

WITH THE NIGHT MAIL

For the uses of food I was fashioned and made, ii. 223..49. The Man who stole the Dog's Dish of Gold dcii.????? Look at the moss-rose, on its branches seen, Midmost its leafage, covered all with green..As for Belehwan, when he fled and fortified himself, his power waxed amain and there remained for him but to make war upon his father, who had cast his affection upon the child and used to rear him on his knees and supplicate God the Most High that he might live, so he might commit the commandment to him. When he came to five years of age, the king mounted him on horseback and the people of the city rejoiced in him and invoked on him length of life, so he might take his father's leavings (130) and [heal] the heart of his grandfather..????? It rests with him to heal me; and I (a soul he hath Must suffer that which irks it), go saying, in my fear.Then they displayed Dinarzad in a second and a third and a fourth dress and she came forward, as she were the rising sun, and swayed coquettishly to and fro; and indeed she was even as saith the poet of her in the following verses:.So, when the night darkened, we sallied forth to make our round, attended by men with sharp swords, and went round about the streets and compassed the city, till we came to the by-street where was the woman, and it was the middle of the night Here we smelt rich scents and heard the clink of earrings; so I said to my comrades, "Methinks I spy an apparition," And the captain of the watch said, "See what it is." So I came forward and entering the lane, came presently out again and said, "I have found a fair woman and she tells me that she is from the Citadel and that the night surprised her and she espied this street and seeing its cleanness and the goodliness of its ordinance, knew that it appertained to a man of rank and that needs must there be in it a guardian to keep watch over it, wherefore she took shelter therein." Quoth the captain of the watch to me, "Take her and carry her to thy house." But I answered, "I seek refuge with Allah! (93) My house is no place of deposit (94) and on this woman are trinkets and apparel [of price]. By Allah, we will not deposit her save with Amin el Hukrn, in whose street she hath been since the first of the darkness; wherefore do thou leave her with him till the break of day." And he said, "As thou wilt." Accordingly, I knocked at the Cadi's door and out came a black slave of his slaves, to whom said I, "O my lord, take this woman and let her be with you till break of day, for that the lieutenant of the Amir Ilmeddin hath found her standing at the door of your house, with trinkets and apparel [of price] on her, and we feared lest her responsibility be upon you; (95) wherefore it is most fit that she pass the night with you." So the slave opened and took her in with him..Zubeideh, El Mamoun and, i. 199.So he repaired to the draper and buying of him a turban-cloth of lawn, returned with it to the old woman, who took it and burned it in two places. Then she donned devotees' apparel and taking the turban-cloth with her, went to the draper's house and knocked at the door. When the draper's wife saw her, she opened to her and received her kindly and made much of her and welcomed her. So the old woman went in to her and conversed with her awhile. Then said she to her, "[I desire to make] the ablution [preparatory] to prayer." So the wife brought her water and she made the ablution and standing up to pray, prayed and did her occasion. When she had made an end of her prayers, she left the turban-cloth in the place of prayer and went away..????? Then came I after them, desiring thee, with me No second save my sword, my falchion keen and bright..When the evening evened, the king sat in his privy sitting-chamber and his mind was occupied with the story of the singer and the druggist. So he called the vizier and bade him tell the story. "It is well," answered he, "They tell, O my lord, that.????? My heart bereavement of my friends forebode; may God of them The dwellings not bereave, but send them timely home again!.When the king heard this, his wrath subsided and he said, "Carry him back to the prison till the morrow, so we may look into his affair.".Officer's Story, The First, ii. 122..????????? eb. Story of the Barber's Second Brother xxxi.????? On the dear nights of union, in you was our joy, But afflicted were we since ye bade us adieu..Officer's Story, the Eighth, ii. 155..So Abdulmelik went away to his house, whither he found that the money had foregone him, and on the morrow Jaafer presented himself before the Khalif and acquainted him with what had passed and that he had appointed Abdulmelik's son governor of Egypt and had promised him his daughter in marriage. Er Reshid approved of this and confirmed the appointment and the marriage. [Then he sent for the young man] and he went not