

ONNE D'ARCHITECTURE ET DES SCIENCES ET ARTS QUI SY RATTACHENT VOL 1

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." After this, she abode with the four queens, till they arose and entered the palace, where she found the candles lit and ranged in candlesticks of gold and silver and censuring-vessels of gold and silver, filled with aloes-wood and ambergris, and there were the kings of the Jinn sitting. So she saluted them, kissing the earth before them and doing them worship; and they rejoiced in her and in her sight. Then she ascended [the estrade] and sat down upon her chair, whilst King Es Shisban and King El Muzfir and Queen Loulough and [other] the kings of the Jinn sat on chairs, and they brought tables of choice, spread with all manner meats befitting kings. They ate their fill; after which the tables were removed and they washed their hands and wiped them with napkins. Then they brought the wine-service and set on bowls and cups and flagons and hanaps of gold and silver and beakers of crystal and gold; and they poured out the wines and filled the flagons. Now the uncle's son of the king of the city had aforetime disputed [the kingship] with him, and the people misliked the king; but God the Most High decreed that he should get the better of his cousin. However, jealousy of him abode in his heart and he acquainted the vizier, who hid it not and sent [him] money. Moreover, he fell to summoning [all strangers who came to the town], man after man, and questioning them of their faith and their worldly estate, and whoso answered him not [to his liking], he took his good. (231) Now a certain wealthy man of the Muslims was on a journey and it befell that he arrived at that city by night, unknowing what was to do, and coming to the ruin aforesaid, gave the old woman money and said to her, 'No harm upon thee.' Whereupon she lifted up her voice and prayed [for him], He set down his merchandise by her [and abode with her] the rest of the night and the next day. Nouredin thanked him and they entered the slave-merchant's house. When the people of the house saw Abou Nuwas, they rose to do him worship, for that which they knew of his station with the Commander of the Faithful. Moreover, the slave-dealer himself came up to them with two chairs, and they seated themselves thereon. Then the slave-merchant went into the house and returning with the slave-girl, as she were a willow-wand or a bamboo-cane, clad in a vest of damask silk and tired with a black and white turban, the ends whereof fell down over her face, seated her on a chair of ebony; after which quoth he to those who were present, "I will discover to you a face as it were a full moon breaking forth from under a cloud." And they said, "Do so." So he unveiled the damsel's face and behold, she was like the shining sun, with comely shape and day-bright face and slender [waist and heavy] hips; brief, she was endowed with elegance, the description whereof existeth not, [and was] even as saith of her the poet: ? ? ? ? ? ? ? ? ? ? But if my wealth abound, of all I'm held in amity. The folk of the quarter heard him and assembled under the window; and when he was ware of them, he opened the window and said to them, "Are ye not ashamed, O pimps? Every one in his own house doth what he will and none hindereth him; but we drink one poor day and ye assemble and come, cuckoldy varlets that ye are! To-day, wine, and to-morrow [another] matter; and from hour to hour [cometh] relief." So they laughed and dispersed. Then the girl drank till she was intoxicated, when she called to mind her lord and wept, and the old man said to her, "What maketh thee weep, O my lady?" "O elder," replied she, "I am a lover and separated [from him I love]." Quoth he, "O my lady, what is this love?" "And thou," asked she, "hast thou never been in love?" "By Allah, O my lady," answered he, "never in all my life heard I of this thing, nor have I ever known it! Is it of the sons of Adam or of the Jinn?" She laughed and said, "Verily, thou art even as those of whom the poet speaketh, when as he saith ..." And she repeated the following verses: Sindbad the Sailor, The Sixth Voyage of, iii. 203. 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: ? ? ? ? ? In every rejoicing a boon (232) midst the singers and minstrels am I; When she had made an end of her song and laid down the lute, Ishac looked fixedly on her, then took her hand and offered to kiss it; but she snatched it from him and said to him, 'Allah, O my lord, do not that!' Quoth he, 'Be silent. By Allah, I had said that there was not in the world the like of me; but now I have found my dinar (180) in the craft but a danic, (181) "for thou art, beyond comparison or approximation or reckoning, more excellent of skill than I! This very day will I carry thee up to the Commander of the Faithful Haroun er Reshid, and whenas his glance lighteth on thee, thou wilt become a princess of womankind. So, Allah, Allah upon thee, O my lady, whenas thou becomest of the household of the Commander of the Faithful, do not thou forget me!' And she replied, saying, 'Allah, O my lord, thou art the source of my fortunes and in thee is my heart fortified.' So he took her hand and made a covenant with her of this and she swore to

