

DIE ÜBERSCHREITUNG DER REGELSTUDIENZEIT SOWIE FÜR UNGEWOLLTE STU

OF THE USELESSNESS OF ENDEAVOUR AGAINST PERSISTENT ILL FORTUNE. . . . 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..Now Afifeh and her daughter Mariyeh were behind the curtain, looking at him; and when he came before the king, he saluted him and greeted him with the greeting of kings, whilst all who were present stared at him and at his beauty and grace and perfection. The king seated him at the head of the table; and when Afifeh saw him and straitly considered him, she said, "By the virtue of Mohammed, prince of the Apostles, this youth is of the sons of the kings and cometh not to these parts but for some high purpose!" Then she looked at Mariyeh and saw that her face was changed, and indeed her eyes were dead in her face and she turned not her gaze from El Abbas a glance of the eyes, for that the love of him had gotten hold upon her heart. When the queen saw what had befallen her daughter, she feared for her from reproach concerning El Abbas; so she shut the wicket of the lattice and suffered her not to look upon him more. Now there was a pavilion set apart for Mariyeh, and therein were privy chambers and balconies and lattices, and she had with her a nurse, who served her, after the fashion of kings' daughters..The Twentieth Night of the Month.. . . . ec. Story of the Barber's Third Brother cli. Between mine eyes and wake ye have your dwelling-place, and thus My tears flow on unceasingly, my sighs know no relent..The Eighth Day.. . . . c. The Jewish Physician's Story xxviii.Presently she felt a breath upon her face; whereupon she awoke and found Queen Kemeriyeh kissing her, and with her her three sisters, Queen Jemreh, Queen Wekhimeh and Queen Sherareh. So she arose and kissed their hands and rejoiced in them with the utmost joy and they abode, she and they, in talk and converse, what while she related to them her history, from the time of her purchase by the Mughrebi to that of her coming to the slave-dealers' barrack, where she besought Ishac en Nedim to buy her, and how she won to Er Reshid, till the moment when Iblis came to her and brought her to them. They gave not over talking till the sun declined and turned pale and the season of sundown drew near and the day departed, whereupon Tuhfeh was instant in supplication to God the Most High, on the occasion of the prayer of sundown, that He would reunite her with her lord Er Reshid..When the king heard this, his anger subsided and he said, "Carry him back to prison till to-morrow, to we may look into his affair.".The eunuch returned and told the king, who said, "Indeed, we have been neglectful with regard to El Abbas. What shall be our excuse with the king? By Allah, my soul misdoubted me that the youth was of the sons of the kings!" The Lady Afifeh, his wife, saw him lamenting for [his usage of] El Abbas and said to him, "O king, what is it thou regrettest with this exceeding regret?" Quoth he, "Thou knowest the stranger youth, who gave us the rubies?" "Assuredly," answered she; and he said, "Yonder youths, who have halted in the palace court, are his mamelukes, and his father King El Aziz, lord of Yemen, hath pitched his camp in the Green Meadow; for he is come with his army to seek him, and the number of his troops is [four-and-] twenty thousand men." [Then he went out from her], and when she heard his words, she wept sore for him and had compassion on his case and sent after him, counselling him to send for the mamelukes and lodge them [in the palace] and entertain them..Here the treasure-seeker brought out a book and reading therein, dug in the crest of the mountain five cubits deep, whereupon there appeared to him a stone. He pulled it up and behold, it was a trap-door covering the mouth of a pit. So he waited till the [foul] air was come forth from the midst of the pit, when he bound a rope about the boy's middle and let him down to the bottom, and with him a lighted flambeau. The boy looked and beheld, at the upper end of the pit, wealth galore; so the treasure-seeker let down a rope and a basket and the boy fell to filling and the man to drawing up, till the latter had gotten his sufficiency, when he loaded his beasts and did his occasion, whilst the boy looked for him to let down to him the rope and draw him up; but he rolled a great stone to the mouth of the pit and went away..Then she told him the story of Anca, daughter of Behram Gour, with Anca, daughter of the wind, and described to him her dwelling-place and her island, whereupon quoth Er Reshid, 'O Tuhfet es Sedr, (252) tell me of El Anca, daughter of Behram Gour; is she of the Jinn or of mankind or of the birds? For this long time have I desired to find one who should tell me of her.' 'It is well, O Commander of the Faithful,' answered Tuhfeh. 'I asked the queen of this and she acquainted me with her case and told me who built her the palace.' Quoth Er Reshid, 'I conjure thee by Allah, tell it me.' And Tuhfeh answered, 'It is well,' and proceeded to tell him. And indeed he was amazed at that which he heard from her and what she told him and at that which she had brought back of jewels and jacinths of various colours and preciot stones of many kinds, such as amazed the beholder and confounded thought and mind. As for this, it was the means of the enrichment of the Barmecides and the Abbasicles, and they abode in their delight..Officer's Story, The Thirteenth, ii. 181..102. The Apples of Paradise ccccxii. Your water I'll leave without drinking, for there Too many already have drunken whilere..Voyage of Sindbad the Sailor, The Seventh, iii. 224.. . . . Upon yon be the peace of God! May all prosperity, For what's decreed of years and lives, upon you ever wait!.Then they arose and went up to the palace, whereupon the trays of food were brought and they ate and drank; after which quoth Queen Es Shuhba, 'O Tuhfeh, sing to us, by way of thankoffering for thy deliverance, and favour us with that which shall solace our minds, for that indeed my mind hath been occupied with thee.' Quoth Tuhfeh 'Hearkening and obedience, O my lady.' So she improvised and sang the following verses:.112. Abdallah ben Nafi and the King's Son of Cashghar dccccxli.Sindbad the Sailor, The Seventh Voyage of, iii. 224..His love he'd have hid, but his tears denounced him to the spy, iii. 42.Therewith King Shah Bekht rejoiced with an exceeding great joy and said, 'Praise be to God who hath delivered me from yonder man and hath preserved me from the loss of the kingship and the cessation of prosperity from me!' So the affair of the vizier returned to order and well-being and the king restored him to his place and advanced him in rank. Moreover, he assembled the folk who had missaid of him and destroyed them all, to the last man. And how like," continued the vizier, "is this story unto that of