forth of the palace of the Khalif till he wrote him the patent [of investiture with the government] of Egypt; and he let bring the Cadis and the witnesses and drew up the contract of marriage..When Er Razi heard this, he said, 'Yonder wittol lusteth after my wife; but I will do him a mischief.' Then he rushed in upon them, and when El Merouzi saw him, he marvelled at him and said to him, 'How didst thou make thine escape?' So he told him the trick he had played and they abode talking of that which they had collected from the folk [by way of alms], and indeed they had gotten great store of money. Then said El Merouzi, 'Verily, mine absence hath been prolonged and fain would I return to my own country.' Quoth Er Rasi, 'As thou wilt;' and the other said, 'Let us divide the money we have gotten and do thou go with me to my country, so I may show thee my tricks and my fashions.' 'Come to-morrow,' replied Er Razi, 'and we will divide the money.'.Presently, he caught sight of an earthen pan turned over upon its mouth; so he raised it from the ground and found under it a horse's tail, freshly cut off, and the blood oozing from it; whereby he knew that the cook adulterated his meat with horses' flesh. When he discovered this default, he rejoiced therein and washing his hands, bowed his head and went out; and when the cook saw that he went and gave him nought, he cried out, saying, 'Stay, O sneak, O slink-thief!' So the lackpenny stopped and said to him, 'Dost thou cry out upon me and becall [me] with these words, O cuckold?' Whereat the cook was angry and coming down from the shop, said, 'What meanest thou by thy speech, O thou that devourest meat and kouskoussou and bread and seasoning and goest forth with "Peace (13)[be on thee!]," as it were the thing had not been, and payest down nought for it?' Quoth the lackpenny, 'Thou liest, O son of a cuckold!' Wherewith the cook cried out and laying hold of the lackpenny's collar, said, 'O Muslims, this fellow is my first customer (14) this day and he hath eaten my food and given me nought.'.????? Whilere, the verses

that I made it was thy wont to flout, Saying, "No passer by the way (105) hath part in me or mine..The Twenty-Seventh Night of the Month.????
? p. The Idiot and the Sharper dccccv.???? When from your land the breeze I scent that cometh, as I were A reveller bemused with wine, to lose
my wits I'm fain..Man who was lavish of House and Victual to One whom he knew not, The, i 293..It befell, one day of the days, that King Bihkerd
embarked in a ship and put out to sea, so he might fish; but the wind blew on them and the ship foundered. The king won ashore on a plank,
unknown of any, and came forth, naked, on one of the coasts; and it chanced that he landed in the country whereof the father of the youth aforesaid,
[his sometime servant], was king. So he came in the night to the gate of the latter's city and [finding it shut], took up his lodging [for the night] in a
burying-place there..Ilan Shah and Abou Temam, Story of, i. 126..142. El Asmai and the three Girls of Bassora dclxxxvi.?OF THE
ADVANTAGES OF PATIENCE..So he did this, and when it was night, he covered the pit with a light covering, so that, whenas the vizier stepped
upon it, it would give way with him. Then he sent to him and summoned him to the presence in the king's name, and the messenger bade him enter
by the privy door. So he entered in thereat, alone, and when he stepped upon the covering of the pit, it gave way with him and he fell to the bottom;
whereupon the king's brother fell to pelting him with stones. When the vizier saw what had betided him, he gave himself up for lost; so he stirred
not and lay still. The prince, seeing him make no motion, [deemed him dead]; so he took him forth and wrapping him up in his clothes, cast him
into the billows of the sea in the middle of the night. When the vizier felt the water, he awoke from the swoon and swam awhile, till a ship passed
by him, whereupon he cried out to the sailors and they took him up..Issues of Good and Evil Actions, Of the, i. 103..???? Would God upon that
bitterest day, when my death calls for me, What's 'twixt thine excrement and blood (50) I still may smell of thee!.2. The Fisherman and the Genie
viii.My secret is disclosed, the which I strove to hide, iii. 89..???? My maker reserved me for generous men And the niggard and sland'rer to use
me forebade..???? Oft for thy love as I would be consoled, my yearning turns To-thee- ward still and my desires my reason still gainsay..?Story
of King Suleiman Shah and His Sons..Actions, Of the Issues of Good and Evil, i. 103..???? Ye know I'm passion-maddened, racked with love
and languishment, Yet ye torment me, for to you 'tis pleasing to torment..???? We spent the night in passing the cup, my mates and I, Till in the
Eastward heaven the day-star did appear..???? When love-longing for her sweet sake I took upon myself, The railers flocked to me anon, on
