

GESCHICHTE DER REVOLUTIONSZEIT 1789 1800 VOL 10

Then said the Sheikh Iblis, 'We were best acquaint Queen Kemeriyeh and Queen Zelzeleh and Queen Sherareh and Queen Wekhimeh; and when they are assembled, God shall ordain [that which He deemeth] good in the matter of her release.' 'It is well seen of thee,' answered Es Shisban and despatched to Queen Kemeriyeh an Afrit called Selheb, who came to her palace and found her asleep; so he aroused her and she said, 'What is to do, O Selheb?' 'O my lady,' answered he, 'come to the succour of thy sister Tuhfeh, for that Meimoun hath carried her off and outraged thine honour and that of the Sheikh Iblis.' Quoth she, 'What sayest thou?' And she sat up and cried out with a great cry. And indeed she feared for Tuhfeh and said, 'By Allah, indeed she used to say that he looked upon her and prolonged the looking on her; but ill is that to which his soul hath prompted him.' Then she arose in haste and mounting a she-devil of her devils, said to her, 'Fly.' So she flew off and alighted with her in the palace of her sister Sherareh, whereupon she sent for her sisters Zelzeleh and Wekhimeh and acquainted them with the news, saying, 'Know that Meimoun hath snatched up Tuhfeh and flown off with her swiffter than the blinding lightning.' When the king heard this story, he smiled and it pleased him and he bade the vizier go away to his own house..The Seventeenth Night of the Month..86. The Three Unfortunate Lovers dclxxii.Girl, The Journeyman and the, ii. 17..?STORY OF THE MAN OF KHORASSAN, HIS SON AND HIS GOVERNOR..Endowed with amorous grace past any else am I, ii 253..? ? ? ? ? To whom save thee shall I complain, of whom relief implore, Whose image came to visit me, what while in dreams I lay?.So the wicked man attained that which he sought of the vizier and the case was prolonged till the affairs of the kingdom became disordered, by dint of ill governance, and the most part of the king's empery fell away from him and he came nigh unto ruin. Therewithal he was certified of the loyalty of his [late] skilful vizier and the excellence of his governance and the justness of his judgment. So he sent after him and brought him and the wicked man before him and summoning the grandees of his realm and the chiefs of his state to his presence, gave them leave to talk and dispute and forbade the wicked man from that his lewd opinion. (80) Then arose that wise and skilful vizier and praised God the Most High and lauded Him and glorified Him and hallowed Him and attested His unity and disputed with the wicked man and overcame him and put him to silence; nor did he cease from him till he enforced him to make confession of repentance [and turning away] from that which he had believed..Officer's Story, The Sixth, ii. 146..? ? ? ? ? Yea, "Welcome! Fair welcome to those who draw near!" I called out aloud, as to meet you I flew..There was once, in a city of Hind, a just and beneficent king, and he had a vizier, a man of understanding, just in his judgment, praiseworthy in his policy, in whose hand was the governance of all the affairs of the realm; for he was firmly stablished in the king's favour and high in esteem with the folk of his time, and the king set great store by him and committed himself to him in all his affairs, by reason of his contrivance for his subjects, and he had helpers (253) who were content with him..? ? ? ? ? Tis gazed at for its slender swaying shape And cherished for its symmetry and sheen..106. The Man's Dispute with the Learned Woman of the relative Excellence of the Sexes ccccxix.? ? ? ? ? b. The Controller's Story xxvii.Now the merchant's wife aforesaid, who was the nurse of the king's daughter, was watching him from a window, unknown of him, and [when she heard his verses], she knew that there hung some rare story by him; so she went in to him and said, "Peace be on thee, O afflicted one, who acquaintest not physician with thy case! Verily, thou exposit thyself unto grievous peril! I conjure thee by the virtue of Him who hath afflicted thee and stricken thee with the constraint of love-liking, that thou acquaint me with thine affair and discover to me the truth of thy secret; for that indeed I have heard from thee verses that trouble the wit and dissolve the body." So he acquainted her with his case and enjoined her to secrecy, whereof she consented unto him, saying, "What shall be the recompense of whoso goeth with thy letter and bringeth thee an answer thereto?" He bowed his head for shamefastness before her [and was silent]; and she said to him, "Raise thy head and give me thy letter." So he gave her the letter and she took it and carrying it to the princess, said to her, "Read this letter and give me the answer thereto."..21. Kemerezzeman and Budour clxx.Prisoner and how God gave him Relief, Story of the, i. 174..47. The Man of Yemen and his six Slave-girls dxcv.Presently, the king [of the city] was minded to go forth to his garden, (206) a-pleasuring, and bade the cook forego him thither and appoint in his stead one who should dress meat for the king, so that, when he returned, he might find it ready. So the cook fell a-considering of whom he should appoint and was bewildered concerning his affair. As he was on this wise, the old man came to him and seeing him perplexed how he should do, said to him, "Tell me what is in thy mind; belike, I may avail to relieve thee.' So he acquainted him with the king's wishes and he said, 'Have no care for this, but leave me one of the serving-men and go thou in peace and surety, for I will suffice thee of this.' So the cook departed with the king, after he had brought the old man what he needed and left him a man of the guards..The subscribers to my "Book of the Thousand Nights and One Night" and the present "Tales from the Arabic" have now before them a complete English rendering (the first ever made) of all the tales contained in the four printed (Arabic) Texts of the original work and I have, therefore, thought it well to add to this, the last Volume of my Translation, full Tables of Contents of these latter, a comparison of which will show the exact composition of the different Editions and the particulars in which they differ from one another, together with the manner in which the various stories that make up the respective collections are distributed over the Nights. In each Table, the titles of the stories occurring only in the Edition of which it gives the contents are printed in Italics and each Tale is referred to the number of the Night on which it is begun..? ? ? ? ? 'Twas not of wine that I had drunk; her mouth's sweet honeyed dews It was intoxicated me with bliss and ravishment..Therewithal Queen Es Shuhba was moved to delight and said, 'Well done, O Tuhfeh! Let me have more of thy singing.' So she smote the lute and changing the mode, improvised the following verses on the moss-rose:..Now the late king had left a wife and a daughter, and the people would fain have married the latter to the new