myself and King Shah Bekht, with regard to that whereinto I am fallen of the changing of the king's heart and his giving credence to others against me; but now is the righteousness of my dealing established in thine eyes, for that God the Most High hath inspired me with wisdom and endowed thee with longanimity and patience [to hearken] from me unto that which He allotted unto those who had foregone us, till He hath shown forth my innocence and made manifest unto thee the truth. For now the days are past, wherein it was avouched to the king that I should endeavour for the destruction of my soul, (81) [to wit,] the month; and behold, the probation time is over and gone, and past is the season of evil and ceased, by the king's good fortune." Then he bowed his head and was silent. (82).So he went round about, as the druggist bade him, till the sun grew hot, but found none drinking. Then he entered a by-street, that he might rest himself, and seeing there a handsome and lofty house, stood in its shade and fell to observing the goodliness of its ordinance. As he was thus engaged, behold, a window opened and there appeared thereat a face, as it were the moon. Quoth she, (193) 'What aileth thee to stand there? Dost thou want aught?' And he answered, 'I am a stranger,' and acquainted her with his case; whereupon quoth she, 'What sayst thou to meat and drink and the enjoyment of a fair-face[d one] and getting thee what thou mayst spend?' 'O my lady,' answered he, 'this is my desire and that in quest whereof I am going about.'? ? ? ? Thine honour, therefore, guard and eke thy secret keep, Nor save to one free-born and true thy case confess..? ? ? ? Upon the parting day our loves from us did fare And left us to endure estrangement and despair..99. The Three Unfortunate Lovers ccccx.Melik (El) Ez Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of Police, ii. 117..There was once in the land of Hind a king of illustrious station, endowed with understanding and good sense, and his name was Shah Bekht. He had a vizier, a man of worth and intelligence, prudent in counsel, conformable to him in his governance and just in his judgment; wherefore his enviers were many and many were the hypocrites, who sought in him faults and set snares for him, so that they insinuated into King Shah Bekht's eye hatred and rancour against him and sowed despite against him in his heart; and plot followed after plot, till [at last] the king was brought to arrest him and lay him in prison and confiscate his good and avoid his estate. (77).Meanwhile, the people of the city rejoiced and were glad and blessed the vizier's daughter, marvelling for that three days had passed and that the king had not put her to death and exulting in that, [as they deemed,] he had turned [from his purpose] and would never again burden himself with blood-guiltiness against any of the maidens of the city. Then, on the fourth night, she related to him a still more extraordinary story, and on the fifth night she told him anecdotes of kings and viziers and notables. On this wise she ceased not [to do] with him [many] days and nights, what while the king still said in himself, 'When I have heard the end of the story, I will put her to death,' and the people waxed ever in wonder and admiration. Moreover, the folk of the provinces and cities heard of this thing, to wit, that the king had turned from his custom and from that which he had imposed upon himself and had renounced his heresy, wherefore they rejoiced and the folk returned to the capital and took up their abode therein, after they had departed thence; yea, they were constant in prayer to God the Most High that He would stablish the king in that his present case; and this," said Shehrzad, "is the end of that which my friend related to me."? ? ? ? Wherewith farewell, quoth I, and peace be on thee aye, What while the branches bend, what while the stars abide..? ? ? ? Wherefore, O stranger, dare thou not approach me with desire, Lest ruin quick and pitiless thy hardihood requite..When the evening evened, the king summoned the vizier and required of him the [promised] story; so he said, "It is well. Know, O king, that.Look at the moss-rose, on its branches seen, ii. 256..When they had made an end of pious wishes and congratulations, they besought the king to hasten the punishment of the Magian and heal their hearts of him with torment and humiliation. So he appointed them for a day on which they should assemble to witness his punishment and that which should betide him of torment, and shut himself up with his wife and sons and abode thus private with them three days, during which time they were sequestered from the folk. On the fourth day the king entered the bath, and coming forth, sat down on the throne of his kingship, with the crown on his head, whereupon the folk came in to him, according to their wont and after the measure of their several ranks and degrees, and the amirs and viziers entered, ay, and the chamberlains and deputies and captains and men of war and the falconers and armbearers. Then he seated his two sons, one on his right and the other on his left hand, whilst all the folk stood before him and lifted up their voices in thanksgiving to God the Most High and glorification of Him and were strenuous in prayer for the king and in setting forth his virtues and excellences..King of Ind and his Vizier, The, ii. 105..?STORY OF THE SINGER AND THE DRUGGIST..The Twenty-Seventh Night of the Month.? ? ? ? o. The Man who was lavish of his House and his Victual to one whom he knew not dccciv.The news came to the rest of the kings; so they [flew after him and] overtaking him, found him full of trouble and fear, with fire issuing from his nostrils, and said to him, 'O Sheikh Aboutawaif, what is to do?' Quoth he, 'Know that Meimoun hath carried off Tuhfeh from my palace and outraged mine honour.' When they heard this, they said, 'There is no power and no virtue but in God the Most High, the Supreme! By Allah, he hath ventured upon a grave matter and indeed he destroyeth himself and his people!' Then the Sheikh Iblis gave not over flying till he fell in with the tribes of the Jinn, and there gathered themselves together unto him much people, none may tell the tale of them save God the Most High. So they came to the Fortress of Copper and the Citadel of Lead, (238) and the people of the strongholds saw the tribes of the Jinn issuing from every steep mountain-pass and said, 'What is to do?' Then Iblis went in to King Es Shisban and acquainted him with that which had befallen, whereupon quoth he, 'May God destroy Meimoun and his folk! He thinketh to possess Tuhfeh, and she is become queen of the Jinn! But have patience till we contrive that which befitteth in the matter of Tuhfeh.' Quoth Iblis, 'And what befitteth it to do?' And Es Shisban said, *We will fall upon him and slay him and his people with the sword.'.Then Ishac seized upon her hand and carrying her into the house, said to her, 'Take the lute and sing; for never saw I nor heard thy like in smiting upon the lute; no, not even myself!' 'O my lord,' answered she, 'thou makest mock of me. Who am I that thou shouldst say all this to me? Indeed, this is