blame and chiding bent;Benou Tai, En Numan and the Arab of the, i. 203..167. Kemerezzeman and the Jeweller's Wife dccccxiii.107. Abou
Suweid and the Handsome Old Woman cccccxiii.ALPHABETICAL TABLE OF THE FIRST LINES OF THE VERSE IN THE "TALES FROM
THE ARABIC..".When Zuheir heard his words, he bade smite off his head; but his Vizier said to him, "Slay him not, till his friend be present." So
he commanded the two slaves to fetch his friend; whereupon they repaired to El Abbas and called to him, saying, "O youth, answer the summons of
King Zuheir." "What would the king with me?" asked he, and they answered, "We know not." Quoth he, "Who gave the king news of me?" "We
went to draw water," answered they, "and found a man by the water. So we questioned him of his case, but he would not acquaint us therewith;
wherefore we carried him perforce to King Zuheir, who questioned him of his case and he told him that he was going to Akil. Now Akil is the
king's enemy and he purposeth to betake himself to his camp and make prize of his offspring and cut off his traces." "And what," asked El Abbas,
"hath Akil done with King Zuheir?" And they replied, "He engaged for himself that he would bring the king every year a thousand dinars and a
thousand she-camels, besides a thousand head of thoroughbred horses and two hundred black slaves and fifty slave-girls; but it hath reached the
king that Akil purposeth to give nought of this; wherefore he is minded to go to him. So hasten thou with us, ere the king be wroth with thee and
with us."Thiefs Story, The, ii. 165..As they were thus engaged, behold, up came the dancers and mountebanks, with their pipes and drums, whilst
one of their number forewent them, with a great banner in his hand, and played all manner antics with his voice and limbs. When they came to the
Courthouse, the Cadi exclaimed, "I seek refuge with God from yonder Satans!" And the merchant laughed, but said nothing. Then they entered and
saluting his highness the Cadi, kissed Alaeddin's hands and said, "God's blessing on thee, O son of our uncle! Indeed, thou solacest our eyes in that
which thou dost, and we beseech God to cause the glory of our lord the Cadi to endure, who hath honoured us by admitting thee to his alliance and
allotted us a part in his high rank and dignity." When the Cadi heard this talk, it bewildered his wit and he was confounded and his face flushed
with anger and he said to his son-in-law, "What words are these?" Quoth the merchant, "Knowest thou not, O my lord, that I am of this tribe?
Indeed this man is the son of my mother's brother and that other the son of my father's brother, and I am only reckoned of the merchants [by
courtesy]!"???? Were I cut off, beloved, from hope of thy return, Slumber, indeed, for ever my wakeful lids would flee..So they all arose and
repaired to El Anca, who abode in the Mountain Caf. (248) When she saw them, she rose to them and saluted them, saying, 'O my ladies, may I not
be bereaved of you!' Quoth Wekhimeh to her, 'Who is like unto thee, O Anca? Behold, Queen Es Shuhba is come to thee.' So El Anca kissed the
queen's feet and lodged them in her palace; whereupon Tuhfeh came up to her and fell to kissing her and saying, 'Never saw I a goodlier than this
favour.' Then she set before them somewhat of food and they ate and washed their hands; after which Tuhfeh took the lute and played excellent
well; and El Anca also played, and they fell to improvising verses in turns, whilst Tuhfeh embraced El Anca every moment. Quoth Es Shuhba, 'O
my sister, each kiss is worth a thousand dinars;' and Tuhfeh answered, 'Indeed, a thousand dinars were little for it.' Whereat El Anca laughed and on
the morrow they took leave of her and went away to Meimoun's palace. (249).Meanwhile, news was brought that Khorassan had been conquered;
(23) whereupon Er Reshid rejoiced and bade decorate Baghdad and release all who were in the prisons, giving each of them a dinar and a dress. So
Jaafer addressed himself to the decoration of the city and bade his brother El Fezl ride to the prison and clothe and release the prisoners. El Fezl did
his brother's bidding and released all but the young Damascene, who abode still in the Prison of Blood, saying, "There is no power and no virtue