king, to the intent that the kingship might not pass out of the old royal family. So they proposed to him that he should take her to wife, and he promised them this, but put them off from him, (64) of his respect for the covenant he had made with his former wife, to wit, that he would take none other to wife than herself. Then he betook himself to fasting by day and standing up by night [to pray], giving alms galore and beseeching God (extolled be His perfection and exalted be He!) to reunite him with his children and his wife, the daughter of his father's brother..?OF THE USELESSNESS OF ENDEAVOUR AGAINST PERSISTENT ILL FORTUNE..Abou Temam, Story of Ilan Shah and, i. 126..? ? ? ? j. King Suleiman Shah and his Sons cccclxxv.? ? ? ? q. The Shepherd and the Thief dccccxi.'Thou liest, O accursed one,' cried the king and bade lay hands on him and clap him in irons. Then he turned to the two youths, his sons, and strained them to his breast, weeping sore and saying, 'O all ye who are present of cadis and assessors and officers of state, know that these twain are my sons and that this is my wife and the daughter of my father's brother; for that I was king aforetime in such a region.' And he recounted to them his history from beginning to end, nor is there aught of profit in repetition; whereupon the folk cried out with weeping and lamentation for the stress of that which they heard of marvellous chances and that rare story. As for the king's wife, he caused carry her into his palace and lavished upon her and upon her sons all that behoved and beseemed them of bounties, whilst the folk flocked to offer up prayers for him and give him joy of [his reunion with] his wife and children..? ? ? ? But when ye saw my writ, the standard ye o'erthrew Of faith, your favours grudged and aught of grace denied..? ? ? ? Sans fault of mine, my blood and tears he shed and beggared me Of him I love, yet for himself gained nought thereby whate'er..When the Baghdadis saw this succour that had betided them against their enemies [and the victory that El Abbas had gotten them], they turned back and gathering together the spoils [of the defeated host], arms and treasures and horses, returned to Baghdad, victorious, and all by the valour of El Abbas. As for Saad, he foregathered with the prince, and they fared on in company till they came to the place where El Abbas had taken horse, whereupon the latter dismounted from his charger and Saad said to him, "O youth, wherefore alightest thou in other than thy place? Indeed, thy due is incumbent upon us and upon our Sultan; so go thou with us to the dwellings, that we may ransom thee with our souls." "O Amir Saad," replied El Abbas, "from this place I took horse with thee and herein is my lodging. So, God on thee, name me not to the king, but make as if thou hadst never seen me, for that I am a stranger in the land." 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."? ? ? ? To whom shall I complain of what is in my soul, Now thou art gone and I my pillow must forswear?.The ship tarried with him some days, till he should be certified what he would do, (104) and he said, 'I will enquire of the merchants what this merchandise profiteth and in what country it lacketh and how much is the gain thereon.' [So he questioned them and] they directed him to a far country, where his dirhem should profit a hundredfold. Accordingly, he set sail and steered for the land in question; but, as he went, there blew on him a tempestuous wind and the ship foundered. The merchant saved himself on a plank and the wind cast him up, naked as he was, on the sea-shore, hard by a town there. So he praised God and gave Him thanks for his preservation; then, seeing a great village hard by, he betook himself thither and saw, seated therein, a very old man, whom he acquainted with his case and that which had betided him. The old man grieved sore for him, when he heard his story, and set food before him. So he ate and the old man said to him, 'Abide here with me, so I may make thee my steward and factor over a farm I have here, and thou shall have of me five dirhems (105) a day.' 'God make fair thy reward,' answered the merchant, 'and requite thee with benefits!'.When the king heard this story, he deemed it pleasant and said, "This story is near unto that which I know and meseemeth I should do well to have patience and hasten not to slay my vizier, so I may get of him the story of the king and his son." Then he gave the vizier leave to go away to his own house; so he thanked him and abode in his house all that day..? ? ? ? Of me he got not what he sought and brideless did return, For that estrangement and disdain were pleasing in my sight..Then they returned to Dinarzad and displayed her in the fifth dress and in the sixth, which was green. Indeed, she overpassed with her loveliness the fair of the four quarters of the world and outshone, with the brightness of her countenance, the full moon at its rising; for she was even as saith of her the poet in the following verses: Then he caused rear him among the nurses and matrons; but withal he ceased not to ponder the saying of the astrologers and indeed his life was troubled. So he betook himself to the top of a high mountain and dug there a deep pit and made in it many dwelling-places and closets and filled it with all that was needful of victual and raiment and what not else and made in it conduits of water from the mountain and lodged the boy therein, with a nurse who should rear him. Moreover, at the first of each month he used to go to the mountain and stand at the mouth of the pit and let down a rope he had with him and draw up the boy to him and strain him to his bosom and kiss him and play with him awhile, after which he would let him down again into the pit to his place and return; and he used to count the days till the seven years should pass by..Wife, The Old Woman and the Draper's, ii. 55..Before I entered this corporation, (149) I had a draper's shop and there used to come to me a man whom I knew not, save by his face, and I would give him what he sought and have patience with him, till he could pay me. One day, I foregathered with certain of my friends and we sat down to drink. So we drank and made merry and played at Tab; (150) and we made one of us Vizier and another Sultan and a third headsman..[One day], as the ship was sailing along, and we unknowing where we were, behold, the captain came down [from the mast] and casting his turban from his head, fell to buffeting his face and plucking at his beard

