

TISSUS ET NOUVEAUTIS (TISSUES AND DRY GOODS) 1908 VOL 9

The folk flocked about them, to divert themselves with watching the play, and they called the bystanders to witness of the wager and fell a-playing. El Abbas forbore the merchant, so he might lead him on, and procrastinated with him awhile; and the merchant won and took of him the hundred dinars. Then said the prince, "Wilt thou play another game?" And the other answered, "O youth, I will not play again, except it be for a thousand dinars." Quoth the prince, "Whatsoever thou stakest, I will match thy stake with the like thereof." So the merchant brought out a thousand dinars and the prince covered them with other thousand. Then they fell a-playing, but El Abbas was not long with him ere he beat him in the square of the elephant, (77) nor did he leave to do thus till he had beaten him four times and won of him four thousand dinars..? ? ? ? And on their saddles perched are warriors richly clad, That with their hands do smite on kettle-drums amain..When the tither heard the old man's speech, he relented towards him and said to him, 'O old man, I make thee a present of that which is due from thee, and do thou cleave to me and leave me not, so haply I may get of thee profit that shall do away from me my errors and guide me into the way of righteousness.' So the old man followed him, and there met him another with a load of wood. Quoth the tither to him, 'Pay what is due from thee.' And he answered, 'Have patience with me till to-morrow, for I owe the hire of a house, and I will sell another load of wood and pay thee two days' tithe.' But he refused him this and the old man said to him, 'If thou constrain him unto this, thou wilt enforce him quit thy country, for that he is a stranger here and hath no domicile; and if he remove on account of one dirhem, thou wilt lose [of him] three hundred and threescore dirhems a year. Thus wilt thou lose the much in keeping the little.' Quoth the tither, 'I give him a dirhem every month to the hire of his lodging'.? ? ? ? ? 1. The Foolish Fisherman . dcxxvi.The old woman returned to the man and told him what the damsel said; and he lusted after her, by reason of her beauty and her repentance; so he took her to wife, and when he went in to her, he loved her and she also loved him. On this wise they abode a great while, till one day he questioned her of the cause of a mark (13) he espied on her body, and she said, 'I know nought thereof save that my mother told me a marvellous thing concerning it.' 'What was that?' asked he, and she answered, 'She avouched that she gave birth to me one night of the nights of the winter and despatched a hired man, who was with us, in quest of fire for her. He was absent a little while and presently returning, took me and slit my belly and fled. When my mother saw this, affliction overcame her and compassion possessed her; so she sewed up my belly and tended me till, by the ordinance of God (to whom belong might and majesty), the wound healed up'.? ? ? ? ? Thy presence honoureth us and we Confess thy magnanimity;.? ? ? ? ? a. The First Officer's Story dccccxxx.? ? ? ? ? For the longing that abideth in my heart is hard to bear. Fare with me, then, to my loved one. Answer nothing, but obey..Accordingly, one night, when they were alone with the king and he leant back, as he were asleep, they said these words and the king heard it all and was like to die of rage and said in himself, 'These are young boys, not come to years of discretion, and have no intrigue with any; and except they had heard these words from some one, they had not spoken with each other thereof.' When it was morning, wrath overmastered him, so that he stayed not neither deliberated, but summoned Abou Temam and taking him apart, said to him, 'Whoso guardeth not his lord's honour, (126) what behoveth unto him?' Quoth Abou Temam, 'It behoveth that his lord guard not his honour.' 