him that she would not forget him. The head wept exceeding sore and said, 'O my lady, indeed thou hast solaced my heart, and I have nought but my life; so take it.' Quoth she, 'An I but knew that thou wouldst bring me news of my lord Er Reshid, it were liefer to me than the empery of the world.' And the head answered her, saying, 'It shall be done as thou desirest.' Then it disappeared and returning to her at the last of the night, said, 'Know, O my lady, that I have been to thy palace and have questioned one of the haunters thereof of the case of the Commander of the Faithful and that which befell him after thee; and he said, "When the Commander of the Faithful came to Tuhfeh's lodging and found her not and saw no sign of her, he buffeted his face and head and rent his clothes. Now there was in thy lodging the eunuch, the chief of thy household, and he cried out at him, saying, 'Bring me Jaafer the Barmecide and his father and brother forthright.' The eunuch went out, confounded in his wit for fear of the Commander of the Faithful, and whenas he came to Jaafer, he said to him, 'Come to the Commander of the Faithful, thou and thy father and brother.' So they arose in haste and betaking themselves to the Khalif's presence, said to him, 'O Commander of the Faithful, what is to do?' Quoth he, 'There is that to do which overpasseth description. Know that I locked the door and taking the key with me, betook myself to the daughter of mine uncle, with whom I lay the night; but, when I arose in the morning and came and opened the door, I found no sign of Tuhfeh.' 'O Commander of the Faithful,' rejoined Jaafer, 'have patience, for that the damsel hath been snatched away, and needs must she return, seeing she took the lute with her, and it is her [own] lute. The Jinn have assuredly carried her off and we trust in God the Most High that she will return.' Quoth the Khalif, 'This (221) is a thing that may nowise be' And he abode in her lodging, eating not neither drinking, what while the Barmecides besought him to go forth to the folk; and he weepeth and abideth on this wise till she shall return." This, then, is that which hath betided him after thee.' When the folk heard his words, they talked of letting him go; but the Persian said, 'O folk, let not his speech beguile you. This fellow is none other than a thief who knoweth how to sing, and when he happeneth on the like of us, he is a singer.' 'O our lord,' answered they, 'this man is a stranger, and needs must we release him.' Quoth he, 'By Allah, my heart revolteth from this fellow! Let me make an end of him with beating.' But they said, 'Thou mayst nowise do that' So they delivered the singer from the Persian, the master of the house, and seated him amongst them, whereupon he fell to singing to them and they rejoiced in him. Then came forward the fourteenth officer and said, 'Know that the story I have to tell is pleasanter and more extraordinary than this; and it is as follows. Peace on thee! Would our gaze might light on thee once more! ii. 89. ? ? ? ? e. The Fox and the Wild Ass dxxi. ? ? ? ? Indeed her glance, her sides are soft; but none the less, alas! Her heart is harder than the rock; there is no mercy there.. 14. Khelif the Fisherman (227) cccxxi. There was once, in the parts of Khorassan, a man of the affluent of the country, who was a merchant of the chiefest of the merchants and was blessed with two children, a son and a daughter. He was assiduous in rearing them and making fair their education, and they grew up and throve after the goodliest fashion. He used to teach the boy, who taught his sister all that he learnt, so that the girl became perfect in the knowledge of the Traditions of the Prophet and in polite letters, by means of her brother. Now the boy's name was Selim and that of the girl Selma. When they grew up and waxed, their father built them a mansion beside his own and lodged them apart therein and appointed them slave-girls and servants to tend them and assigned unto each of them pensions and allowances and all that they needed of high and low, meat and bread and wine and raiment and vessels and what not else. So Selim and Selma abode in that mansion, as they were one soul in two bodies, and they used to sleep on one couch; and rooted in each one's heart was love and affection and familiar friendship [for the other of them]. Then her case changed and her colour paled; and when Shefikeh saw her mistress in this plight, she repaired to her mother and told her that the lady Mariyeh refused meat and drink. "Since when hath this befallen her?" asked the queen, and Shefikeh answered, "Since yesterday;" whereat the queen was confounded and betaking herself to her daughter, that she might enquire into her case, found her as one dead. So she sat down at her head and Mariyeh opened her eyes and seeing her mother sitting by her, sat up for shamefastness before her. The queen questioned her of her case and she said, "I entered the bath and it stupefied me and weakened me and left an exceeding pain in my head; but I trust in God the Most High that it will cease." ? ? ? ? I wonder, shall I and the friend who's far from me Once more be granted of Fate to meet, we twain! ? ? ? ? w. The King's Son and the Afrit's Mistress dcii. 83. Adi ben Zeid and the Princess Hind dclxviii. 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. When it was eventide, the king summoned the vizier and bade him tell the [promised] story, "Hearkening and obedience," answered he. "Know, O king, that ? ? ? ? Upon you be the peace of God! May all prosperity, For what's decreed of years and lives, upon you ever wait! 