save in God the Most High, the Sublime! Verily, we are God's and to Him we return." Then said El Fezl to the gaoler, "Is there any prisoner left in the prison?" "No," answered he, and El Fezl was about to depart, when Nouredin called out to him from within the prison, saying, "O my lord, tarry, for there remaineth none in the prison other than I and indeed I am oppressed. This is a day of clemency and there is no disputing concerning it." El Fezl bade release him; so they set him free and he gave him a dress and a dinar. So the young man went out, bewildered and knowing not whither he should go, for that he had abidden in the prison nigh a year and indeed his condition was changed and his favour faded, and he abode walking and turning round, lest El Muradi should come upon him and cast him into another calamity..Then she drank three cups and filling the old man other three, sang the following verses:..? ? ? ? d. The Fourth Voyage of Sindbad the Sailor dl.Merry Jest of a Thief, A, ii. 186..The crown of the flow'rets am I, in the chamber of wine, And Allah makes mention of me 'mongst the pleasures divine; Yea, ease and sweet basil and peace, the righteous are told, In Eternity's Garden of sweets shall to bless them combine. (223) Where, then, is the worth that in aught with my worth can compare And where is the rank in men's eyes can be likened to mine?..? ? ? ? Sandhill (132) and down (133) betwixt there blooms a yellow willow-flower, (134) Pomegranate-blossoms (135) and for fruits pomegranates (136) that doth bear..Patience, Of the Advantages of, i. 89..Husband, The Credulous, i. 270..The Fourth Night of the Month..? ? ? ? I'll say. If for my loved ones' loss I rent my heart for dole,.65. The Loves of the Boy and Girl at School cccclxxxv.This was grievous to the princess and it irked her sore that he should not remember her; so she called her slave- girl Shefikeh and said to her, "Go to El Abbas and salute him and say to him, 'What hindereth thee from sending my lady Mariyeh her part of thy booty?'" So Shefikeh betook herself to him and when she came to his door, the chamberlains refused her admission, until they should have gotten her leave and permission. When she entered, El Abbas knew her and knew that she had somewhat of speech [with him]; so he dismissed his mamelukes and said to her, "What is thine errand, O handmaid of good?" "O my lord," answered she, "I am a slave-girl of the Princess Mariyeh, who kisseth thy hands and commendeth her salutation to thee. Indeed, she rejoiceth in thy safety and reproacheth thee for that thou breakest her heart, alone of all the folk, for that thy largesse embraceth great and small, yet hast thou not remembered her with aught of thy booty. Indeed, it is as if thou hadst hardened thy heart against her." Quoth he, "Extolled be the perfection of him who turneth hearts! By Allah, my vitals were consumed with the love of her [aforetime] and of my longing after her, I came forth to her from my native land and left my people and my home and my wealth, and it was with her that began the hardheartedness and the cruelty. Nevertheless, for all this, I bear her no malice and needs must I send her somewhat whereby she may remember me; for that I abide in her land but a few days, after which I set out for the land of Yemen." Jesus, The Three Men and our Lord, i. 282..Now the merchant their father lay asleep in the ship, and the crying of the boys troubled him; so he rose to call out to them [and silence them] and let the purse [with the thousand dinars therein] fall among the bales of merchandise. He sought for it and finding it not, buffeted his head and seized upon the boys, saying, 'None took the purse but you. Ye were playing about the bales, so ye might steal somewhat, and there was none here but you.' Then he took a staff and laying hold of the children, fell to beating them and flogging them, whilst they wept, and the sailors came round about them and said, 'The boys of this island are all thieves and robbers.' Then, of the greatness of the merchant's wrath, he swore that, if they brought not out the purse, he would drown them in the sea; so when [by reason of their denial] his oath became binding upon him, he took the two boys and lashing them [each] to a bundle of reeds, cast them into the sea..? ? ? ? The priests from all the convent came flocking onto it: With cries of joy and welcome their voices they did rear..Now he had a nurse, a foster-mother, on whose knees he had been reared, and she was a woman of understanding and misdoubted of him, but dared not accost him [with questions]. So she went in to Shah Khatoun and finding her in yet sorer plight than he, asked her what was to do; but she refused to answer. However, the nurse gave not over coaxing and questioning her, till she exacted of her an oath of secrecy. So the old woman swore to her that she would keep secret all that she should say to her, whereupon the queen related to her her history from first to last and told her that the youth was her son. With this the old woman prostrated herself before her and said to her, 'This is an easy matter.' But the queen answered, saying, 'By Allah, O my mother, I choose my destruction and that of my son rather than defend myself by avouching a thing whereof they will not credit me; for they will say, "She avoucheth this, but that she may fend off reproach from herself" And nought will avail me but patience.' The