'And whoso entereth the king's house and playeth the traitor with him,' continued the king, 'what behoveth unto him?' And Abou Temam answered, 'He shall not be left on life.' Whereupon the king spat in his face and said to him, 'Both these things hast thou done.' Then he drew his dagger on him in haste and smiting him in the belly, slit it and he died forthright; whereupon the king dragged him to a well that was in his palace and cast him therein..? ? ? ? ? Sure God shall yet, in pity, reknit our severed lives, Even as He did afflict me with loneliness after thee..Ali of Damascus and Sitt el Milah, Nouredin, iii. 3..Vizier, The King of Hind and his, ii. 105..55. The Poor Man and his Generous Friend dcxliiii.Officer's Story, The Sixteenth, ii. 193..? ? ? ? ? They have departed; but the steeds yet full of them remain: Yea, they have left me, but my heart of them doth not complain..? ? ? ? ? g. The Crows and the Hawk dccccvi.One of the good-for-noughts found himself one day without aught and the world was straitened upon him and his patience failed; so he lay down to sleep and gave not over sleeping till the sun burnt him and the foam came out upon his mouth, whereupon he arose, and he was penniless and had not so much as one dirhem. Presently, he came to the shop of a cook, who had set up therein his pans (9) [over the fire] and wiped his scales and washed his saucers and swept his shop and sprinkled it; and indeed his oils (10) were clear (11) and his spices fragrant and he himself stood behind his cooking-pots [waiting for custom]. So the lackpenny went up to him and saluting him, said to him, 'Weigh me half a dirhem's worth of meat and a quarter of a dirhem's worth of kouskoussou (12) and the like of bread.' So the cook weighed out to him [that which he sought] and the lackpenny entered the shop, whereupon the cook set the food before him and he ate till he had gobbled up the whole and licked the saucers and abode perplexed, knowing not how he should do with the cook concerning the price of that which he had eaten and turning his eyes about upon everything in the shop..When the king heard this story, he deemed it pleasant and said, "This story is near unto that which I know and meseemeth I should do well to have patience and hasten not to slay my vizier, so I may get of him the story of the king and his son." Then he gave the vizier leave to go away to his own house; so he thanked him and abode in his house all that day..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 Jaafer 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.' Now the king of the Greeks heard tell of the damsel (132) and of the beauty and grace wherewith she was gifted, wherefore his heart clave to her and he sent to seek her in marriage of Suleiman Shah, who could not refuse him. So he arose and going in to Shah Khatoun, said to her, 'O my daughter, the king of the Greeks hath sent to me to seek thee in marriage. What sayst thou?' She wept and answered, saying, 'O king, how canst thou find it in thy heart to bespeak me thus? Abideth there husband for me, after the son of my uncle?' 'O my daughter,' rejoined the king, 'it is indeed as thou sayest; but let us look to the issues of affairs. Needs must I take account of death, for that I am an old man and fear not but for thee and for thy little son; and indeed I have written to the king of the Greeks and others of the kings and said, "His uncle slew him," and said not that he [hath recovered and] is living, but concealed his affair. Now hath the king of the Greeks sent to demand thee in marriage, and this is no thing to be refused and fain would we have our back strengthened with him." (133) And she was silent and spoke not..HAROUN ER RESHID AND THE WOMAN OF THE BARMECIDES. (84).? ? ? ? ? b. The Second Voyage of Sindbad the Sailor.Relief of God, Of the Speedy, i. 174..Thief and the Woman, The, i. 278.Thereupon there sallied forth to him Zuheir ben Hebib, and they wheeled about and feinted awhile, then came to dose quarters and exchanged strokes. El Harith forewent his adversary in smiting and stretched him weltering in his gore; whereupon Hudheifeh cried out to him, saying, "Gifted of God art thou, O Harith! Call another of them." So he cried out, saying, "Is there a comer-forth [to battle?]" But they of Baghdad held back from him; and when it appeared to El Harith that confusion was amongst them, he fell upon them and overthrew the first of them upon their last and slew of them twelve men. Then the evening overtook him and the Baghdadis addressed themselves to flight.. "He shall not come in to me. Who is at the door, other than he?" "Heman ben Ghalib el Ferezdec," (55) answered Adi; and Omar said, "It is he who saith, glorying in adultery ..." [And he repeated the following verses:].? ? ? ? ? d. Prince Bihzad ccccliii.? ? ? ? ? a. The First Voyage of Sindbad the Sailor cclii.? ? ? ? ? q. The Shepherd and the Thief dcxxxii.? ? ? ? ? My favours I deny not all the year; Though cessation be desired, I nothing heed..? ? ? ? ? 