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, 'Hearkening 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: A certain singing-woman was fair of favour and high in repute, and it befell one day that she went out apleasuring. As she sat, (133) behold, a man lopped of the hand stopped to beg of her, and he entered in at the door. Then he touched her with his stump, saying, "Charity, for the love of God!" but she answered, "God open [on thee the gate of subsistence]!" and reviled him. Some days after this, there came to her a messenger and gave her the hire of her going forth. (134) So she took with her a handmaid and an accompanist; (135) and when she came to the appointed place, the messenger brought her into a long passage, at the end whereof was a saloon. So (quoth she) we entered and found none therein, but saw the [place made ready for an] entertainment with candles and wine and dessert, and in another place we saw food and in a third beds..Now the king's son was playing in the exercise-ground with the ball and the mall, and the stone lit on his ear and cut it off, whereupon the prince fell down in a swoon. So they enquired who had thrown the stone and [finding that it was Bihkerd,] took him and carried him before the prince, who bade put him to death. Accordingly, they cast the turban from his head and were about to bind his eyes, when the prince looked at him and seeing him cropped of an ear, said to him, 'Except thou wert a lewd fellow, thine ear had not been cut off.' 'Not so, by Allah!' answered Bihkerd. 'Nay, but the story [of the loss] of my ear is thus and thus, and I pardoned him who smote me with an arrow and cut off my ear.' When the prince heard this, he looked in his face and knowing him, cried out and said, 'Art thou not Bihkerd the king?' 'Yes,' answered he, and the prince said to him 'What bringeth thee here?' So he told him all that had betided him and the folk marvelled and extolled the perfection of God the Most High..? ? ? ? ? But when ye saw my writ, the standard ye o'erthrew Of faith, your favours grudged and aught of grace denied..? ? ? ? ? Would he were not, who sundered us upon the parting-day! How many a body hath he slain, how many a bone laid bare!.End of Volume I..118. The Jewish Cadi and his Pious Wife ccclxv.Man whose Caution was the Cause of his Death, The, i. 291..On this wise he abode a space of days, after which he made himself at home in the land and took to himself comrades and got him friends galore, with whom he addressed himself to diversion and good cheer. Moreover, he went a-pleasuring with his friends and their hearts were solaced [by his company] and he entertained them with stories and civilities (161) and diverted them with pleasant verses and told them abundance of histories and anecdotes. Presently, the report of him reached King Jemhour, lord of Cashghar of Hind, and great was his desire [for his company]. So he went in quest of him and Abdallah repaired to his court and going in to him, kissed the earth before him. Jemhour welcomed him and entreated him with kindness and bade commit him to the guest-house, where he abode three days, at the end of which time the king sent [to him] a chamberlain of his chamberlains and let bring him to his presence. When he came before him, he greeted him [with the usual compliment], and the interpreter accosted him, saying, "King Jemhour hath heard of thy report, that thou art a goodly boon-companion and an eloquent story-teller, and he would have thee company with him by night and entertain him with that which thou knowest of anecdotes and pleasant stories and verses." And he made answer with "Hearkening and obedience.".108. Aboukir the Dyer and Abousir the Barber dclxxvii.?STORY OF THE MAN OF KHORASSAN, HIS SON AND HIS GOVERNOR..Reshid (Er), Tuhfet el Culoub and, ii. 203..Presently, the old woman came in to her and saw her sitting at Aboulhusn's head, weeping and lamenting; and when she saw the old woman, she cried out and said to her, "See what hath betided me! Indeed, Aboulhusn is dead and hath left me alone and forlorn!" Then she cried out and tore her clothes and said to the old woman, "O my mother, how good he was!" Quoth the other, "Indeed thou art excused, for thou wast used to him and he to thee." Then she considered what Mesroure had reported to the Khalif and the Lady Zubeideh and said to her, "Indeed, Mesroure goeth about to sow discord between the Khalif and the Lady Zubeideh." "And what is the [cause of] discord, O my mother?" asked Nuzhet el Fuad. "O my daughter," answered the old woman, "Mesroure came to the Khalif and the Lady Zubeideh and gave them news of thee that thou wast dead and that Aboulhusn was well." And Nuzhet el Fuad said to her, "O my aunt, I was with my lady but now and she gave me a hundred dinars and a piece of silk; and now see my condition and that which hath befallen me! Indeed, I am bewildered, and how shall I do, and I alone, forlorn? Would God I had died and he had lived!".45. Ali Shir (230) and Zumurrud dlxxix.? ? ? ? ? For whoso doth rejoice in meeting him shall have Largesse and gifts galore at his dismounting gain..? ? ? ? ? Thou only art the whole of our desire; indeed Thy love is hid within our hearts' most secret core..When the evening evened, the king withdrew to his privy sitting-chamber and bade fetch the vizier. When he presented himself before him, he said to him, "Tell me the story of the wealthy man who married his daughter to the poor old man." "It is well," answered the vizier. "Know, O puissant king, that.Selma, Selim and, ii. 81..So he sat down upon the throne of the Khalifate and laid the dagger in his lap, whereupon all [present] came up to kiss the earth before him and called down on him length of life and continuance [of glory and prosperity]. Then came forward Jaafer the Barmecide and kissing the earth, said, "May the wide world of God be the treading of thy feet and may Paradise be thy dwelling-place and the fire the habitation of thine enemies! May no neighbour transgress against thee nor the lights of fire die out for thee, (29) O Khalif of [all] cities and ruler of [all] countries!".Then he sent for his daughter, whose name was Jemreh, and when she came, he said to her, 'Harkye, Jemreh! Know that I am going to [meet] the clans of Es Shisban and Queen Kemeriyeh and the kings of the Jinn. If I am vouchsafed the victory over them, to Allah be the praise and thou shall have of me largesse; but, if thou see or hear that I am worsted and any come to thee with news of me [to this effect], hasten to slay Tuhfeh, so she may fall neither to me nor to them.' Then he took leave of her and mounted, saying, 'When this cometh about, pass over to the Crescent Mountain and take up thine abode there, and await what shall befall me and what I shall say to thee.' And Jemreh answered with 'Hearkening and obedience.'.Thy presence honoureth us and we, i. 13..So El Merouzi went away and the other turned to his wife and said to her, 'We have gotten us great plenty of money, and yonder dog would fain take the half of it; but this shall never be, for that my mind hath