old woman was moved by her speech and her intelligence and said to her, 'Indeed, O my daughter, it is as thou sayst, and I hope in God that He will show forth the truth. Have patience and I will presently go in to the king and hear what he saith and contrive somewhat in this matter, if it be the will of God the Most High.' When the king heard this, drowsiness overcame him and he slept and presently awaking, called for the candles. So they were lighted and he sat down on his couch and seating Shehrzad by him, smiled in her face. She kissed the earth before him and said, "O king of the age and lord of the time and the day, extolled be the perfection of [God] the Forgiving One, the Bountiful Giver, who hath sent me unto thee, of His favour and beneficence, so I have informed thee with longing after Paradise; for that this which thou wast used to do was never done of any of the kings before thee. As for women, God the Most High [in His Holy Book] maketh mention of them, [whenas He saith, 'Verily, men who submit [themselves unto God] and women who submit] and true-believing men and true-believing women and obedient men and obedient women and soothfast men and soothfast women [and long-suffering men and long-suffering women and men who order themselves humbly and women who order themselves humbly and charitable men and charitable women and men who fast and women who fast] and men who guard their privities and women who guard their privities [and men who are constantly mindful of God and women who are constantly mindful, God hath prepared unto them forgiveness and a mighty recompense]. (172).When the morning morrowed, the people went seeking for him, but found him not; and when the king knew this, he

was perplexed concerning his affair and abode unknowing what he should do. Then he sought for a vizier to fill his room, and the king's brother said, 'I have a vizier, a sufficient man.' 'Bring him to me,' said the king. So he brought him a man, whom he set at the head of affairs; but he seized upon the kingdom and clapped the king in irons and made his brother king in his stead. The new king gave himself up to all manner of wickedness, whereat the folk murmured and his vizier said to him, 'I fear lest the Indians take the old king and restore him to the kingship and we both perish; wherefore, if we take him and cast him into the sea, we shall be at rest from him; and we will publish among the folk that he is dead.' And they agreed upon this. So they took him up and carrying him out to sea, cast him in. . . . Indeed, your long estrangement hath caused my bowels yearn. Would God I were a servant in waiting at your door! Now it befell, by the ordinance of God the Most High and His providence, that Caesar, king of the Greeks, the husband of Melik Shah's mother Shah Khatoun, [went forth to the chase that day]. He started a head of game, he and his company, and chased it, till they came up with it by that pit, whereupon one of them lighted down from his horse, to slaughter it, hard by the mouth of the pit. He heard a sound of low moaning from the bottom of the pit } so he arose and mounting his horse, waited till the troops were assembled. Then he acquainted the king with this and he bade one of his servants [descend into the pit]. So the man descended and brought out the youth [and the eunuch], aswoon. 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. . . . OF THE USELESSNESS OF ENDEAVOUR AGAINST PERSISTENT ILL FORTUNE. . . . o. The Merchant and the Thieves dccccx. . . . Like the full moon she shows upon a night of fortune fair, Slender of shape and charming all with her seductive air. Meanwhile, the Sheikh Aboutawaif Iblis and his son Es Shisban set out, as we have said, with their troops, who were of the doughtiest of the Jinn and the most accomplished of them in valour and horsemanship, [and fared on till they drew near the Crescent Mountain], When the news of their approach reached Meimoun, he cried out with a great cry to the troops, who were twenty thousand horse, [and bade them make ready for departure]. Then he went in to Tuhfeh and kissing her, said to her, 'Know that thou art presently my life of the world, and indeed the Jinn are gathered together to wage war on me on thine account. If I am vouchsafed the victory over them and am preserved alive, I will set all the kings of the Jinn under thy feet and thou shall become queen of the world.' But she shook her head and wept; and he said, 'Weep not, for, by the virtue of the mighty inscription engraven on the seal-ring of Solomon, thou shall never again see the land of men! Can any one part with his life? So give ear unto that which I say; else will I kill thee.' And she was silent. On the morrow they (199) returned to their place, as of their wont, and betook themselves to eating and drinking and merry-making and sporting till the last of the day, when Sindbad bade them hearken to his relation concerning his sixth voyage, the which (quoth he) is of the most extraordinary of pleasant stories and the most startling [for that which it compriseth] of tribulations and disasters. Then said he, Now God forbid thou shouldst attain thy wishes! What care I if thou have looked on me a look that caused thee languishment? The king marvelled, he and his company, and praised God the Most High for that he had come thither; after which he turned to the eunuch and said to him, 'What is this youth thou hast with thee?' 