and weeping and supplicating [God for deliverance]. We asked him what ailed him, and he answered, saying, 'Know, O my masters, that the ship is fallen among shallows and drifteth upon a sand-bank of the sea. Another moment [and we shall be upon it]. If we clear the bank, [well and good]; else, we are all dead men and not one of us will be saved; wherefore pray ye to God the Most High, so haply He may deliver us from these deadly perils, or we shall lose our lives.' So saying, he mounted [the mast] and set the sail, but at that moment a contrary wind smote the ship, and it rose upon the crest of the waves and sank down again into the trough of the sea...? ? ? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother clvii. ? ? ? ? ? ? ? ? ? ?

Oft as I strove to make her keep the troth of love, Unto concealment's ways still would she turn aside..45. The Man who stole the Dog's Dish of Gold cccxl. ? ? ? ? ? ? ? ? ? ? If, in his own land, midst his folk, abjection and despite Afflict a man, then exile sure were better for the wight..Presently, El Abbas cried out at Hudheifeh a cry that astonied him and dealt him a blow, saying, "Take this from the hand of a champion who feareth not the like of thee." Hudheifeh met the stroke with his shield, thinking to ward it off from him; but the sword shore the target in sunder and descending upon his shoulder, came forth gleaming from the tendons of his throat and severed his arm at the armpit; whereupon he fell down, wallowing in his blood, and El Abbas turned upon his host; nor had the sun departed the pavilion of the heavens ere Hudheifeh's army was in full flight before El Abbas and the saddles were empty of men. Quoth Saad, "By the virtue of the Chosen [Prophet], whom God bless and keep, I saw El Abbas with the blood upon his saddle pads, [in gouts] like camels' livers, smiting with the sword right and left, till he scattered them abroad in every mountain-pass and desert; and when he turned [back to the camp], the men of Baghdad were fearful of him." 133. The City of Brass dlxvi. Ibn es Semmak and Er Reshid, i. 195..When Sindbad the Sailor had made an end of his story, all who were present marvelled at that which had befallen him. Then he bade his treasurer give the porter an hundred mithcals of gold and dismissed him, charging him return on the morrow, with the rest of the folk, to hear the history of his seventh voyage. So the porter went away to his house, rejoicing; and on the morrow he presented himself with the rest of the guests, who sat down, as of their wont, and occupied themselves with eating and drinking and merry-making till the end of the day, when their host bade them hearken to the story of his seventh voyage. Quoth Sindbad the Sailor,.When Sindbad the Sailor had made an end of his story, he bade his servant give the porter an hundred mithcals of gold and said to him, "How now, my brother! Hast ever in the world heard of one whom such calamities have betided as have betided me and hath any suffered that which I have suffered of afflictions or undergone that which I have undergone of hardships? Wherefore it behoveth that I have these pleasures in requital of that which I have undergone of travail and humiliations." So the porter came forward and kissing the merchant's hands, said to him, "O my lord, thou hast indeed suffered grievous perils and hast well deserved these bounteous favours [that God hath vouchsafed thee]. Abide, then, O my lord, in thy delights and put away from thee [the remembrance of] thy troubles; and may God the Most High crown thine enjoyments with perfection and accomplish thy days in pleasance until the hour of