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..157. Mesrour and Zein el Mewasif dcccxlvi.Presently, up came a woman with a phial of urine, and when the [mock] physician saw the phial afar off, he said to her, "This is the urine of a man, a stranger." 'Yes,' answered she; and he continued, 'Is he not a Jew and is not his ailment indigestion?' 'Yes,' replied the woman, and the folk marvelled at this; wherefore the man was magnified in Galen's eyes, for that he heard speech such as was not of the usage of physicians, seeing that they know not urine but by shaking it and looking into it anear neither know they a man's water from a woman's water, nor a stranger's [from a countryman's], nor a Jew's from a Sherifs. (22) Then said the woman, 'What is the remedy?' Quoth the weaver, 'Pay down the fee.' So she paid him a dirhem and he gave her medicines contrary to that ailment and such as would aggravate the patient's malady..As I sat one day in my shop, there came up to me a fair woman, as she were the moon at its rising, and with her a slave-girl. Now I was a handsome man in my time; so the lady sat down on [the bench before] my shop and buying stuffs of me, paid down the price and went away. I questioned the girl of her and she said, "I know not her name." Quoth I, "Where is her abode?" "In heaven," answered the slave-girl; and I said, "She is presently on the earth; so when doth she ascend to heaven and where is the ladder by which she goeth up?" Quoth the girl, "She hath her lodging in a palace between two rivers, (181) to wit, the palace of El Mamoun el Hakim bi Amrillah." (182) Then said I, "I am a dead man, without recourse; "but she replied, "Have patience, for needs must she return unto thee and buy stuffs of thee yet again." "And how cometh it," asked I, "that the Commander of the Faithful trusteth her to go out?" "He loveth her with an exceeding love," answered she, "and is wrapped up in her and gainsayeth her not."As for Mesrour, he gave not over running till he came to the by-street, [wherein was the house] of Aboulhusn el Khelia. Now the latter was sitting reclining at the lattice, and chancing to look round, saw Mesrour running along the street and said to Nuzhet el Fuad, "Meseemeth the Khalif, when I went forth from him, dismissed the Divan and went in to the Lady Zubeideh, to condole with her [for thee;] whereupon she arose and condoled with him [for me,] saying, 'God greaten thy recompence for [the loss of] Aboulhusn el Khelia!' And he said to her, 'None is dead save Nuzhet el Fuad, may thy head outlive her!' Quoth she, 'It is not she who is dead, but Aboulhusn el Khelia, thy boon-companion.' And he to her, 'None is dead but Nuzhet el Fuad.' And they gainsaid one another, till the Khalif waxed wroth and they laid a wager, and he hath sent Mesrour the sword- bearer to see who is dead. Wherefore it were best that thou lie down, so he may see thee and go and acquaint the Khalif and confirm my saying." So Nuzhet el Fuad stretched herself out and Aboulhusn covered her with her veil and sat at her head, weeping..By Allah, come ye forth to me, for lo, I'm come to you I May he who's wronged the victory get and God defend the right! (70).97. The Woman who had a Boy and the other who had a Man to Lover dclxxxviii.So they dragged him away, what while he wept and spoke the words which whoso saith shall nowise be confounded, to wit, "There is no power and no virtue save in God the Most High, the Sublime!" When they came to the Tigris, one of them drew the sword upon him and El Muradi said to the swordbearer, "Smite off his head." But one of them, Ahmed by name, said, "O folk, deal gently with this poor wretch and slay him not unjustly and wickedly, for I stand in fear of God the Most High, lest He burn me with his fire." Quoth El Muradi, "A truce to this talk!" And Ahmed said, "If ye do with him aught, I will acquaint the Commander of the Faithful." "How, then, shall we do with him?" asked they; and he answered, "Let us deposit him in prison and I will be answerable to you for his provision; so shall we be quit of his blood, for indeed he is wrongfully used." So they took him up and casting him into the Prison of Blood,