been changed against him, since I heard him solicit thee; wherefore I purpose to play him a trick and enjoy all the money; and do not thou cross me.' 'It is well,' answered she, and he said to her, '[To-morrow] at day-peep I will feign myself dead and do thou cry out and tear thy hair, whereupon the folk will flock to me. Then lay me out and bury me, and when the folk are gone away [from the burial-place], do thou dig down to me and take me; and have no fear for me, for I can abide two days in the tomb [without hurt].' And she answered, 'Do what thou wilt.' (Quoth Abdallah ben Nan) So I became his boon-companion and entertained him by night [with stories and the like]; and this pleased him to the utmost and he took me into especial favour and bestowed on me dresses of honour and assigned me a separate lodging; brief, he was everywise bountiful to me and could not brook to be parted from me a single hour. So I abode with him a while of time and every night I caroused with him [and entertained him], till the most part of the night was past; and when drowsiness overcame him, he would rise [and betake himself] to his sleeping-place, saying to me, "Forsake not my service for that of another than I and hold not aloof from my presence." And I made answer with "Harkening and obedience." . . . His eyelids' sorcery from mine eyes hath banished sleep; since he From me departed, nought see I except a drowsy fair. (137).105. Ali Noureddin and the Frank King's Daughter dccccxxi. When the morning morrowed, the draper went out, still angered against his wife, and the old woman returned to her and found her changed of colour, pale of face, dejected and heart-broken. [So she questioned her of the cause of her dejection and she told her how her husband was angered against her (as she supposed) on account of the burns in the turban-cloth.] "O my daughter," rejoined the old woman, "be not concerned; for I have a son, a fine-drawer, and he, by thy life, shall fine-draw [the holes] and restore the turban-cloth as it was. "The wife rejoiced in her saying and said to her, "And when shall this be?" "To-morrow, if it please God the Most High," answered the old woman, "I will bring him to thee, at the time of thy husband's going forth from thee, and he shall mend it and depart forth-right." Then she comforted her heart and going forth from her, returned to the young man and told him what had passed..25. Maan ben Zaidah and the Bedouin cclxxi. . . . eb. Story of the Barber's Second Brother cliv. . . . If thou forsake us, there is none Can stand to us instead of thee..When the king heard this, he bowed [his head] in perplexity and confusion and said, "Carry him back to the prison till the morrow, so we may look into his affair." . . . o. The King's Son and the Merchant's Wife dxcii. . . . For if "Her grave above her is levelled" it be said, Of life and its continuance no jot indeed reck I..Third Officer's Story, The, ii. 137.. . . n. The Man whose Caution was the Cause of his Death dcccciii. When he saw those many bones, he rejoiced therein with an exceeding joy and carried away what he had a mind to thereof. Then we returned to his house and he entreated me with increased favour and said to me, 'Verily, O my son, thou hast directed us to a passing great gain, may God requite thee with all good! Thou art free for the sake of God the Most High. Every year these elephants used to kill of us much people on account of these bones; but God delivered thee from them and thou hast done us good service in the matter of these bones, of which thou hast given us to know; wherefore thou meritest a great recompense, and thou art free.' 'O my lord,' answered I, 'may God free thy neck from the fire! I desire of thee that thou give me leave to return to my own country.' 'So be it,' replied he; 'but we have a fair, on occasion whereof the merchants come hither to us and take of us these elephants' bones. The time of the fair is now at hand, and when they come to us, I will send thee with them and give thee somewhat to bring thee to thine own country.' Awhile after this, there came two merchants to the king with two pearls of price and each of them avouched that his pearl was worth a thousand dinars, but there was none who availed to value them. Then said the cook, 'God prosper the king! Verily, the old man whom I bought avouched that he knew the quintessence of jewels and that he was skilled in cookery. We have made proof of him in cookery and have found him the skilfullest of men; and now, if we send after him and prove him on jewels, [the truth or falsehood of] his pretension will be made manifest to us.' Some with religion