thine admission [to His mercy]!". Zubeideh, El Mamoun and, i. 199. And indeed, O my brother, the night thou camest to me and we caroused together, I and thou, it was as if the Devil came to me and troubled me that night." "And who is he, the Devil?" asked the Khalif. "He is none other than thou," answered Aboulhusn; whereat the Khalif smiled and sitting down by him, coaxed him and spoke him fair, saying, "O my brother, when I went out from thee, I forgot [to shut] the door [and left it] open, and belike Satan came in to thee." Quoth Aboulhusn, "Ask me not of that which hath betided me. What possessed thee to leave the door open, so that the Devil came in to me and there befell me with him this and that?" And he related to him all that had befallen him, from first to last, and there is no advantage in the repetition of it; what while the Khalif laughed and hid his laughter..Sindbad the Sailor and Hindbad the Porter. ? ? ? ? ? ? ? ? ? ? g. The Fuller and his Wife dcccxcvi. ? ? ? ? ? ? ? ? ? ? b. The Singer and the Druggist dccclxxxviii. ? ? ? ? ? ? ? ? ? ? l. The Three Men and our Lord Jesus dcccxi. King Bekhtzeman, Story of, i. 115..5. Nouredin Ali of Cairo and his Son Bedreddin Hassan lxxii. Therewith Nuzhet el Fuad rejoiced and said, "Indeed, this is an excellent device." [Then Aboulhusn stretched himself out] forthright and she shut his eyes and tied his feet and covered him with the kerchief and did what [else] her lord had bidden her; after which she rent her dress and uncovering her head, let down her hair and went in to the Lady Zubeideh, crying out and weeping, When the princess saw her in this case, she said to her, "What plight is this [in which I see thee]? What is thy story and what maketh thee weep?" And Nuzhet el Fuad answered, weeping and crying out the while, "O my lady, may thy head live and mayst thou survive Aboulhusn el Khelia! For he is dead." The Lady Zubeideh mourned for him and said, "Alas for Aboulhusn el Khelia!" And she wept for him awhile. Then she bade her treasurers give Nuzhet el Fuad a hundred dinars and a piece of silk and said to her, "O Nuzhet el Fuad, go, lay him out and carry him forth." .As for Er Reshid, he shut himself up with Tuhfeh that night and found her a clean maid and rejoiced in her; and she took high rank in his heart, so that he could not endure from her a single hour and committed to her the keys of the affairs of the realm, for that which he saw in her of good breeding and wit and modesty. Moreover, he gave her fifty slave-girls and two hundred thousand dinars and clothes and trinkets and jewels and precious stones, worth the kingdom of Egypt; and of the excess of his love for her, he would not entrust her to any of the slave-girls or eunuchs; but, whenas he went out from her, he locked the door upon her and took the key with him, against he should return to her, forbidding the damsels to go in to her, of his fear lest they should slay her or practise on her with knife or poison; and on this wise he abode awhile..When the youth had made an end of his speech, the king said, "Carry him back to the prison;" and when they had done this, he turned to the viziers and said to them, "Yonder youth looseth his tongue upon you, but I know your affectionate solicitude for the welfare of my empire and your loyal counsel to me; so be of good heart, for all that ye counsel me I will do." When they heard these words, they rejoiced and each of them said his say Then said the king, "I have not deferred his slaughter but to the intent that the talk might be prolonged and that words might abound, and I desire [now] that ye sit up for him a gibbet without