(13)went away..When the vizier returned to the king, the latter sought of him the story of the man whose caution slew him and he said, "Know, O august king, that.26. The City of Lebtaït cclxxii.Ye chide at one who weepeth for troubles ever new, iii. 30..113. The Angel of Death with the Proud King and the Devout Man ccclxii.When the princess heard this her slave-girl's report, she wept and lamented and was like to depart the world. Then she clave to her pillow and said, "O Shefikeh, I will instruct thee of somewhat that is not hidden from God the Most High, and it is that thou watch over me till God the Most High decree the accomplishment of His commandment, and when my days are ended, take thou the necklace and the mantle that El Abbas gave me and return them to him. Indeed, I deem not he will live after me, and if God the Most High decree against him and his days come to an end, do thou give one charge to shroud us and bury us both in one grave."Ten Viziers, The, i. 61.????? d. The Fourth Officer's Story dccccxxiv.47. El Melik en Nasir and the three Masters of Police cccxlili.????? The earth is my birth-place, indeed; but my place Of abidance is still in the cheeks of the fair.????? b. The Second Old Man's Story ii.When the Khalif heard this, he laughed heartily and said, "By Allah, O my brother, thou art indeed excused in this matter, now that I know the cause and that the cause hath a tail. Nevertheless if it please God, I will not sever myself from thee." "O my guest," replied Aboulhusn, "did I not say to thee, 'Far be it that what is past should recur! For that I will never again foregather with any?'" Then the Khalif rose and Aboulhusn set before him a dish of roast goose and a cake of manchet-bread and sitting down, fell to cutting off morsels and feeding the Khalif therewith. They gave not over eating thus till they were content, when Aboulhusn brought bowl and ewer and potash (16) and they washed their hands.????? Yet with perfidiousness (sure Fortune's self as thou Ne'er so perfidious was) my love thou didst requite.My watering lips, that cull the rose of thy soft cheek, declare, iii. 134..52. The Devout Israelite cccxlviii.????? Whose subtleness might well infect the understanding folk; And secrets didst thou, in thy cheer, to us communicate.????? I'll say. If for my loved ones' loss I rent my heart for dole.????? By Allah, I knew not their worth nor yet how dear.????? "How call'st thou this thy dress?" quoth we, and she replied A word wherein the wise a lesson well might trace;????? By thy ransom, (109) who dwellest alone in my heart, In despair for the loss of the loved one am I..When the king heard this, he said, "I will not isolate myself from the folk and slay my vizier." And he bade him depart to his dwelling..When El Melik ez Zahir heard Muineddin's story, he marvelled thereat Then rose another officer and said, 'O lord, bear what befell me in bygone days..Then she charged her husband keep watch over the thief, till she should return, and repairing to his wife, acquainted her with his case and told her that her husband the thief had been taken and had compounded for his release, at the price of seven hundred dirhems, and named to her the token. So she gave her the money and she took it and returned to her house. By this time, the dawn had broken; so she let the thief go his way, and when he went out, she said to him, 'O my dear one, when shall I see thee come and take the treasure?' 'O indebted one,' answered he, 'when thou needest other seven hundred dirhems, wherewithal to amend thy case and that of thy children and to discharge thy debts.' And he went out, hardly believing in his deliverance from her. Nor," added the vizier, "is this more extraordinary than the story of the three men and our Lord Jesus."The Twenty-Second Night of the Month..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..57. Werdan the Butcher's Adventure with the Lady and the Bear cclliii.29. The City of Irem cclxxvi.????? Still, as my transports wax, grows restlessness on me And woes have ta'en the place of love-delight denied..?STORY OF THE FULLER AND HIS WIFE..????? ? ee. Story of the Barber's Fifth Brother clx.?STORY OF THE CREDULOUS HUSBAND.King Bihkerd, Story of, i. 121..Like a sun at the end of a cane in a hill of sand, iii. 190..Ibrahim and his Son, Story of King, i. 138..????? How many a bidder unto love, a secret-craving wight, How many a swain, complaining, saith of destiny malign,.Officer's Story, The First, ii. 122..????? aa. Story of King Sindbad and his Falcon v.Now he feared [to return to the pot then and there], lest the idiot should follow him to the place and find nothing and so his plan be marred. So he said to him, 'O Ajlan, (265) I would have thee come to my lodging and eat bread with me." So the idiot went with him to his lodging and he seated him there and going to the market, sold somewhat of his clothes and pawned somewhat from his house and bought dainty food. Then he betook himself to the ruin and replacing the money in the pot, buried it again; after which he returned to his lodging and gave the idiot to eat and drink, and they went out together. The sharper went away and hid himself, lest the idiot should see him, whilst the latter repaired to his hiding- place and took the pot.?THE TWELFTH OFFICER'S STORY..When they were grown familiar with him, the queen-mother fell to sending [privily] for the amirs, one by one, and swearing them to secrecy; and when she was assured of their trustworthiness, she discovered to them that the king had left but a daughter and that she had done this but that she might continue the kingship in his family and that the governance should not go forth from them; after which she told them that she was minded to marry her daughter with the new-comer, her father's brother's son, and that he should be the holder of the kingship. They approved of her proposal and when she had discovered the secret to the last of them [and assured herself of their support], she published the news abroad and sent for the cadis and assessors, who drew up the contract of marriage between Selim and the princess, and they lavished gifts upon the troops and overwhelmed them with bounties. Then was the bride carried in procession to the young man and the