themselves concern and make it their business all, i. 48..When she had made an end of her song, she wept sore, till presently sleep overcame her and she slept..When the king heard this, he bowed [his head] in amazement and perplexity and sinking into a seat, clutched at his beard and shook it, till he came nigh to pluck it out. Then he arose forthright and laid hands on the youth and clapped him in prison. Moreover, he took the eunuch also and cast them both into an underground dungeon in his house, after which he went in to Shah Khatoun and said to her, "Thou hast done well, by Allah, O daughter of nobles, O thou whom kings sought in marriage, for the excellence of thy repute and the goodness of the reports of thee! How fair is thy semblance! May God curse her whose inward is the contrary of her outward, after the likeness of thy base favour, whose outward is comely and its inward foul, fair face and foul deeds! Verily, I mean to make of thee and of yonder good-for-nought an example among the folk, for that thou sentest not thine eunuch but of intent on his account, so that he took him and brought him into my house and thou hast trampled my head with him; and this is none other than exceeding hardihood; but thou shall see what I will do with you.' As for the singer, when his [stay in the oven] grew long upon him, he came forth therefrom, thinking that her husband had gone away. Then he went up to the roof and looking down, beheld his friend the druggist; whereat he was sore concerned and said in himself, 'Alas, the disgrace of it! This is my friend the druggist, who dealt kindly with me and wrought me fair and I have requited him with foul' And he feared to return to the druggist; so he went down and opened the first door and would have gone out; but, when he came to the outer door, he found it locked and saw not the key. So he stole up again to the roof and cast himself down into the [next] house. The people of the house heard him and hastened to him, deeming him a thief. Now the house in question belonged to a Persian; so they laid hands on him and the master of the house began to beat him, saying to him, 'Thou art a thief.' 'Nay,' answered he, 'I am no thief, but a singing-man, a stranger. I heard your voices and came to sing to you.' . . . c. The Jewish Physician's Story xxviii. The Sixteenth Night of the Month..Thirteenth Officer's Story, The, ii. 181..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.".TABLE OF CONTENTS OF THE CALCUTTA (1839-42).? ? ? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother xxxii.? ? ? ? ? ? ? ? g. The Crows and the Hawk dccccvi.When she had made an end of her song, she wept and Nouredin wept also. Then she took the lute and improvised and sang the following verses:..? ? ? ? ? If they could hearken to Azzeh's speech, as I, I hearken to it, They straight would humble themselves to her and prone before her fall..There was once in a city of Khorassan a family of affluence and distinction, and the townsfolk used to envy them for that which God had vouchsafed them. As time went on, their fortune ceased from them and they passed away, till there remained of them but one old woman. When she grew feeble and decrepit, the townsfolk succoured her not with aught, but put her forth of the city, saying, "This old woman shall not harbour with us, for that we do her kindness and she requiteth us with evil.' So she took shelter in a ruined place and strangers used to bestow alms upon her, and on this wise she abode a while of time..? ? ? ? ? By thy ransom, (109) who dwellest alone in my heart, In despair for the loss of the loved one am I..? ? ? ? ? ? ? ? ? ? nb. Story of the Old Sharper dccccxl.It is told of a certain doughty thief, that he used to rob and stop the way by himself upon caravans, and whenever the prefect of police and the magistrates sought him, he would flee from them and fortify himself in the mountains. Now it befell that a certain man journeyed along the road wherein was the robber in question, and this man was alone and knew not the perils that beset his way. So the highwayman came out upon him and said to him, "Bring out that which is with thee, for I mean to slay thee without fail." Quoth the traveller, "Slay me not, but take these saddle-bags and divide [that which is in] them and take the fourth part [thereof]." And the thief answered, "I will not take aught but the whole." "Take half," rejoined the traveller, "and let me go." But the robber replied, "I will take nought but the whole, and I will slay thee [to boot]." And the traveller said, "Take it.".19. Hassan of Bassora and the King's Daughter of the Jinn