurse saw him forthright and fled from him into one of the closets; whereupon the lion made for the boy and seizing upon him, tore his shoulder, after which he

sought the closet wherein was the nurse and falling upon her, devoured her, whilst the boy abode cast down in a swoon. Meanwhile, when the hunters saw that the lion had fallen into the pit, they came to the mouth thereof and heard the shrieking of the boy and the woman; and after awhile the cries ceased, whereby they knew that the lion had made an end of them..Then we sat down on the edge of the estrade and presently I espied a closet beside me; so I looked into it and my friend said to me, 'What seest thou?' Quoth I, 'I see therein good galore and bodies of murdered folk. Look.' So he looked and said, 'By Allah, we are lost men!' And we fell a-weeping, I and he. As we were thus, behold, there came in upon us, by the door at which we had entered, four naked men, with girdles of leather about their middles, and made for my friend. He ran at them and dealing one of them a buffet, overthrew him, whereupon the other three fell all upon him. I seized the opportunity to escape, what while they were occupied with him, and espying a door by my side, slipped into it and found myself in an underground chamber, without window or other issue. So I gave myself up for lost and said, 'There is no power and no virtue save in God the Most High, the Supreme!' Then I looked to the top of the vault and saw in it a range of glazed lunettes; so I clambered up for dear life, till I reached the lunettes, and I distracted [for fear]. I made shift to break the glass and scrambling out through the frames, found a wall behind them. So I bestrode the wall and saw folk walking in the road; whereupon I cast myself down to the ground and God the Most High preserved me, so that I reached the earth, unhurt. The folk flocked round me and I acquainted them with my story..King's Son of Cashghar, Abdullah ben Nafi and the, ii. 195.

[A Summer Journey to Brazil](#)

[Solutions of the Cambridge Senate-House Problems and Riders for the Year 1878](#)

[OEr Crag and Torrent With Rod and Gun Shooting and Fishing](#)

[Sailing Directory for the Coast of the United States Between Boston and the Mississippi Including the Gulf of Florida and the Coast of Cuba to Havana](#)

[Revised Ordinances of the City of Fort Worth Texas 1873-1884](#)

[The Story of the Amphibians and the Reptiles](#)

[The Brandy Drops or Charlies Pledge and the Temperance Boys](#)

[The Sceptics Creed Can It Be Reasonably Held? Is It Worth the Holding? a Review of the Popular Aspects of Modern Unbelief](#)

[Memoirs of a Man of Fashion Vol 2 of 3](#)

[The Royal Wanderer or the Exile of England Vol 2 A Tale](#)

[Charles Gounod His Life and His Works](#)

[A Brief Latin Grammar](#)

[The Little Lame Lord or the Child of Cloverlea](#)

[The Evolution of an Intellectual](#)

[Tales of Indian Chivalry](#)

[Actual Business English](#)

[Essays Poems Letters](#)

[The Illinois Cook Book](#)

[Glimpses of Great Fields](#)

[An Abridged Memoir of Mary Dudley](#)

[Electricity](#)

[The Care of the Child](#)

[Liverpool Addresses on Ethics of Social Work](#)

[The Sin of Olga Zassoulich Vol 3 of 3 A Novel](#)

[A Home in the Sea Or the Adventures of Philip Brusque](#)

[Guide of Judaism A Systematic Work for the Study and Instruction of the Whole Scope of Judaism](#)

[Retaining Walls Based Entirely on the Theory of Friction Illustrated with 62 Diagrams](#)

[Alfred the Great A Sketch and Seven Studies](#)

[The Post-Graduate Cookery Book Consisting of a Large Number of Special Receipts Many of Them Original Which Are Offered in This Form as a Supplement to Existing Works on the Culinary Art](#)

[Plutarchs Lives Translated from the Original Greek Vol 6 of 6 With Notes Critical and Historical and a New Life of Plutarch](#)

[Cumulative Speller and Shorthand Vocabulary Designed for Use in Business Colleges Academies Etc](#)

[The Medford Historical Register 1908 Vol 11](#)

[Florida as It Is It Tells All about the Industries of the State Its Climate and Resources](#)

[Memoir of the Honble Sir Charles Paget G C H 1778-1839 With a Short History of the Paget Family](#)

[A Journey from Aleppo to Jerusalem at Easter A D 1697 To Which Is Added an Account of the Authors Journey to the Banks of the Euphrates at Beer and to the Country of Mesopotamia](#)

[The Human Side of Business](#)

[Annual Report of the Metropolitan Water Board 1899](#)

[Spring Flowers at Belvoir Castle With Directions for Cultivation and Notes on the Gardens](#)

[The Mothers Medical Instructor Being a Complete Course of Directions for the Medical Management of Mothers and Children](#)

[The First Ascent of the Kasai Being Some Records of Service Under the Lone Star](#)

[The History of Life Insurance in the United States to 1870 With an Introduction to Its Development Abroad](#)

[A Study of the Mental Life of the Child](#)

[Forestry Pamphlets Kansas Vol 2](#)