but of thy kindness.' 'Nay, by Allah,' exclaimed he, 'I said but the truth to thee and I am none of those on whom pretence imposeth. These three months hath nature not moved thee to take the lute and sing thereto, and this is nought but an extraordinary thing. But all this cometh of strength in the craft and self-restraint.' Then he bade her sing; and she said, 'Harkening and obedience.' So she took the lute and tightening its strings, smote thereon a number of airs, so that she confounded Ishac's wit and he was like to fly for delight. Then she returned to the first mode and sang thereto the following verses:'.? ? ? ? They have shut out thy person from my sight; They cannot shut thy memory from my spright..? ? ? ? Yea, to Baghdad I came, where rigour gave me chase And I was overthrown of cruelty and pride..? ? ? ? ? ee. Story of the Barber's Fifth Brother clx.38. Yehya ben Khalid and Mensour ccv. Then they accosted the owner of the ass and chaffered with him and he said, 'I will not sell him but for ten thousand dirhems.' They offered him a thousand dirhems; but he refused and swore that he would not sell the ass but for that which he had said. They ceased not to add to their bidding, till the price reached five thousand dirhems, whilst their fellow still said, 'I will not sell him but for ten thousand dirhems.' The money-changer counselled him to sell, but he would not do this and said to him, 'Harkye, gaffer! Thou hast no knowledge of this ass's case. Concern thyself with silver and gold and what pertaineth thereto of change and exchange; for indeed the virtue of this ass passeth thy comprehension. To every craft its craftsman and to every means of livelihood its folk.'. Sherik ben Amrou, what device avails the hand of death to stay? i. 204.. If, in his own land, midst his folk, abjection and despite, ii. 196.. Lewdness, The Pious Woman accused of, ii. 5..? ? ? ? ? Still do I yearn, whilst passion's fire flames in my liver aye; For parting's shafts have smitten me and done my strength away.. There was once, of old days and in bygone ages and times, a king of the kings of the Persians, who was passionately addicted to the love of women. His courtiers bespoke him of the wife of a chamberlain of his chamberlains, for that she was endowed with beauty and loveliness and perfection, and this prompted him to go in to her. When she saw him, she knew him and said to him, 'What prompteth the king unto this that he doth?' And he answered, saying, 'Verily, I yearn after thee with an exceeding yearning and needs must I enjoy thy favours.' And he gave her of wealth that after the like whereof women hanker; but she said, 'I cannot do that whereof the king speaketh, for fear of my husband.' And she refused herself to him with the most rigorous of refusals and would not do his desire. So the king went out, full of wrath, and forgot his girdle in the place.. Then she drank three cups and filling the old man other three, sang the following verses:'.? ? ? ? b. The Story of Janshah cccxcix.? ? ? ? Fawn of the palace, knowst thou not that I, to look on thee, The world have traversed, far and wide, o'er many a hill and plain?. When Tuhfeh heard this, she fell to weeping and wailing and said, 'By Allah, nought irketh me save separation from my lord Er Reshid; but, when I am dead, let the world be ruined after me.' And she doubted not in herself but that she was lost without recourse. Then Meimoun set forth with his army and departed in quest of the hosts [of the Jinn], leaving none in the palace save his daughter Jemreh and Tuhfeh and an Afrit who was dear unto him. They fared on till they met with the army of Es Shisban; and when the two hosts came face to face, they fell upon each other and fought a passing sore battle. After awhile, Es Shisban's troops began to give back, and when Meimoun saw them do thus, he despised them and made sure of victory over them.. When the night came, the king sat in his privy chamber and sending after the vizier, sought of him the promised story; and he said, "Know, O august king, that.? ? ? ? d. The Lover's Trick against the Chaste Wife dlxxx. Think not that I forget our trothplight after you. Nay; God to me decreed remembrance heretofore. (202).? ? ? ? Quoth I, "Thou overcurtainest the morning with the night;" And she, "Not so; it is the moon that with the dark I shroud.". ?STORY OF THE KING OF HIND AND HIS VIZIER.. AND BOULAC EDITIONS OF THE ARABIC TEXT OF.? ? ? ? And whenas the dogs at a fountain have lapped, The lions to drink of the water forbear.". ? ? ? ? Of beryl, all glowing with beauty, wherein Thick stars of pure silver shine forth to the eye..? ? ? ? ? i. The Spider and the Wind dcccvi. ? ? ? ? And unto Irak fared, my way to thee to make, And crossed the stony wastes i' the darkness of the night.. Presently, in came Mesrour the eunuch to him and saluted him and seeing Nuzhet el Fuad stretched out, uncovered her face and said, "There is no god but God! Our sister Nuzhet el Fuad is dead. How sudden was the [stroke of] destiny! May God have mercy on thee and acquit thee of responsibility!" Then he returned and related what had passed before the Khalif and the Lady Zubeideh, and he laughing. "O accursed one," said the Khalif, "is this a time for laughter? Tell us which is dead of them." "By Allah, O my lord," answered Mesrour, "Aboulhusn is well and none is dead but Nuzhet el Fuad." Quoth the Khalif to Zubeideh, "Thou hast lost thy pavilion in thy play," and he laughed at her and said to Mesrour, "O Mesrour, tell her what thou sawest." "Verily, O my lady," said the eunuch, "I ran without ceasing till I came in to Aboulhusn in his house and found Nuzhet el Fuad lying dead and Aboulhusn sitting at her head, weeping. I saluted him and condoled with him and sat down by his side and uncovered the face of Nuzhet el Fuad and saw her dead and her face swollen. So I said to him, 'Carry her out forthright [to burial], so we may pray over her.' He answered, 'It is well;' and I left him to lay her out and came hither, that I might tell you the news.". O thou that blamest me for my heart and raillest at my ill, ii. 101..? ? ? ? Nay, though ye read therein discourse that sure should speak To heart and soul, no word thereunto ye replied., 57. Werdan the Butcher's Adventure with the Lady and the Bear cccliii. 6. Story of the Hunchback cii. Thiefs Story, The, ii. 165..? ? ? ? f. The Lady and her Two Lovers dlxxx. 35. Isaac of Mosul's Story of Khedijeh and the Khalif Mamoun dxl. When the Khalif heard his verses, he took the cup from his hand and kissed it and drank it off and returned it to Aboulhusn, who made him an obeisance and filled and drank. Then he filled again and kissing the cup thrice, recited the following verses: "O father mine," answered the prince, "I have heard tell that in the land of Irak is a woman of the daughters of the kings, and her father is called King Ins ben Cais, lord of Baghdad; she is renowned for beauty and grace and brightness and perfection, and indeed many folk have sought her in marriage of the kings; but her soul consented not unto any one of them. Wherefore I am minded to travel to her, for that my heart cleaveth unto her, and I beseech thee suffer me to go to her." "O my son," answered his