kingship was stablished unto him and the governance of the realm..Sons, The Merchant and his, i. 81..One day, I changed my clothes and putting money in my sleeve, sallied forth to explore the holes and corners of this city, and as I was going about, I saw a handsome house. Its goodliness pleased me; so I stood looking on it, and behold, a lovely woman [at the lattice]. When she saw me, she made haste and descended, whilst I abode confounded. Then I betook myself to a tailor there and questioned him of the house and to whom it belonged. Quoth he, "It belongeth to such an one the notary, may God curse him!" "Is he her father?" asked I; [and he replied, "Yes."] So I repaired in haste to a man, with whom I had been used to deposit my goods for sale, and told him that I desired to gain access to such an one the notary. Accordingly he assembled his friends and we betook ourselves to the notary's house. When we came in to him, we saluted him and sat with him, and I said to him, "I come to thee as a suitor, desiring the hand of thy daughter in marriage." Quoth he, "I have no daughter befitting this man." And I rejoined, "God aid thee! My desire is for thee and not for her." (213) But he still refused and his friends said to him, "This is an honourable man and thine equal in estate, and it is not lawful to thee that thou hinder the girl of her fortune." Quoth he to them, "Verily, my daughter whom ye seek is passing foul-favoured and in her are all blameworthy qualities." And I said, "I accept her, though she be as thou sayest." Then said the folk, "Extolled be the perfection of God! A truce to talk! [The thing is settled;] so say the word, how much wilt thou have [to her dowry]?" Quoth he, "I must have four thousand dinars." And I said, "Harkening and obedience."73. The Woman's Trick against her Husband dclviii.???? "Breaker of hearts," quoth she, "I call it, for therewith I've broken many a heart among the amorous race."The Eleventh Day..???? a. The First Calender's Story xxxvii.Quoth Selma to Selim, 'Hasten not to slay him, but ponder the matter and consider the issue to which it may lead; for whoso considereth not the issues [of his actions], fortune is no friend to him.' Then they arose on the morrow and occupied themselves with devising how they should turn away their mother from that man, and she forebode mischief from them, by reason of that which she saw in their eyes of alteration, for that she was keen of wit and crafty. So she took precaution for herself against her children and Selma said to Selim, "Thou seest that whereinto we have fallen through this woman, and indeed she hath gotten wind of our purpose and knoweth that we have discovered her secret. So, doubtless, she will plot against us the like of that which we plot for her; for indeed up to now she had concealed her affair, and now she will forge lies against us; wherefore, methinks, there is a thing [fore-]written to us, whereof God (extolled be His perfection and exalted be He!) knew in His foreknowledge and wherein He executeth His ordinances.' 'What is that?' asked he, and she said, 'It is that we arise, I and thou, and go forth this night from this land and seek us a land wherein we may live and witness nought of the doings of yonder traitress; for whoso is absent from the eye is absent from the heart, and quoth one of the poets in the following verse:???? Thy letter reached me; when the words thou wrot'st therein I read, My longing waxed and pain and woe redoubled on my head..The company marvelled at this story and the tenth officer came forward and said, 'As for me, there befell me that which was yet more extraordinary than all this.' Quoth El Melik ez Zahir, 'What was that?' And he said,???? Would he were not who sundered us upon the parting day! How many a body hath he slain, how many a bone laid bare?.Officer's Story, The Fifth, ii. 144.???? I rede thee vaunt thee not of praise from us, for lo! Even as a docktailed cur thou art esteemed of me..Presently, she heard a blowing behind her; so she turned and behold, a head without a body and with eyes slit endlong; it was of the bigness of an elephant's head and bigger and had a mouth as it were an oven and projecting tusks, as they were grapnels, and hair that trailed upon the earth. So Tuhfeh said, 'I take refuge with God from Satan the Stoned!' and recited the Two Amulets; (217) what while the head drew near her and said to her, 'Peace be upon thee, O princess of Jinn and men and unique pearl of her age and her time! May God still continue thee on life, for all the lapsing of the days, and reunite thee with thy lord the Imam!' (218) 'And upon thee be peace,' answered she, 'O thou whose like I have not seen among the Jinn!' Quoth the head, 'We are a people who avail not to change their favours and we are called ghouls. The folk summon us to their presence, but we may not present ourselves before them [without leave]. As for me, I have gotten leave of the Sheikh Aboultaawaf to present myself before thee and I desire of thy favour that thou sing me a song, so I may go to thy palace and question its haunters (219) concerning the plight of thy lord after thee and return to thee; and know, O Tuhfet es Sudour, that between thee and thy lord is a distance of fifty years' journey to the diligent traveller.' 'Indeed,' rejoined Tuhfeh, 'thou grievest me [for him] between whom and me is fifty years' journey. And the head said to her, 'Be of good heart and cheerful eye, for the kings of the Jinn will restore thee to him in less than the twinkling of an eye.' Quoth she, 'I will sing thee an hundred songs, so thou wilt bring me news of my lord and that which hath befallen him after me.' And the head answered, saying, 'Do thou favour me and sing me a song, so I may go to thy lord and bring thee news of him, for that I desire, before I go, to hear thy voice, so haply my thirst (220) may be quenched.' So she took the lute and tuning it, sang the following verses:.Benou Tai, En Numan and the Arab of the, i. 203.."O Shehrzad," quoth Shehriyar, "finish unto us the story that thy friend told thee, for that it resembleth the story of a king whom I knew; but fain would I hear that which betided the people of this city and what they said of the affair of the king, so I may return from that wherein I was." "With all my heart," answered Shehrzad. "Know, O august king and lord of just judgment and praiseworthy excellence and exceeding prowess, that, when the folk heard that the king had put away from him his custom and returned from that which had been his wont, they rejoiced in this with an exceeding joy and offered up prayers for him. Then they talked with one another of the cause of the slaughter of the girls, and the wise said, "They (162) are not all alike, nor are the fingers of the hand alike."The Second Night of the Month.Then the rest of the women of the palace came all to him and lifted him into a sitting posture, when he found himself upon a couch, stuffed all with floss-silk and raised a cubit's height from the ground. (19) So they seated him upon it and propped him up with a pillow, and he looked at the apartment and its greatness and saw those eunuchs and slave-girls in attendance upon him and at his head, whereat he laughed at