the town and make proclamation among the folk that they assemble and take him and carry him in procession to the gibbet, with the crier crying before him and saying, "This is the recompense of him whom the king delighted to favour and who hath betrayed him!" The viziers rejoiced, when they heard this, and slept not that night, of their joy; and they made proclamation in the city and set up the gibbet.. "O sister mine," answered Dinarzad, "bring forth that which is with thee and that which is present to thy mind of the story concerning the craft of women and their wives, and have no fear lest this endamage thee with the king; for that women are like unto jewels, which are of all kinds and colours. When a [true] jewel falleth into the hand of him who is knowing therein, he keepeth it for himself and leaveth that which is other than it. Moreover, he preferreth some of them over others, and in this he is like unto the potter, who filleth his oven with all the vessels [he hath moulded] and kindleth fire thereunder. When the baking is at an end and he goeth about to take forth that which is in the oven, he findeth no help for it but that he must break some thereof, whilst other some are what the folk need and whereof they make use, and yet other some there be that return to their whilom case. Wherefore fear thou not to adduce that which thou knowest of the craft of women, for that in this is profit for all folk." o. The Merchant and the Thieves dccccxx. a. The Man of Khorassan, his Son and his Governor dccccxxvi. When it was the tenth day, (now this day was called El Miharjan (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 "Harkening and obedience." For death in your absence to us was decreed; But, when ye came back, we were quickened anew. l. The Twelfth Officer's Story dccccxxxix. a. The First Old Man's Story i. In glory's raiment clad, by thee the stars of heaven are shamed And in amaze the full moon stares to see thy goodlihead..Thiefs Story, The, ii. 165..Then he wrote a letter to King Azadbekht, saying to him, "I am a servant of thy servants and a slave of thy slaves and my daughter is a handmaid at thy service, and may God the Most High prolong thy days and appoint thy times [to be] in delight and contentment! Indeed, I still went girded of the waist in thy service and in caring for the preservation of thy dominion and warding off thine enemies from thee; but now I abound yet more than before in zeal and watchfulness, for that I have taken this to charge upon myself, since my daughter is become thy wife." And he despatched a messenger to the king with the letter and a present..Haste not to that thou dost desire; for haste is still unblest, ii. 88. i. The Spider and the Wind dcxv. n. The Man whose Caution was the Cause of his Death dcccciii. Presently, one of the slave-girls brought him a pair of sandals wrought with raw silk and green silk and embroidered with red gold, and he took them and put them in his sleeve, whereat the slave cried out and said, "Allah! Allah! O my lord, these are sandals for the treading of thy feet, so thou mayst enter the draught-house." Aboulhusn was confounded and shaking the sandals from his sleeve, put them on his feet, whilst the Khalif [well-nigh] died of laughter at him. The slave forewent him to the house of easance, where he entered and doing his occasion, came out into the chamber, whereupon the slave- girls brought him a basin of gold and an ewer of silver and poured water on his hands and he made the ablution. t. The Weaver who became a Physician by his Wife's Commandment dccccix. He who Mohammed sent, as prophet to mankind, i. 50. Upon the parting day our loves from us did fare And left us to endure estrangement and despair..97. Dibil el Khuzai with the Lady and Muslin ben el Welid cccccvii. So I stretch out my root neath the flood And my branches turn back to it there..Meanwhile, his father and mother had gone round about all the islands of the sea in quest of him and his brother, hoping that the sea might have cast them up, but found no trace of them; so they despaired of finding them and took up their abode in one of the islands. One day, the merchant, being in the market, saw a broker, and in his hand a boy he was calling for sale, and said in himself, 'I will buy yonder boy, so I may console myself with him for my sons.' So he bought him and carried him to his house; and when his wife saw him, she cried out and said, 'By Allah, this is my son!' So his father and mother rejoiced in him with an exceeding joy and questioned him of his brother; but he answered, 'The sea parted us and I knew not what became of him.' Therewith his father and mother consoled themselves with him and on this wise a number of years passed..107. The Ruined Man of Baghdad and his Slave-girl dccccxiv. Saying, "Thy fill of union take; no spy is there on us, Whom we should fear, nor yet reproach our gladness may abate."..In every rejoicing a boon (240) midst the singers and minstrels am I, ii. 258.As for the governor, he wasted all that was with him and returned to the city, where he saw the youth and excused himself to him. Then he questioned him of what had befallen him and he told him, whereat he marvelled and returned to companionship with him; but the youth ceased to have regard for him and gave him not stipends, as of his [former] wont, neither discovered to him aught of his secrets. When the governor saw that there was no profit for him with the young Khorassani, he returned to the king, the ravisher of the damsel, and told him what the chamberlain had done and counselled him to slay the latter and incited him to recover the damsel, [promising] to give his friend to drink of poison and return. So the king sent for the chamberlain and upbraided him; whereupon he fell upon him and slew him and the king's servants fell upon the chamberlain and slew him. Thou that wast absent from my stead, yet still with me didst bide, Thou wast removed from mine eye, yet still wast by my side..Khelbes and his Wife and the Learned Man, i. 301. e. The Fox and the Wild Ass dcccciv. 