father, "thou knowest that I have none other than thyself of children and thou art the solace of mine eyes and the fruit of mine entrails; nay, I cannot brook to be parted from thee an instant and I purpose to set thee on the throne of the kingship and marry thee to one of the daughters of the kings, who shall be fairer than she." El Abbas gave ear to his father's word and dared not gainsay him; so he abode with him awhile, whilst the fire raged in his entrails..? ? ? ? ? Is there a man of you will come, that I may heal his pain With blows right profitable for him who's sick for lust of fight?.The old man kissed his hand and went away; whereupon quoth Er Reshid to him, 'O Ishac, who is yonder man and what is his occasion?' 'O my lord,' answered the other, 'this is a man called Said the Slave-dealer, and he it is who buyeth us slave-girls and mamelukes. (169) He avoucheth that with him is a fair [slave-girl, a] lutanist, whom he hath withheld from sale, for that he could not fairly sell her till he had shown her to me.' 'Let us go to him,' said the Khalif,'so we may look on her, by way of diversion, and see what is in the slave-dealer's barrack of slave-girls.' And Ishac answered, 'Commandment belongeth to God and to the Commander of the Faithful.' Then he went on before them and they followed in his track till they came to the slave-dealer's barrack and found it high of building and spacious of continence, with sleeping-cells and chambers therein, after the number of the slave-girls, and folk sitting upon the benches..? ? ? ? ? Fain, fain would I forget thy love. Alack, my heart denies To be consoled, and 'gainst thy wrath nought standeth me in stead..? ? ? ? ? Him I beseech our loves who hath dissevered, Us of his grace once more to reunite..? ? ? ? ? Your image midst mine eye sits nor forsakes me aye; Ye are my moons in gloom of night and shadowtide..? ? ? ? ? b. Bakoun's Story of the Hashish-Eater cxliii.? ? ? ? ? b. The Second Officer's Story dccccxxii.? ? ? ? ? Ay, and we would have spread our bosoms in thy way, That so thy feet might fare on eyelids, carpet-wise..? ? ? ? ? v. The House with the Belvedere dxcviii.So Es Shisban drank off the cup in his turn and said, 'Well done, O desire of hearts!' And he bestowed on her that which was upon him, to wit, a dress of cloth-of-pearl, fringed with great pearls and rubies and broidered with precious stones, and a tray wherein were fifty thousand dinars. Then Meimoun the Sworder took the cup and fell to gazing intently upon Tuhfeh. Now there was in his hand a pomegranate-flower and he said to her, 'Sing upon this pomegranate-flower, O queen of men and Jinn; for indeed thou hast dominion over all hearts.' Quoth she, 'Hearkening and obedience;' and she improvised and sang the following verses:It befell, after this, that a man was slain in Abou Sabir's village; wherefore the Sultan caused plunder the village, and they plundered the headman's goods with the rest So his wife said to him, 'All the Sultan's officers know thee; so do thou prefer thy plaint to the king, that he may cause thy beasts to be restored to thee.' But he said to her, 'O woman, said I not to thee that he who doth evil shall suffer it? Indeed, the king hath done evil, and he shall suffer [the consequences of] his deed, for whoso taketh the goods of the folk, needs must his goods be taken.' A man of his neighbours heard his speech, and he was an envier of his; so he went to the Sultan and acquainted him therewith, whereupon he sent and plundered all [the rest of] his goods and drove him forth from the village, and his wife [and children] with him. So they went wandering in the desert and his wife said to him, 'All that hath befallen us cometh of thy slothfulness in affairs and thy default.' But he said to her, 'Have patience, for the issue of patience is good'.67. The Khalif El Hakim and the Merchant dcliii.52. The Devout Israelite cccxlviii.? ? ? ? ? How long will ye admonished be, without avail or heed? The shepherd still his flocks forbids, and they obey his rede..See, then, O august king," continued the youth, "what envy doth and injustice and how God caused the viziers' malice revert upon their own necks; and I trust in God that He will succour me against all who envy me my favour with the king and show forth the truth unto him. Indeed, I fear not for my life from death; only I fear lest the king repent of my slaughter, for that I am guiltless of offence, and if I knew that I were guilty of aught, my tongue would be mute.".There was once, in the city of Baghdad, a man, [by name El Merouzi,] (30) who was a sharper and plagued (31) the folk with his knavish tricks, and he was renowned in all quarters [for roguery]. [He went out one day], carrying a load of sheep's dung, and took an oath that he would not return to his lodging till he had sold it at the price of raisins. Now there was in another city a second sharper, [by name Er Razi,] (32) one of its people, who [went out the same day], bearing a load of goat's dung, which he had sworn that he would not sell but at the price of dried figs..21. Omar ben Abdulaziz and the Poets cccccxxii.When King Shehriyar heard his brother's words, he rejoiced with an exceeding joy and said, "Verily, this is what I had wished, O my brother. So praised be God who hath brought about union between us!" Then he sent after the Cadis and learned men and captains and notables, and they married the two brothers to the two sisters. The contracts were drawn up and the two kings bestowed dresses of honour of silk and satin on those who were present, whilst the city was decorated and the festivities were renewed. The king commanded each amir and vizier and chamberlain and deputy to decorate his palace and the folk of the city rejoiced in the presage of happiness and content. Moreover, King Shehriyar bade slaughter sheep and get up kitchens and made bride-feasts and fed all comers, high and low..? ? ? ? ? But when ye saw my writ, the standard ye o'erthrew Of faith, your favours grudged and aught of grace denied..? ? ? ? ? n. The Man and his Wilful Wife dccccxix.Then she turned to the old man who had delivered her from the pit and prayed for him and gave him presents galore and among them a myriad of money; (9) and they all departed from her, except her husband. When she was alone with him, she made him draw near unto her and rejoiced in his coming and gave him the choice of abiding with her. Moreover, she assembled the people of the city and set out to them his virtue and worth and counselled them to invest him with the charge of their governance and besought them to make him king over them. They fell in with her of this and he became king and took up his abode amongst them, whilst she gave herself up to her religious exercises and abode with her husband on such wise as she was with him aforetime. (10) Nor," added the vizier, "is this story, O king of the time, more extraordinary or more delightful than that of the journeyman and the girl whose belly he slit and fled.".When it was the tenth day, (now this day was called El Mihrjan (129) and it was the day of the coming in of the folk, gentle and simple, to the king, so they might give him joy and salute him and go forth), the counsel of the viziers fell of accord that they should speak