[The Narrative of the Deluge With Its Dual Text and a Critical Commentary](#)

[The Newspaper](#)

[Letters from China and Japan](#)

[The Companion to the N U T Code \(1905\) Containing Suggestions for the Consideration of Teachers and Others Concerned in the Work of Public Elementary School 1905](#)

[Collectanea Bradfordiana A Collection of Papers on the History of Bradford and the Neighbourhood Collated and Edited with Notes](#)

[The Works of George Meredith Vol 17](#)

[The Message in Song For Use in Sunday Schools Young Peoples Meetings Prayer Meetings Church Services and Special Occasions](#)

[Viaje Politico del Dr Bernardo de Irigoyen Al Interior de la Republica Julio Agosto y Setiembre de 1885](#)

[Transactions of the American Surgical Association Vol 7](#)

[Numismatique Egypte Ancienne Premiere Partie Monnaies Des Rois](#)

[The Bomb 1907 Vol 23](#)

[Observations in Clinical Surgery](#)

[Eleventh Annual Report of the Receipts and Expenditures of the City of Laconia New Hampshire for the Year Ending February 15 1904 Together with Other Annual Reports and Papers Relating to the Affairs of the City](#)

[Our Modern Debt to Israel](#)

[The Tragedies of Maddalen Agamemnon Lady Macbeth Antonia Clytemnestra](#)

[Henrys Outlines of Science](#)

[Glastenbury for Two Hundred Years A Centennial Discourse May 18th A D 1853](#)

[Journal of the New-York Microscopical Society 1893 Vol 9](#)

[Anton Bruckner](#)

[Poland Past and Present A Historical Study](#)

[Physical Oceanographic Biological and Chemical Data South Atlantic Coast of the United States Theodore N Gill Cruise 3](#)

[Cours de GOmtrie Cote A LUsage Des Candidats A LCole Navale Conforme Au Nouveau Programme DAdmission](#)

[The Churches and Sects of the United States Containing a Brief Account of the Origin History Doctrines Church Government Mode of Worship Usages and Statistics of Each Religious Denomination So Far as Known](#)

[Manual of Ready Reference to Classic Fiction Containing Brief Analyses of the Worlds Great Stories And Analytical Indexes of the Chief Elements Found Therein](#)

[Thre Anecdotique Le Petites Histoires de Thre](#)

[Thirtieth Biennial Report of the North Carolina State Board of Health July 1 1942 June 30 1944](#)

[Voyage Merveilleux Du Prince Fan-Feredin Dans La Romancie Contenant Plusieurs Observations Historiques Geographiques Physiques Critique Et Morales](#)

[Report on the Renegotiation Act of 1951 Prepared for the Use of the Committee on Ways and Means U S House of Representatives by the Staff of Joint Committee on Internal Revenue Taxation April 2 1968](#)

[The Tragedy of Romeo and Juliet Introduction and Notes by Henry Norman Hudson](#)

[A Help to the Book of Genesis on the Lesson System of Teaching Containing the Text with Explanations Forming a Paraphrase a Catechetical Exercise and Practical Lessons](#)

[Facing the Hindenburg Line Personal Observations at the Fronts and in the Camps of the British French Americans and Italians During the Campaigns of 1917](#)

[Springfield Illinois Course of Study with Suggestive Method for the Primary Grades](#)

[Little Ellie And Other Tales](#)

[Everyday Language Lessons Practical English for New Americans](#)

[Poems Vol 2 of 2 Chiefly in the Scottish Dialect](#)

[Principal Insect Enemies of the Sugar Beet In the Territories Served by the Great Western Sugar Company](#)

[As the Water Flows A Record of Adventures in a Canoe on the Rivers and Trout Streams of Southern England](#)

[The White Leghorns From the Shell to the Exhibition Room](#)

[In a City Garden](#)

[The Bow of Promise Hymns New and Old for Missionary and Revival Meetings and Sabbath-Schools](#)

[Geology and Ore Deposits of the Elkhorn Mining District Jefferson County Montana](#)

[The Reformation Vol 22](#)

[Violets and Thorns from a Dell Vol 4 A Collection of Poems First Edition 5000](#)

[Preliminary Report on the Structural Materials of Oklahoma](#)

[Course of Study and Syllabus for the Elementary Schools](#)

[The Hundred Best Hymns in the English Language With an Appendix](#)

[Anne Blake A Play in Five Acts](#)

[The Mission of Poubalov](#)

[Ravelings 1894 Vol 3](#)

[Songs of Sentiment A Christy Gift Book](#)

[Test Examinations and a Method of Introducing Them For Use in the Common Schools Especially Adapted to Graded Work](#)

[The Accepted Time for Securing the Gospel Salvation And from the Analogy Between Temporal and Spiritual Affairs Answering Certain](#)

[Doctrinal Excuses Sometimes Urged for Neglecting It](#)

[The Junior Parish](#)

[Memoirs of the Sidney Family](#)

[Jane Taylor](#)

[Gaston de LaTour An Unfinished Romance](#)

[The Story of Alpine Climbing](#)