cclxxvi.89. Mesrou and Ibn el Caribi cccxcix.IBN ES SEMMAK AND ER RESHID. (161).Solomon, David and, i. 275..? ? ? ? ? And when I long to look upon thy face, My life is perished with desire straightway..123. The Blacksmith who could Handle Fire without Hurt cccclxxi.? ? ? ? ? For whom is thy departure even as a father's loss! To fly or creep, like nestlings, alone, they strive in vain..? ? ? ? ? Whenas En Nebhan strove to win my grace, himself to me With camel- loads he did commend of musk and camphor white..Man who was lavish of House and Victual to One whom he knew not, The, i 293..King (The Dethroned), whose Kingdom and Good were restored to him, i. 285..The Twenty-Sixth Night of the Month..There was once a merchant named Abou Temam, and he was a man of understanding and good breeding, quick-witted and truthful in all his affairs, and he had wealth galore. Now there was in his land an unjust king and a jealous, and Abou Temam feared for his wealth from this king and said, 'I will remove hence to another place where I shall not be in fear.' So he made for the city of Ilan Shah and built himself a palace therein and transporting his wealth thither, took up his abode there. Presently, the news of him reached King Ilan Shah; so he sent to bid him to his presence and said to him, 'We know of thy coming to us and thine entry under our allegiance, and indeed we have heard of thine excellence and wit and generosity; so welcome to thee and fair welcome! The land is thy land and at thy commandment, and whatsoever occasion thou hast unto us, it is [already] accomplished unto thee; and it behoveth that thou be near our person and of our assembly.' Abou Temam prostrated himself to the king and said to him, 'O king, I will serve thee with my wealth and my life, but do thou excuse me from nearness unto thee, for that, [if I took service about thy person], I should not be safe from enemies and enviers.' Then he addressed himself to serve the king with presents and largesses, and the king saw him to be intelligent, well-bred and of good counsel; so he committed to him the ordinance of his affairs and in his hand was the power to bind and loose..They knew him forthright and rising to him, kissed his hands and rejoiced in him and said to him, 'O our lord, in good sooth, thou art a king and the son of a king, and we desire thee nought but good and beseech [God to grant] thee continuance. Consider how God hath rescued thee from this thy wicked uncle, who sent thee to a place whence none came ever off alive, purposing not in this but thy destruction; and indeed thou fellest into [peril of] death and God delivered thee therefrom. So how wilt thou return and cast thyself again into thine enemy's hand? By Allah, save thyself and return not to him again. Belike thou shall abide upon the face of the earth till it please God the Most High [to vouchsafe thee relief]; but, if thou fall again into his hand, he will not suffer thee live a single hour.'.Suleiman Shah and his Sons, Story of King, i. 150..Then Khelbes used to attend the learned man's assembly, whilst the other would go in to his wife and abide with her, on such wise as he thought good, till the learned man arose from his session; and when Khelbes saw that he purposed rising, he would speak a word for the lover to hear, whereupon he went forth from Khelbes's wife, and the latter knew not that calamity was in his own house. At last the learned man, seeing Khelbes do on this wise every day, began to misdoubt of him, more by token of that which he knew of his character, and suspicion grew upon him; so, one day, he advanced the time of his rising before the wonted hour and hastening up to Khelbes, laid hold of him and said to him, 'By Allah, an thou speak a single syllable, I will do thee a mischief!' Then he went in to his wife, with Khelbes in his grasp, and behold, she was sitting, as of her wont, nor was there about her aught of suspicious or unseemly..The First Night of the Month.? ? ? ? ? I fear to be seen in the air, Without my consent, unaware;? ? ? ? ? What had it irked them, had they'd ta'en farewell of him they've left Lone, whilst estrangement's fires within his entrails rage amain?.24. Maan ben Zaidh and the three Girls cclxxi.? ? ? ? ? c. The Third Voyage of Sindbad the Sailor.Assemble, ye people of passion, I pray, iii. 31..155. Hassan of Bassora and the King's Daughter of the Jinn dclxxviii.84. The Devout Woman and the two Wicked Elders cccxciv.Nor," added the vizier, "is this, O king of the age, more extraordinary or stranger than the story of the king and his chamberlain's wife; nay, the latter is rarer than this and more delightsome."