with a company of the notables of the city [and urge them to demand of the king that he should presently put the youth to death]. So they said to them, "When ye go in to-day to the king and salute him, do ye say to him, 'O king, (to God be the praise!) thou art praiseworthy of policy and governance, just to all thy subjects; but this youth, to whom thou hast been bountiful, yet hath he reverted to his base origin and wrought this foul deed, what is thy purpose in his continuance [on life]? Indeed, thou hast prisoned him in thy house, and every day thou hearest his speech and thou knowest not what the folk say.'" And they answered with "Hearkening and obedience." 38. The Lover who feigned himself a Thief to save his Mistress's Honour dlvii. STORY OF THE OLD WOMAN AND THE DRAPER'S WIFE. f. Story of the King's Son and the Ogress v. STORY OF THE DAMSEL TUHFET EL CULOUB AND THE KHALIF HAROUN ER RESHID. The old man carried Tuhfeh up [to the dais and seated her] on a chair of gold beside the throne, whilst she was amazed at that which she saw in that place and magnified her Lord (extolled be His perfection and exalted be He!) and hallowed Him. Then the kings of the Jinn came up to the throne and seated themselves thereon; and they were in the semblance of mortals, excepting two of them, who were in the semblance of the Jinn, with eyes slit endlong and jutting horns and projecting tusks. After this there came up a young lady, fair of favour and pleasant of parts; the light of her face outshone that of the flambeaux, and about her were other three women, than whom there were no fairer on the face of the earth. They saluted Tuhfeh and she rose to them and kissed the earth before them; whereupon they embraced her and sat down on the chairs aforesaid. STORY OF THE THREE MEN AND OUR LORD JESUS. I was aforesaid in such a city and hid a thousand dirhems in a monastery there. After awhile, I went thither and taking the money, bound it about my middle. [Then I set out to return] and when I came to the desert, the carrying of the money was burdensome to me. Presently, I espied a horseman pricking after me; so I [waited till he came up and] said to him, "O horseman, carry this money [for me] and earn reward and recompense [from God]." "Nay," answered he; "I will not do it, for I should weary myself and weary my horse." Then he went on, but, before he had gone far, he said in himself, "If I take up the money and spur my horse and forego him, how shall he overtake me?" And I also said in myself, "Verily, I erred [in asking him to carry the money]; for, had he taken it and made off, I could have done nought." Then he turned back to me and said to me, "Hand over the money, that I may carry it for thee." But I answered him, saying, "That which hath occurred to thy mind hath occurred to mine also; so go in peace." O breeze of heaven, from me a charge I prithee take And do not thou betray the troth of my despair. How many a lover, who aspires to union with his love, For all his hopes seem near, is baulked of that whereon he's bent! 51. The Woman whose Hands were cut off for Almsgiving cccxlviii. 115. The Angel of Death and the King of the Children of Israel cccclxiii. Then the Khalif took him into his especial favour and married him and bestowed largesse on him and lodged him with himself in the palace and made him of the chief of his boon-companions, and indeed he was preferred with him above them and the Khalif advanced him over them all. Now they were ten in number, to wit, El Ijli and Er Recashi and Ibdan and Hassan el Feresdec and El Lauz and Es Seker and Omar et Tertis and Abou Nuwas (34) and Abou Ishac en Nedim and Aboulhusn el Khelia, and by each of them hangeth a story that is told in other than this book. And indeed Aboulhusn became high in honour with the Khalif and favoured above all, so that he sat with him and the Lady Zubeideh bint el Casim and married the latter's treasurers, whose name was Nuzhet el Fuad. Benou Tai, En Numan and the Arab of the, i. 203. f. The Sixth Officer's Story dccccxxxiv. Now the man who had stolen the clothes and forged a lie against the pious woman, pretending that he was her lover, sickened of a sore sickness, and his people took him up and set out with him to visit the holy woman, and Destiny brought them all together by the way. So they fared on, till they came to the city wherein the man dwelt for whom she had paid a thousand dirhems, to deliver him from torment, and found him about to travel to her, by reason of a sickness that had betided him. So they all fared on together, unknowing that the holy woman was she whom they had so foully wronged, and ceased not going till they came to her city and foregathered at the gates of her palace, to wit, that wherein was the tomb of the king's daughter. Barmecides, Er Reshid and the, i. 189. When his sister Selma heard what he said, she could no longer contain herself, but cast herself upon him and discovered to him her case. When he knew her, he threw himself upon her [and lay without life] awhile; after which he came to himself and said, 'Praised be God, the Bountiful, the Beneficent!' Then they complained to each other of that which they had suffered for the anguish of separation, whilst Selim's wife abode wondered at this and Selma's patience and constancy pleased her. So she saluted her and thanked her for her fashion, saying, 'By Allah, O my lady, all that we are in of gladness is of thy blessing alone; so praised be God who hath vouchsafed us thy sight!' Then they abode all three in joy and happiness and delight three days, sequestered from the folk; and it was bruited abroad in the city that the king had found his brother, who was lost years ago. SHEHRZAD AND SHEHRIYAR. (145). bb. The King of Hind and his Visier dccccxxviii. EL MAMOUN AND ZUBEIDEH (163). 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 aforesaid; 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. Drink ever, O lovers, I rede you, of wine And praise his desert who for yearning doth pine. By God, how pleasant was the night we passed, with him for third! Muslim and Jew and Nazarene, we sported till the day. Then he bade lodge him near himself and was bountiful to him and took him apart and said to him, 'Expound to me the story of the phial and whence then knewest that the