himself and said, "By Allah, it is not as I were on wake, and [yet] I am not asleep!" Then he arose and sat up, whilst the damsels laughed at him and hid [their laughter] from him; and he was confounded in his wit and bit upon his finger. The bite hurt him and he cried "Oh!" and was vexed; and the Khalif watched him, whence he saw him not, and laughed..? ? ? ? ? O thou with love of whom I'm smitten, yet content, I prithee come to me and hasten to my side..? ? ? ? ? s. The House with the Belvedere dccccxcv.The Khalif laughed and said, "Tell it again and again to thy lady lack-wit." When the Lady Zubeideh heard Mesrour's words [and those of the Khalif,] she was wroth and said, "None lacketh wit but he who believeth a black slave." And she reviled Mesrour, whilst the Khalif laughed. Mesrour was vexed at this and said to the Khalif, "He spoke sooth who said, 'Women lack wit and religion.'" Then said the Lady Zubeideh to the Khalif, "O Commander of the Faithful, thou sportest and jestest with me, and this slave hoodwinketh me, to please thee; but I will send and see which is dead of them." And he answered, saying, "Send one who shall see which is dead of them." So the Lady Zubeideh cried out to an old woman, a stewardess, and said to her, "Go to the house of Nuzhet el Fuad in haste and see who is dead and loiter not." And she railed at her..The two girls let me down from fourscore fathoms' height, i. 49..? ? ? ? ? A sun of beauty she appears to all who look on her, Glorious in arch and amorous grace, with coyness beautified;.? ? ? ? ? c. The Third Calender's Story xiv.Damascus (Noureddin Ali of) and Sitt el Milah, iii. 3..[On this wise he abode a pretty while] and the days ceased not and the nights to transport him from country to country, till he came to the land of the Greeks and lighted down in a city of the cities thereof, wherein was Galen the Sage; but the weaver knew him not, nor was he ware who he was. So he went forth, according to his wont, in quest of a place where the folk might assemble together, and hired Galen's courtyard. (20) There he spread his carpet and setting out thereon his drugs and instruments of medicine, praised himself and his skill and vaunted himself of understanding such as none but he might claim..? ? ? ? ? O blamer of me for the love of him who denieth his grace, Which be the delightsome of things, but those which the people deny?.When Er Reshid came to the throne, he invested Jaafer ben Yehya ben Khalid el Bermeki (156) with the vizierate. Now Jaafer was eminently distinguished for generosity and munificence, and the stories of him to this effect are renowned and are written in the books. None of the viziers attained to the rank and favour which he enjoyed with Er Reshid, who was wont to call him brother (157) and used to carry him with him into his house. The period of his vizierate was nineteen years, (158) and Yehya one day said to his son Jaafer, "O my son, what time thy reed trembleth, water it with kindness." (159) Opinions differ concerning the reason of Jaafer's slaughter, but the better is as follows. Er Reshid could not brook to be parted from Jaafer nor from his [own] sister Abbaseh, daughter of El Mehdi, a single hour, and she was the loveliest woman of her time; so he said to Jaafer, "I will marry thee to her, that it may be lawful to thee to look upon her, but thou shalt not touch her." [Accordingly, they were married] and they used both to be present in Er Reshid's sitting chamber. Now the Khalif would rise bytimes [and go forth] from the chamber, and they being both young and filled with wine, Jaafer would rise to her and swive her. She conceived by him and bore a handsome boy and fearing Er Reshid, despatched the newborn child by one of her confidants to Mecca the Holy, may God the Most High advance it in honour and increase it in veneration and nobility and magnification! The affair abode concealed till there befell despite between Abbaseh and one of her slave-girls, whereupon the latter discovered the affair of the child to Er Reshid and acquainted him with its abiding-place. So, when the Khalif made the pilgrimage, he despatched one who brought him the boy and found the affair true, wherefore he caused befall the Barmecides that which befell. (160).When the king heard this from his son, he rose to his feet and calling for his charger of state, took horse with four-and-twenty amirs of the chief officers of his empire. Then he betook himself to the palace of the King of Baghdad, who, when he saw him coming, bade his chamberlains open the doors to him and going down himself to meet him, received him with all worship and hospitality and entreated him with the utmost honour. Moreover, he carried him [and his suite] into the palace and causing make ready for them carpets and cushions, sat down upon a chair of gold, with traverses of juniper- wood, set with pearls and jewels. Then he bade bring sweetmeats and confections and odoriferous flowers and commanded to slaughter four-and-twenty head of sheep and the like of oxen and make ready geese and fowls, stuffed and roasted, and pigeons and spread the tables; nor was it long before the meats were set on in dishes of gold and silver. So they ate till they had enough and when they had eaten their fill, the tables were removed and the wine-service set on and the cups and flagons ranged in order, whilst the mamelukes and the fair slave- girls sat down, with girdles of gold about their middles, inlaid with all manner pearls and diamonds and emeralds and rubies and other jewels. Moreover, the king bade fetch the musicians; so there presented themselves before him a score of damsels, with lutes and psalteries and rebecks, and smote upon instruments of music, on such wise that they moved the assembly to delight..Then came forward the thirteenth officer and said, 'I will tell you a story that a man of my friends told me. (Quoth he)