[Homeboy Came to Orange A Story of Peoples Power](#)

[The Estrogen Window](#)

[Baghdad Adieu Selected Poems of Memory and Exile](#)

[Conscious Society Anthroposophy and the Social Question](#)

[Physical Computation A Mechanistic Account](#)

[Changing the Course of Failure How Schools and Parents Can Help Low-Achieving Students](#)

[Huawei Leadership Culture and Connectivity](#)

[The Invisible Library](#)

[Making PSHE Matter A Practical Guide to Planning and Teaching Creative Pshe in Primary School](#)

[The Nicaragua Canal and Other Essays on Political and Economic Topics](#)

[The Chronicle of the Three Eden Sword](#)

[A Discourse on the Life Character and Public Services of James Kent](#)

[The Shadow of the Cross](#)

[A Sceptics Guide to St Germain](#)

[Beating the Bounds of the Parish of Affpuddle and Turnerspuddle](#)

[Butt of the Joke Volume 1](#)

[Death by Opera](#)

[The Early Grants of Land in the Wildernesse North of Merrimack](#)

[Operation Decentralize How Small Towns Can Save America](#)

[Shes Like the Wind](#)

[The Biography of a Grizzly and 75 Drawings](#)

[Babycito to the Rescue Babycito Al Rescate](#)

[Being Cyber Safe and Cyber Smart - Teachers Guide](#)

[The Bhagavad Gita Or the Message of the Master Compiled and Adapted from Numerous Old and New Translations of the Original Sanscrit Text](#)

[The Pigeon Pie](#)

[Halloween Tinsel Cat](#)

[The Methuselah Project](#)

[Away](#)

[Nature Girl](#)

[The Art of Love Cozy Conversations for Christian Couples](#)

[A Lecture on Homoeopathy Delivered Before the Legislature of Michigan](#)

[A Sermon Delivered Before His Excellency George N Briggs Governor His Honor John Reed Lieutenant Governor the Honorable Council and the Legislature of Massachusetts at the Annual Election Wednesday Jan 6 1847](#)

[A Sketch of Toppesfield Parish Essex Co England and the History and Antiquities of Toppesfield Parish Essex Co England](#)

[Albany Beach Murders Boxed Set Romance Psychological Suspense](#)

[A Centennial Address Delivered at Upton Mass June 25 1835](#)

[A German Accidence for the Use of Schools](#)

[A Letter Addressed to Captain AT Mahan and Hon Gustav H Schwab Chairman c in Regard to Freedom of Private Property on the Sea from](#)

[Capture During War A Memorial to the President of the United States](#)

[A Catalogue of the Officers and Harvard University of Harvard University for the Academical Year 1837-8](#)

[A Letter to the Lords Temporal and Spiritual of Her Majestys Realm on the Present Relation of Church and State Its Perils and Safeguards](#)

[An Address Pronounced in the Representatives Hall Montpelier 24th October 1850 Before the Vermont Historical Society in the Presence of Both Houses of the General Assembly](#)

[A Few Remarks on the Proposed Admission of Dissenters Into the University of Oxford](#)

[A Hoosier Village A Sociological Study with Special Reference to Social Causation](#)

[An Account of the Forests of Russia and Their Products in Comparison with the Territorial Area and with the Population](#)