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.' As I was passing one day in the market, I found that a thief had broken into the shop of a money-changer and taken thence a casket, with which he had made off to the burial-grounds. So I followed him thither [and came up to him, as] he opened the casket and fell a-looking into it; whereupon I accosted him, saying, "Peace be on thee!" And he was startled at me. Then I left him and went away from him..? ? ? ? In her revolving scheme, to bitter sweetness still Succeeds and things become straight, after crookedness..I am the champion-slayer he warrior without peer, iii. 94. 249----.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." ? ? ? ? Like the full moon she shows upon a night of fortune fair, Slender of shape and charming all with her seductive air..Now the folk used to go in to her and salute her and crave her prayers; and it was her wont to pray for none till he had confessed to her his sins, when she would seek pardon for him and pray for him that he might be healed, and he was straightway made whole of sickness, by permission of God the Most High. [So, when the four sick men were brought in to her,] she knew them forthright, though they knew her not, and said to them, ' Let each of you confess his sins, so I may crave pardon for him and pray for him.' And the brother said, 'As for me, I required my brother's wife of herself and she refused; whereupon despite and folly (7) prompted me and I lied against her and accused her to the townfolk of adultery; so they stoned her and slew her unjustly and unrighteously; and this is the issue of unright and falsehood and of the slaying of the [innocent] soul, whose slaughter God hath forbidden.' ? ? ? ? Rail not at the vicissitudes of Fate, For Fortune still spites those who her berate..Then said she to him, "O my son, was there any one with thee yesternight?" And he bethought himself and said, "Yes; one lay the night with me and I acquainted him with my case and told him my story. Doubtless, he was from the Devil, and I, O my mother, even as thou sayst truly, am Aboulhusn el Khelia." "O my son," rejoined she, "rejoice in tidings of all good, for yesterday's record is that there came the Vivier Jaafer the Barmecide [and his company] and beat the sheikhs of the mosque and the Imam, each four hundred lashes; after which they paraded them about the city, making proclamation before them and saying, 'This is the reward and the least of the reward of whoso lacketh of goodwill to his neighbours and troubleth on them their lives!' and banished them from Baghdad. Moreover, the Khalif sent me a hundred dinars and sent to salute me." Whereupon Aboulhusn cried out and said to her, "O old woman of ill-omen, wilt thou contradict me and tell me that I am not the Commander of the Faithful? It was I who commanded Jaafer the Barmecide to beat the sheikhs and parade them about the city and make proclamation before them and who sent thee the hundred dinars and sent to salute thee, and I, O beldam of ill-luck, am in very deed the Commander of the Faithful, and thou art a liar, who would make me out a dotard." .105. El Feth ben Khacan and El Mutawekkil ccccxix. ? ? ? ? O friends, the East wind waxes, the morning draweth near; A plaintive voice (114) bespeaks me and I rejoice to hear..? ? ? ? n. The Man who never Laughed again dlxxxvii. ? ? ? ? a. The First Calender's Story xi. Then they went on a little, and thieves met them and despoiling them of that which remained with them, stripped them of their raiment and took the children from them; whereupon the woman wept and said to her husband, 'O man, put away from thee this folly and arise, let us follow the thieves, so haply they may have compassion on us and restore the children to us.' 'O woman,' answered he, 'have patience, for he who doth evil shall be requited with evil and his wickedness shall revert upon him. Were I to follow them, most like one of them would take his sword and smite off my head and slay me; but have patience, for the issue of patience is praised.' Then they fared on till they drew near a village in the land of Kirman, and by it a river of water. So he said to his wife, 'Abide thou here, whilst I enter the village and look us out a place wherein we may take up our lodging.' And he left her by the water and entered the village..? ? ? ? So make me in your morning a delight And set me in your houses, high and low; ? ? ? ? ? ? ? ? ab. Story of the King's Son and the Ogress v. ? ? ? ? Could they who reproach me but see my sufferings, their hearts would relent; They'd marvel, indeed, at my case and the loss of my loved ones bewail..When the appointed day arrived, En Numan sent for Sherik and said to him, "Verily the first part of this day is past." And Sherik answered, "The king hath no recourse against me till it be eventide." When it evened, there appeared one afar off and En Numan fell to looking upon him and on Sherik, and the latter said to him, "Thou hast no right over me till yonder fellow come, for belike he is my man." As he spoke, up came the Tai in haste and En Numan said "By Allah, never saw I [any] more generous than you two! I know not whether of you is the more generous, this one who became warrant for thee in [danger of] death or thou who returnest unto slaughter." Then said he to Sherik, "What prompted thee to become warrant for him, knowing that it was death?" And he said, "[I did this] lest it be said, 'Generosity hath departed from viziers.'" Then said En Numan to the Tai, "And thou, what prompted thee to return, knowing that therein was death and thine own destruction?" Quoth the Arab, "[I did this] lest it be said, 'Fidelity hath departed from the folk.'" And En Numan said, "By Allah, I will be the third of you, (173) lest it be said, 'Clemency hath departed from kings.'" So he pardoned him and bade abolish the day of ill-omen; whereupon the Arab recited the following verses: Presently, up came a woman with a phial of urine, and when the [mock] physician saw the phial afar off, he said to her, 'This is the urine of a man, a stranger.' 'Yes,' answered she; and he continued, 'Is he not a Jew and is not his ailment indigestion?' 'Yes,' replied the woman, and the folk marvelled at this; wherefore the man was magnified in Galen's eyes, for that he heard speech such as was not of the usage of physicians, seeing that they know not urine but by shaking it and looking into it anear neither know they a man's water from a woman's water, nor a stranger's [from a countryman's], nor a Jew's from a Sherifs. (22) Then said the woman, 'What is the remedy?' Quoth the weaver, 'Pay