[The Toilers of the Sea in Two Volumes Vol I](#)

[The Petroleum and Allied Industries Petroleum Natural Gas Natural Waxes Asphalts and Allied Substances and Shale Oilsthe Petroleum and Allied Industries Petroleum Natural Gas Natural Waxes Asphalts and Allied Substances and Shale Oils](#)

[The Shackles of Fate a Play in Five Acts](#)

[The Triumph Over Midian](#)

[A Ramblers Note-Book at the English Lakes](#)

[The Sunday Service of the Methodists With Other Occasional Services](#)

[An Elementary Geography of India Burma and Ceylon](#)
[A Prophet of Joy](#)
[A Dictionary of the Kentish Dialect and Provincialisms in Use in the County of Kent](#)
[A Course of Practical Chemistry for Agricultural Students Vol I](#)
[An Introduction to the Study of English Grammar](#)
[An Anthropogeographical Study of the Origin of the Eskimo Culture Pp 39-231](#)
[A History of Ritualism](#)
[A Manual of Congregational Principles](#)
[A Treatise on Roofs and Bridges With Numerous Exercises](#)
[A New School in Belgium](#)
[A Garland of Christmas Carols Ancient and Modern Including Some Never Before Given in Any Collection](#)
[A Twice Crowned Queen Anne of Brittany](#)
[A Woman of Emotions and Other Poems](#)
[A History of the American Revolution First Published in London Under the Superintendence of the Society for the Diffusion of Useful Knowledge](#)
[A Practical Guide to the Examination of the Eye for Students and Junior Practitioners](#)
[Moderne Staat Und Die Christliche Schule Der](#)
[A Thumb-Nail History of the City of Houston Texas from Its Founding in 1836 to the Year 1912](#)
[A Prison Chaplain on Dartmoor](#)
[A Textbook of Oceanography](#)
[An Introduction to Anthropology A General Survey of the Early History of the Human Race](#)
[A Book of Meditations](#)
[The Agamemnon Choephoroi and Eumenides of Aeschylus Translated Into English Verse](#)
[The Platform Sayings Anecdotes and Stories of Thomas Guthrie D D Minister of Free St Johns Church Edinburgh Fourth Thousand](#)
[A Catalogue of the Mammalia in the Museum of the Hon East-India Company](#)
[A Series of Seven Essays on Universal Science Pp 1-207](#)
[A Comparison of Tendencies in Secondary Education in England and the United States Teachers College Columbia University Contributions to Education No 119](#)
[A General Vocabulary of Latin](#)
[A Philological Introduction to Greek and Latin for Students](#)
[A Vindication of Ecclesiastical Establishments](#)
[A Catalogue of Some Printed Books and Manuscripts at St Dunstons Regents Park and Aldenham House Herts](#)
[A Teachers Ups and Downs from 1858 to 1879](#)
[A Manual of Artistic Anatomy For the Use of Sculptors Painters and Amateurs](#)
[A System of Physical Chemistry Vol III](#)
[An Adventurer of the North Pp1-217](#)
[A Pictured Compilation of Hymns Loved and Sung by Christians the World Over](#)
[A Narrative of the Drought and Famine Which Prevailed in the North-West Provinces During the Years 1868 1869 and Beginning of 1870](#)
[A Student in Arms Second Series \[1917\]](#)
[An Elementary Treatise on Optics Part II](#)
[The Great Adventure at Washington The Story of the Conference \[1922\]](#)
[A Spanish Reader for Beginners in High Schools and Colleges](#)
[The Child in the Midst a Comparative Study of Child Welfare in Christian and Non-Christian Lands](#)
[The Dead Have Never Died](#)
[The Conqueror and His Companions In Two Volumes Vo I Pp 1-267](#)
[The Dedication of the New Buildings of Washington University Medical School April 28 29 and 30 1915 St Louis](#)
[The Cambridge Bible for Schools and Colleges the Epistles to Timothy and Titus with Introduction and Notes](#)
[A Commentary on the Book of the Acts of the Apostles](#)
[The Folk-Lore Society the Folk Lore and Provincial Names of British Birds](#)
[The Flower of the Flock](#)
[A Concise History of New Mexico](#)