water therein was that of a man, and he a stranger and a Jew, and that his ailment was indigestion?' 'It is well,' answered the weaver. 'Thou must know that we people of Persia are skilled in physiognomy (23) and I saw the woman to be rosy-cheeked, blue-eyed and tall. Now these attributes belong to women who are enamoured of a man and are distraught for love of him; (24) moreover, I saw her consumed [with anxiety]; wherefore I knew that the patient was her husband. As for his strangerhood, I observed that the woman's attire differed from that of the people of the city, wherefore I knew that she was a stranger; and in the mouth of the phial I espied a yellow rag, (25) whereby I knew that the patient was a Jew and she a Jewess. Moreover, she came to me on the first day [of the week]; (26) and it is the Jews' custom to take pottages (27) and meats that have been dressed overnight (28) and eat them on the Sabbath day, (29) hot and cold, and they exceed in eating; wherefore indigestion betideth them. On this wise I was directed and guessed that which thou hast heard.' Now in that town was a man of good breeding and large generosity, a merchant of condition, young of years and bright of face, who had come to that town from his own country with great store of merchandise and wealth galore. He took up his abode therein and the place was pleasant to him and he was lavish in expenditure, so that he came to the end of all his good and there remained with him nothing save that which was upon him of raiment. So he left the lodging wherein he had abidden in the days of his affluence, after he had wasted (260) that which was therein of furniture, and fell to harbouring in the houses of the townfolk from night to night. After this came the horseman, who had taken Abou Sabir's wife, and complained of her to the king that she would not give him possession of herself, avouching that she was his wife. The king bade bring her before him, that he might hear her speech and pronounce judgment upon her. So the horseman came with her before him, and when the king saw her, he knew her and taking her from her ravisher, bade put the latter to death. Then he became aware of the troops, that they murmured against him and spoke of him as a tyrant; so he turned to his officers and viziers and said to them, 'As for me, by God the Great, I am not the king's brother! Nay, I am but one whom the king imprisoned upon a word he heard from me and used every day to taunt me therewith. Ye think that I am the king's brother; but I am Abou Sabir and God hath given me the kingship in virtue of my patience. As for the king who sought protection of me and I despoiled him, it was he who first wronged me, for that he despoiled me aforetime and drove me forth of my native land and banished me, without due [cause]; wherefore I requited him with that which he had done to me, in the way of lawful vengeance. As for the thieves who proffered repentance, there was no repentance for them with me, for that they began upon me with foul [dealing] and waylaid me by the road and despoiled me and took my good and my sons. Now these two boys, that I took of them and whom ye deemed slaves, are my very sons; so I avenged myself on the thieves of that which they did with me aforetime and requited them with equity. As for the horseman whom I slew, the woman I took from him was my wife and he took her by force, but God the Most High hath restored her [to me]; so this was my right, and my deed that I have done was just, albeit ye, [judging] by the outward of the matter, deemed that I had done this by way of tyranny.' When the folk heard this, they marvelled and fell prostrate before him; and they redoubled in esteem for him and exceeding affection and excused themselves to him, marvelling at that which God had done with him and how He had given him the kingship by reason of his longsuffering and his patience and how he had raised himself by his patience from the bottom of the pit to the throne of the kingdom, what while God cast down the [late] king from the throne into the pit. (109) Then Abou Sabir foregathered with his wife and said to her, 'How deemest thou of the fruit of patience and its sweetness and the fruit of haste and its bitterness? Verily, all that a man doth of good and evil, he shall assuredly abide.' On like wise, O king," continued the young treasurer, "it behoveth thee to practise patience, whenas it is possible to thee, for that patience is of the fashion of the noble, and it is the chiefest of their reliance, especially for kings." "His sides the tamarisk's slenderness deride, so lithe they are, Whence for conceit in his own charms still drunken doth he fare.. 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." Then said she to the villager's son, 'Know that I am the woman whom thy father delivered from harm and stress and whom there betided from thee of false accusation and frowardness that which thou hast named.' And she craved pardon for him and he was made whole of his sickness. [Then said she to the thief, 'I am she against whom thou liedst, avouching that I was thy mistress, who had been stoned on thine account, and that I was of accord with thee concerning the robbing of the villager's house and had opened the doors to thee.' And she prayed for him and he was made whole of his sickness.] Then said she to [the townsman], him of the tribute, 'I am she who gave thee the [thousand] dirhems and thou didst with me what thou didst.' And she craved pardon for him and prayed for him and he was made whole; whereupon the folk marvelled at her oppressors, who had been afflicted alike, so God (extolled be His perfection and exalted be