[A Bibliography of John Brown John Browns Men the Lives of Those Killed at Harpers Ferry with a Supplement Bibliography of John Brown](#)

[A Sermon Preached Before the Honourable the House of Commons at St Margarets Weftminster Upon Friday the 14th of March 1760](#)

[A Most Solemn and Important Epistle to the Emperor of China On His Uncourtly and Impolitic Behaviour to the Sublime Ambassadors of Great Britain](#)

[An Address to Its Own Members and to the Members of Our Society Elsewhere Issued by the Yearly Meeting of Friend of Philadelphia Four](#)

[Month 18th 1883](#)

[A Wintersnight Tale](#)

[A Congratulatory Poem on the Late Successes of the British Arms Particularly the Triumphant Evacuation of Boston Pp 5-27](#)

[An Account of the Rise and Establishment of the Infirmary or Hospital for Sick-Poor Erected at Edinburgh](#)

[An American Nobility](#)

[An Analysis of the Banking and Currency System of the United States](#)

[A Declaration of the Views of the Society of Friends in Relation to Church Government](#)

[Die Sanfte Umstellung Auf Low Carb](#)

[A Short History of the Library Company of Philadelphia](#)

[A Brief History of Chemung County New York](#)

[The Legend of Amburgey Gibboney](#)

[An Original Year](#)

[A Remembrance of Drachenfels and Other Poems](#)

[An Address Delivered at Lexington on the 19th \(20th\) April 1835](#)

[A Last Memory of Robert Louis Stevenson](#)

[A Bibliography of Missouri Authors](#)

[La Ciudad Blanca](#)

[A Reply to the Strictures of Lord Mahon and Others On the Mode of Editing the Writings of Washington](#)

[An Oration Delivered Before the Democratic Citizens of the County of Worcester July 4 1837](#)

[A Historical Sketch of Perkin Warbeck Pretender to the Crown of England](#)

[A Testimony for the Truth as Always Held and Promulgated by the Religious Society of Friends and Against the Departures from the Principles of the Society Which Have Appeared of Latter Time](#)

[A Birthday Book of Kansas City 1821-1921](#)

[A History of the Public Education Association of Philadelphia](#)

[A Brief Relation of the Mercies of the Lord in Providence and Grace](#)

[A List of Danteiana](#)

[An Essay Toward Faith](#)

[An Essay Upon the Philosophy of Evidence or an Enquiry Into the Process of Belief](#)

[A Manual of Pronunciation for Practical Use in Schools and Families](#)

[A New Method of Treating Chronic Glaucoma Based on Recent Researches Into Its Pathology](#)

[A Journal of the Expedition to Quebec in the Year 1775 Under the Command of Colonel Benedict Arnold](#)

[A Glance at Government](#)

[A Leaf of a Christmas Tree](#)

[A List of All the Songs Passages in Shakspeare Which Have Been Set to Music](#)

[A Book of Images](#)

[A Little Family History](#)

[A Selected Bibliography Relating to the Theory and Practice of Manual Training](#)

[A Key to the Exercises in the Sixth Edition of Emanuel del Mars Spanish Grammar](#)

[A Study of Grillparzers Ahnfrau](#)

[A Primer of Free Church History](#)

[A Contribution to the Study of the Nature and Origin of the Bence Jones Protein Dissertation Pp 7-63](#)

[A Plain American in England](#)

[A Manifest Detection of the Most Vyle and Detestable Use of Dice Play NoLXXXVII March 1850 Pp 6-44](#)

[A Brief Record of the Physicians of Quincy Massachusetts from the Earliest Times June 17 1890](#)

[The Tale of the Basyn and the Frere and the Boy](#)

[A Specime of an Intended Publication Being Examination of the First Six Pages of Professor Persons Ivth Letter to Archdeacon Travis](#)

[A Treatise on Factorial Analysis with the Summation of Series Containing Various New Developments of Functions c](#)

[An Essay on the Question Whether the British Druids Offered Human Sacrifices](#)

[A New Description of That Fertile and Pleasant Province of Carolina](#)

[A Key to the Exercises for Writing Manual of English Grammar Pp 194-256](#)

[The Truth! and Nothing But the Truth](#)

[A Chronological Sketch of the Legislation from 1752 to 1884 on the Subject of Printing the Acts and Resolves of the Province of Massachusetts Bay](#)

[Understanding the Bible Head and Heart Part Two Matthew Through Acts](#)

[Under the Spreading Chestnut Tree](#)

[Where Green Meets Blue](#)