[The Reconstruction of Belief Belief in God](#)

[A Catalogue of the Cyprus Museum with a Chronicle of Excavations Undertaken Since the British Occupation and Introductory Notes on Cypriote Archaeology](#)

[The Isle of Man a Guide to the Isle of Man with the Means of Access Thereto and an Introduction to Its Scenery](#)

[Eat Drink and Be Snarky A Sweary Adult Coloring Book for Brides The Perfect Bachelorette Party Game or Gift](#)

[Whiteout A Nick Ventner Adventure](#)

[Landleben - Haschisch Halleluja](#)

[Berlin Stories 2 Ed Broner Vagabondage Diary](#)

[Amor](#)

[Pojklandet Pojken I Svensk Barn- Och Ungdomslitteratur](#)

[Those Who Lived by the Sword Book One The Illusion of Peace](#)

[Nel Vento Gelido Di Febbraio](#)

[Auguste Durch Musste!](#)

[No Quarto Com a Inspira](#)

[Den Grekiska V rlden](#)

[An Esoteric Reading of Biblical Symbolism](#)

[Romina La Superheroína](#)

[After Yesterday](#)

[One for the Rock](#)

[Diagnose Magenkrebs](#)

[The Apollo Literary Magazine 23rd Edition](#)

[CBEST Test Preparation Study Questions 2018 2019 Three Full-Length CBEST Practice Tests for the California Basic Educational Skills Test](#)

[Dancing Star](#)

[The Organization and Management of Business Corporations](#)

[A World Beyond the Rainbow](#)

[A Popular Treatise on the Currency Question Written from a Southern Point of View](#)

[A Wasted Crime](#)

[The Case-System of Hygiene Book IV](#)

[The Australasian Annual Digest Being a Digest of Cases Decided by the Supreme Courts of New South Wales New Zealand Queensland and Victoria and Reportes During the Year 1898](#)

[The Imported Bridegroom and Other Stories of the New York Ghetto](#)

[The Biographies of Cornelius Nepos with Complete Vocabulary](#)

[A Vocabulary of the Kafir Language](#)

[The Benevolent Merchant Or the Dealings of God in Providence and Grace a Narrative Intended to Guide Young Disciples in Forming a Right](#)

[Judgment of the Divine Purpose in the Various Events of Human Life](#)

[A Short Life of Cardinal Newman](#)

[The Blind Musician a Professional Lady-Killer](#)

[The Battle of Magh Leana Together with the Courtship of Momera](#)

[A Tale of the Sea Sonnets and Other Poems](#)

[The Life and Adventures of Wilburn Waters the Famous Hunter and Traper of White Top Mountain Early History of Southwestern Virginia](#)

[A Treatise on the Chronic Inflammation and Displacements of the Unimpregnated Uterus](#)

[A Treatise on Atonement In Which the Finite Nature of Sin Is Argued Its Cause and Consequences as Such The Necessity and Nature of Atonement And Its Glorious Consequences in the Final Reconciliation of All Men to Holiness and Happiness](#)

[A Text-Book of Chemistry a Modern and Systematic Explanation of the Elementary Principles of the Science Adapted to Use in High Schools and Academies](#)

[The Betrayal a Sacred Poem in Five Books](#)

[The Oxford Geographies a Commercial Geography of the World](#)

[A Systematic Arrangement of the Trustee Act 1850 and the Extension Act of 1852](#)

[A Treatise on Harmony with Exercises in Three Parts Part I](#)

[A Treatise on the Chronic Inflammation and Displacements of the Unimpregnated Uterus](#)