He!) might show forth her innocence before witnesses..Presently, as they stood by the mouth of the pit, the lion came scrambling up the sides and would have issued forth; but, as often as he showed his head, they pelted him with stones, till they beat him down and he fell; whereupon one of the hunters descended into the pit and despatched him and saw the boy wounded; after which he went to the cabinet, where he found the woman dead, and indeed the lion had eaten his fill of her. Then he noted that which was therein of clothes and what not else, and advising his fellows thereof, fell to passing the stuff up to them. Moreover, he took up the boy and bringing him forth of the pit, carried him to their dwelling-place, where they dressed his wounds and he grew up with them, but acquainted them not with his affair; and indeed, when they questioned him, he knew not what he should say, for that he was little, when they let him down into the pit. The hunters marvelled at his speech and loved him with an exceeding love and one of them took him to son and abode rearing him with him [and instructing him] in hunting and riding on horseback, till he attained the age of twelve and became a champion, going forth with the folk to the chase and to the stopping of the way..The vizier's story pleased the king and he bade depart to his dwelling..? ? ? ? I'll lay Upon their threshold's dust my cheeks and to my soul,.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..? ? ? ? Camphor itself to me doth testify And in my presence owns me white as snow..? ? ? ? I marvel for that to my love I see thee now incline, What time my heart, indeed, is fain to turn away from thine..? ? ? ? Peace on thee! Would our gaze might light on thee once more! So should our hearts be eased and eyes no longer sore..? ? ? ? b. The Fakir and his Pot of Butter dcx.Quoth the Khalif, "God grant thee that thou seekest! Let us drink one last cup and rise before the dawn draw near, and to-morrow night I will be with thee again." "Far be it!" said Aboulhusn. Then the Khalif filled a cup and putting therein a piece of Cretan henbane, gave it to his host and said to him, "My life on thee, O my brother, drink this cup from my hand!" "Ay, by thy life," answered Aboulhusn, "I will drink it from thy hand." So he took it and drank it off; but hardly had he done so, when his head forewent his feet and he fell to the ground like a slain man; whereupon the Khalif went out and said to his servant Mesrour, "Go in to yonder young man, the master of the house, and take him up and bring him to me at the palace; and when thou goest out, shut the door."

[Catalog of Copyright Entries Third Series Parts 12-13 Number 1 Vol 11 Motion Pictures and Filmstrips January-June 1957](#)

[How to Cut Fit and Finish a Dress](#)

[Calendar of the University of Manitoba Winnipeg 1900-1901](#)

[Wapella Centennial 1854-1954](#)

[Thrilling Experience of the Welsh Evangelist R G Williams Reformed Drunkard and Gambler Or Forty-Eight Years in Darkness and Sin and Eleven Years in the Light and Love of Christ Jesus](#)

[Pepero the Boy-Artist A Brief Memoir of James Jackson Jarves Jr](#)

[The Political and Ecclesiastical Allegory of the First Book of the Faerie Queene](#)

[The New-Hampshire Annual Register and United States Calendar 1835](#)

[St Trinitatis-Kirche Zu Danzig Die Nach Vergangenheit Und Gegenwart](#)

[Buds of Poesy](#)

[Drury 1915](#)

[Unmusical New York A Brief Criticism of Triumphs Failures Abuses](#)

[The War as Seen Thru German Eyes A Perspective Followed by an Addendum Which Points Out the Moral Contained in This Review](#)

[The Treaty Illegality of the Transit Dues and Lekin Taxes Actually Levied by the Chinese Government Demonstrated in a Series of Letters to the North-China Daily News Under the Signature of Mercator](#)

[The Grammar of Photo-Engraving With Additional Matter on the Fish Glue Enamel Process by the Staff of the Photogram and a Valuable Appendix on the Making of Half-Tone Negatives](#)

[Chinese Painters A Critical Study](#)

[The B A E News 1935 Vol 32 Issued Semi-Monthly for the Staff of the Bureau of Agricultural Economics United States Department of Agriculture Washington D C](#)

[Cartas de Bilbao a Sarmiento Recopilados Por Unos Migos de la Verdad](#)

[Letters on Landscape Photography](#)

[Briefe Von Johann Peter Uz an Einen Freund Aus Den Jahren 1753-82](#)

[History of the Battle of Point Pleasant Fought Between White Men and Indians at the Mouth of the Great Kanawha River \(New Point Pleasant West Virginia\) Monday October 10th 1774 The Chief Event of Lord Dunmores War](#)

[Stufen-Bau Und Die Gesetze Der Welt-Geschichte Der
The Pilgrim Vol 13 June 1934](#)

[Nos Trois Ports Du Nord Dunkerque Calais Et Boulogne](#)

[The Siege of Baltimore and the Battle of La Tranche With Other Original Poems](#)

[5000 Facts about Canada](#)

[Richard Dehmel](#)

[Into Light and Other Poems](#)

[The Conduct of the Understanding in the Search of Truth](#)

[Constituents of the Universe](#)

[Is Civilization a Disease](#)

[For Sunday Schools Arranged Alphabetically by Their Initial Letters](#)

[Emin Pasha Translated from the German of M C Plehn](#)

[Estimates for the Fiscal Year Ending 30th June 1899](#)

[The Cathedral Church of Peterborough A Description of Its Fabric and a Brief History of the Episcopal See](#)

[A Disillusioned Occultist A Drama-Novel](#)

[The Princess Vol 2 A Medley](#)

[Annibal Caro Traduttore Delleneide](#)

[Evaluation of Ground Water Resources Vol 3 South San Francisco Bay Northern Santa Clara County Area](#)

[Histoire Secrete Du Prince Croquetron Et Da La Princesse Foirette](#)

[Twentieth Annual Report of the Receipts and Expenditures of the Town of Hyde Park With Reports of the Selectmen Trustees of the Public
Library School Committee and Other Town Officers for the Year Ending January 31 1888](#)

[The Genius of the Thames Vol 1 of 2 A Lyrical Poem](#)