down the fee.' So she paid him a dirhem and he gave her medicines contrary to that ailment and such as would aggravate the patient's malady..? ? ?
? ? i. The Credulous Husband dcccxcviii.84. Dibil el Khuzai with the Lady and Muslim ben el Welid dclxx.Vizier Er Rehwan, King Shah Bekht
and his, i. 215.

[Genealogical and Family History of the State of Maine Volume 1](#)

[Egypt's Place in Universal History An Historical Investigation in Five Books](#)

[The Railroads of Mexico](#)

[Dysmenorrhea Its Pathology and Treatment](#)

[Statistical Account of the Parish of St Just In Penwith in the County of Cornwall With Some Notice of Its Ecclesiastical and Druidical Antiquities](#)

[The Adventures of Ulysses](#)

[Tales in Prose For the Young By Mary Howitt](#)

[The Welsh Revival Its Origin and Development](#)

[Popular College Songs A Collection of the Latest Songs as Sung at Harvard and Other Colleges Together with the Best of the Old Favorites](#)

[A Synopsis of the British Diatomace With Remarks on Their Structure Functions and Distribution And Instructions for Collecting and Preserving Specimens Volume 2](#)

[Lectures on Romans VI](#)

[The Toilette of Health Beauty and Fashion Including the Comforts of Dress and the Decorations of the Neck with Directions for the Use of Most Safe and Salutary Cosmetics and a Variety of Select Recipes for the Dressing Room of Both Sexes](#)

[The Book of Perpetual Adoration Or the Love of Jesus in the Most Holy Sacrament Tr Ed by J Redman](#)

[A Grammar of the Asante and Fante Language Called Tshi Chwee Twi Based on the Akuapem Dialect with Reference to the Other \(Akan and Fante\) Dialects](#)

[The Yosemite Guide-Book A Description of the Yosemite Valley and the Adjacent Region of the Sierra Nevada and of the Big Trees of California Sir Edwin Landseer](#)

[The Liturgies of S Mark S James S Clement S Chrysostom S Basil Or According to the Use of the Churches of Alexandria Jerusalem Constantinople and the Formula of the Apostolic Constitutions](#)

[Visible Speech The Science of Universal Alphabetics Inaug Ed](#)

[The Origin of Masonic Ritual Tradition as Manifested by the Geometrical Design and Symbolism of the Great Pyramid a Lecture](#)

[A Pocket-Book of Mechanical Engineering Tables Data Formulas Theory and Examples for Engineers and Students](#)

[Clarion Fallacies A Reply to Mr Robert Blatchfords Strictures Upon Christianity in the Clarion and the Book Entitled God and My Neighbour](#)

[A Treatise on the Examination of Titles to Real Estate and the Preparation of Abstracts With an Appendix of Forms](#)

[A Condensed Compendium of Domestic Medicine](#)