'O king,' answered he, 'this is the son of a nurse who belonged to us and we left him little. I saw him to-day and his mother said to me, 'Take him with thee.' So I brought him with me, that he might be a servant to the king, for that he is an adroit and quickwitted youth.' Then the king fared on, he and his company, and the eunuch and the youth with them, what while he questioned the former of Belehwan and his dealing with his subjects, and he answered, saying, 'As thy head liveth, O king, the folk with him are in sore straits and not one of them desireth to look on him, gentle or simple. . . . I shut myself up with my love; no spy betwixt us was; We feared no enemies' despite, no envious neighbour's hate. . . . So I stretch out my root neath the flood And my branches turn back to it there. . . . When the boy saw what the treasure-seeker had done with him he committed his affair to God (extolled be His perfection and exalted be He!) and abode perplexed concerning his case and said, 'How bitter is this death!' For that indeed the world was darkened on him and the pit was blinded to him. So he fell a-weeping and saying, 'I was delivered from the lion and the thieves and now is my death [appointed to be] in this pit, where I shall die lingeringly.' And he abode confounded and looked for nothing but death. As he pondered [his affair], behold, he heard a sound of water running with a mighty noise; so he arose and walked in the pit, following after the sound, till he came to a corner and heard the mighty running of water. So he laid his ear to the sound of the current and hearing it a great strength, said in himself, 'This is the running of a mighty water and needs must I die in this place, be it to-day or to-morrow; so I will cast myself into the water and not die a lingering death in this pit. . . . "Knoweth my loved one when I see her at the lattice high Shine as the sun that flameth forth in heaven's blue demesne? . . . I rede thee vaunt thee not of praise from us, for lo! Even as a docktailed cur thou art esteemed of me. . . . Now there was before us a high mountain, (200) rising [abruptly] from the sea, and the ship fell off into an eddy, (201) which bore it on till presently it struck upon the skirt (202) of the mountain and broke in sunder; whereupon the captain came down [from the mast], weeping, and said, 'God's will be done! Take leave of one another and look yourselves out graves from to-day, for we have fallen into a predicament (203) from which there is no escape, and never yet hath any been cast away here and come off alive.' So all the folk fell a-weeping and gave themselves up for lost, despairing of deliverance; friend took leave of friend and sore was the mourning and lamentation; for that hope was cut off and they were left without guide or pilot. (204) Then all who were in the ship landed on the skirt of the mountain and found

themselves on a long island, whose shores were strewn with [wrecks], beyond count or reckoning, [of] ships that had been cast away [there] and whose crews had perished; and there also were dry bones and dead bodies, heaped upon one another, and goods without number and riches past count So we abode confounded, drunken, amazed, humbling ourselves [in supplication to God] and repenting us [of having exposed ourselves to the perils of travel]; but repentance availed not in that place..? ? ? ? m. The Goldsmith and the Cashmere Singing- girl dlxxxvi.? ? ? ? Lo, in my heart the heat of every heart burns high And in mine eyes unite the tears of every eye..When I had made an end of washing, I cried out, saying, "Harkye, my lady Rihaneh!" But none answered me. So I went out and found her not; and indeed she had taken my clothes and that which was therein of money, to wit, four hundred dirhems. Moreover, she had taken my turban and my handkerchief and I found not wherewithal to cover my nakedness; wherefore I suffered somewhat than which death is less grievous and abode looking about the place, so haply I might espy wherewithal to hide my shame. Then I sat a little and presently going up to the door, smote upon it; whereupon up came the housekeeper and I said to her, "O my sister, what hath God done with the woman who was here?" Quoth she, "She came down but now and said, 'I am going to cover the boys with the clothes and I have left him sleeping. If he awake, tell him not to stir till the clothes come to him.'" Then said I, "O my sister, secrets are [safe] with the worthy and the freeborn. By Allah, this woman is not my wife, nor ever in my life have I seen her before this day!" And I recounted to her the whole affair and begged her to cover me, informing her that I was discovered of the privities..65. The Simpleton and the Sharper dclii.