[The Human Fantasy](#)

[Historical Manual of the Presbyterian Church of Glens Falls N Y 1808-1876 Containing the Centennial Historical Discourse of the Pastor Preached
on the Thirtieth Anniversary of His Ministry to Said Church Oct 1 1876](#)

[The Facts of Life \(Die Thatsachen Des Lebens\) Vol 1 Idiomatically Described and Systematically Arranged Forming a Complete Dictionary of the
Objective Language Home Life the School Travelling Plants A Text-Book for the Methodical Study of the Germ](#)

[A Treatise on the Structure and Preservation of the Violin and All Other Bow-Instruments Together with an Account of the Most Celebrated
Makers and of the Genuine Characteristics of Their Instruments](#)

[Pediatrics](#)

[Kulturproblem Der Kirche Das Ein Dialog Mit Meinen Kritikern](#)

[Retreta La Drama En Cuatro Actos](#)

[The Shakespeare Country Illustrated](#)

[Annual Report of Program Activities National Cancer Institute Vol 4 Fiscal Year 1973](#)

[Annual Reports of the Selectmen Town Treasurer School Treasurer Librarian of the Public Library and Board of Education of the Town of Durham
for the Financial Year Ending January 31 1922 With the Vital Statistics for 1921 as Prepared by the Town Cle](#)

[Zoologica Vol 23 Original-Abhandlungen Dem Gesamtgebiete Der Zoologie Heft 59 Erste Lieferung](#)

[Jelebu Its History and Constitution](#)

[Proceedings at the First Public Meeting of the Society for the Extinction of the Slave Trade and for the Civilization of Africa Held at Exeter Hall
on Monday 1st June 1840](#)

[Papers Relating to the Garrison Mob](#)

[Twenty-Fourth Annual Convention Atlantic City N J June 26-28 1906](#)

[Hastings Seeds Plants Bulbs Roses Shrubs Berries Fruit Trees Garden Supplies Spring 1958](#)

[Annual Reports of the Selectmen Treasurer Town Clerk Highway Agents School Board and Library Trustees for the Town of Allentown New
Hampshire For the Fiscal Year Ending January 31 1937](#)

[Story-Hour Plays](#)

[Thirty-Second Annual Report of the Public Library Committee 1912-1913](#)

[Syllabus of Anglo-Saxon Literature](#)

[Meubles Anciens Et de Style Objets DArt Et de Curiosite Argenterie Bijoux Tableaux Tentures Tapis](#)

[The Debateable Land](#)

[An Introduction to the Study of Clinical Medicine Being a Guide to the Investigation of Disease for the Use of Students](#)
[The Story of the Greatest Nations with One Thousand of the Worlds Famous Events Portrayed in Word and Picture Vol 8](#)
[Graded City Speller Sixth Year Grade Compiled from Lists Furnished by Principals and Teachers in the Schools of Six Cities](#)
[Scripture Selections for Christmas Easter and Times of Affliction](#)
[The Napoleon Myth](#)
[An Embassy to Provence](#)
[My Sister Henrietta With Photogravure Illustrations](#)
[Bedside and Wheel-Chair Occupations Vol 5](#)
[The Nature of Hypothesis A Dissertation](#)
[Sons of Revolutionary Sires Its Origin Names of Officers Constitution By-Laws Articles of Incorporation Names of Members and Rules and Regulations of Auxiliaries](#)
[Abraham Lincolns Servants and Employees Springfield Servants Excerpts from Newspapers and Other Sources](#)
[Club Swinging for Physical Exercise and Recreation A Book of Information about All Forms of Indian Club Swinging Used in Gymnasiums and by Individuals](#)
[Louisiana Conservationist Vol 9 January 1957](#)
[The Capture of Fort Fisher North Carolina January 15 1865](#)
[The Farmville Quarterly Review Vol 1 Spring 1937](#)
[An Essay on Planting And a Scheme for Making It Conducive to the Glory of God and the Advantage of Society](#)
[Henner](#)
[Canada A Descriptive Text-Book](#)
[A Drummers Parlor Stories](#)
[The Merchant of London A Play in Five Acts](#)
[The Story of Our Wedding Journey](#)
[Some Thoughts on the Doctrine of Justification To Which Is Subjoined a Few Remarks on the Holy Scriptures Together with an Outline of the Christians Character and Fidelity](#)
[II-Em-Hotep and Ancient Egyptian Medicine II Prevention of Valvular Disease The Harveian Oration Delivered Before the Royal College of Physicians on June 21 1904](#)
[Symbola Sophoclea Inauguralis Almae Literarum Universitatis Lipsiensis Dissertatio](#)
[Addressed to the Graduating Class of Rush Medical College Feb 17 1848](#)
[Proposed Plan for the Collection of the Foreign Debt of the United States Settlement of German Reparations and Establishment of an Internal Gold Currency](#)
[Classification of Expenditures Code](#)
[Broom-Corn Culture](#)
[Lettres i Ma Niice Sur La Musique En Suisse 1917-1918](#)
[The Craigdarroch 1941](#)
[Kunst-Und Volkslied in Der Reformationszeit](#)
[Beitrgе Zur Handels-Und Zollpolitik Sterreichs in Der Zweiten Hlfte Des XVIII Jahrhunderts in Besondere Unter Joseph II Inaugural-Dissertation Zur Erlangung Der Philosophischen Doctorwrde Welche Mit Genehmigung Der Hohen Philosophischen Fakult](#)
[Histoire de la Coutume de la Priviti Et Vicomti de Paris Research Notes Loose Sheets in Envelope](#)
[Roma Aeterna Latin Readings in the History of the City](#)
[Portraits Poems to Marias and Other Poems](#)
[Actes Diducation ilimentaire Et Pour Litablissement Dicoles Normales Suivis Des Circulaires y Relatives Nos 9 12 Et 15 Et Des Instructions Et Tableaux Du Surintendant de Liducation Pour Le Bas-Canada](#)