[When] Hudheifeh [saw him], he cried out to him, saying, "Haste thee not, O youth! Who art thou of the folk?" And he answered, "I am Saad [ibn] el Wakidi, commander of the host of King Ins, and but that thou vauntedst thyself in challenging me, I had not come forth to thee; for that thou art not of my peers neither art counted equal to me in prowess and canst not avail against my onslaught. Wherefore prepare thee for departure, (73) seeing that there abideth but a little of thy life." When Hudheifeh heard this his speech, he threw himself backward, (74) as if in mockery of him, whereat El Abbas was wroth and called out to him, saying, "O Hudheifeh, guard thyself against me." Then he rushed upon him, as he were a swooper of the Jinn, (75) and Hudheifeh met him and they wheeled about a long while..? ? ? ? b. The Second Old Man's Story vi. Then they spread the ensigns and the standards, whilst the drums beat and the trumpets sounded, and set out upon the homeward journey. The King of Baghdad rode forth with them and brought them three days' journey on their way, after which he took leave of them and returned with his troops to Baghdad. As for King El Aziz and his son, they fared on night and day and gave not over going till there abode but three days' journey between them and Yemen, when they despatched three men of the couriers to the prince's mother [to acquaint her with their return], safe and laden with spoil, bringing with them Mariyeh, the king's daughter of Baghdad. When the queen-mother heard this, her wit fled for joy and she adorned El Abbas his slave-girls after the goodliest fashion. Now he had ten slave-girls, as they were moons, whereof his father had carried five with him to Baghdad, as hath aforetime been set out, and other five abode with his mother. When the dromedary-posts (125) came, they were certified of the approach of El Abbas, and when the sun rose and their standards appeared, the prince's mother came out to meet her son; nor was there great or small, old man or infant, but went forth that day to meet the king..?STORY OF THE FULLER AND HIS WIFE..? ? ? ? d. The Eldest Lady's Story lxiii.As for his mother, Shah Khatoun, great was her longing for her son and she [still] thought of him and news of him was cut off from her, wherefore her life was troubled and she forsook sleep and could not make mention of him before King Caesar her husband. Now she had an eunuch who had come with her from the court of her uncle King Suleiman Shah, and he was intelligent, quickwitted, a man of good counsel. So she took him apart one day and said to him, 'Thou hast been my servant from my childhood to this day; canst thou not therefore avail to get me news of my son, for that I cannot speak of his matter?' 'O my lady,' answered he, 'this is an affair that thou hast concealed from the first, and were thy son here, it would not be possible for thee to harbour him, lest thine honour fall into suspicion with the king; for they would never credit thee, since the news hath been spread abroad that thy son was slain by his uncle.' Quoth she, 'The case is even as thou sayst and thou speakest truly; but, provided I know that my son is alive, let him be in these parts pasturing sheep and let me not see him nor he me.' And he said to her, 'How shall we contrive in this affair?' 'Here are my treasures and my wealth,' answered she. 'Take all thou wilt and bring me my son or else news of him.' My fortitude fails, my endeavour is vain, ii. 95..? ? ? ? ? Nor, like others a little ere morning appear who bawl, "Come to safety!" (58) I stand up to prayer..Sharps, The Money-Changer and the Ass, The, ii. 41..68. Haroun er Reshid and the three Poets ccclxxxvi.Quoth En Numan, "What prompted thee to keep faith, the case being as thou sayest?" "O king," answered the Arab, "it was my religion." And En Numan said, "What is thy religion?" "The Christian," replied the other. Quoth the king, "Expound it unto me." [So the Tai expounded it to him] and En Numan became a Christian. (174)..? ? ? ? l. The Foolish Fisherman dccccviii.Daughters, The Two Kings and the Vizier's, iii. 145..? ? ? ? r. The Heathcock and the Tortoises dcxxxiv.? ? ? ? z. The King who lost Kingdom and Wife and Wealth and God restored them to him dccccix.? ? ? ? By Allah, I knew not their worth nor yet how dear.Bibers el Bundudari and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin, ii. 117.

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