[Apology of Socrates and Crito](#)

[Gustav Adolfs Page](#)

[Complete in One Volume](#)

[Secrets of Scene Painting and Stage Effects](#)

[The Family Liturgy](#)

[A School Atlas of Classical Geography](#)

[Book Plates](#)

[Rifle Ammunition Notes on the Manufactures Connected Therewith as Conducted in the Royal Arsenal Woolwich](#)

[Miltons Samson Agonistes and Lycidas With Numerous Illustrative Notes Etc Adapted for Use in Training Colleges and Schools](#)

[Ping-Pong \(registered Trademark US No 36854\) the Game and How to Play It](#)

[Justice in Colonial Virginia](#)

[McGuffey Second Reader](#)

[Mrs Caudles Curtain Lectures](#)

[Hints and Observations for Those Investigating the Phenomena of Spiritualism](#)

[The Survey of Western Palestine Memoir on the Physical Geology and Geography of Arabia Petr a Palestine and Adjoining Districts with Special Reference to the Mode of Formation of the Jordan-Arabah Depression and the Dead Sea](#)

[When the Men Were Gone](#)

[Scientific Queen-Rearing as Practically Applied Being a Method by Which the Best of Queen-Bees Are Reared in Perfect Accord with Natures Ways](#)

[Rechtliche Und Soziale Stellung Freigelassener Und Sklaven in Der Fr hen Kaiserzeit Die](#)
[Cambridge Maths Stage 6 NSW Standard 2 Year 12](#)
[Isis Unveiled A Master-Key to the Mysteries of Ancient and Modern Science and Theology Volume 1](#)
[The Seven Torments of Amy and Craig A Love Story](#)
[Aino Folk-Tales](#)
[Temple of Satan The Devils Disciples](#)
[Resolving Conflicts between Human Rights The Judges Dilemma](#)
[Pen Zen Diaries Volume Two](#)
[Natural History of Intellect and Other Papers](#)
[Voices at Twilight A Poets Guide to Wyoming Ghost Towns](#)
[Studies in the Psychology of Sex](#)
[Being a Plain History of Life and Mankind Volume 1](#)
[Jade A Study in Chinese Archaeology and Religion](#)
[Systematic Anatomy of the Dicotyledons](#)
[Egyptian Ceramic Art Typical Examples of the Art of the Egyptian Potter](#)
[Terror Leisure and Consumption Spaces for Harm in a Post-Crash Era](#)
[International Law War and Neutrality](#)
[Not Built to Break Better Days Are Coming](#)
[Isis Unveiled Theology](#)
[Implanted](#)
[From Primitive and Mediaeval Writers and from the Various Office-Books and Hymns of the Roman Mozarabic Ambrosian Gallican Greek Coptic Armenian and Syrian Rites Volume 1](#)
[Romaunt of the Rose Minor Poems](#)
[My Write to Right A Story-Ised Autobiography](#)
[An Atlas of Human Anatomy for Students and Physicians](#)
[Illustrations of Buildings Near Muttra and Agra Showing the Mixed Hindu-Mahomedan Style of Upper India](#)
[Saint Nicholas](#)
[Of Songs and Men Stories Behind the Songs Vol 1](#)
[Greek Roman Hell Visions Tours and Descriptions of the Infernal Otherworld](#)
[The Dominican Lay Brother](#)
[Sonnets And Other Poems](#)
[The Adventures of Jimmy Brown](#)
[Dynamos and Electric Motors and All about Them](#)
[The Trinity of Man](#)
[Third Year Latin for Sight Reading Selections from Sallust and Cicero](#)
[The Veracity of the Gospels Acts of the Apostles Argued from the Undesigned Coincidences to Be Found in Them When Compared](#)
[A History of Horncastle from the Earliest Period to the Present Time](#)
[The Laws and Practice of the Game of Euchre As Adopted by the Washington D C Euchre Club](#)
[Shining Fields and Dark Towers](#)
[The Mass and Its Folklore](#)
[The Sonnets of Shakespeare](#)
[Letters of John Keats to Fanny Brawne Written in the Years MDCCCXIX and MDCCCXX and Now Given from the Original Manuscripts](#)
[Erysipelas and Child-Bed Fever](#)
[Business Correspondence Library Volume 2](#)
[Achilles Hector Iliad Stories Retold for Boys and Girls](#)
[Coombs Popular Phrenology Exhibiting the Exact Phrenological Admeasurements of Above Fifty Distinguished and Extraordinary Personages of Both Sexes with Skulls of the Various Nations of the World](#)
[Account of a Voyage of Discovery to the West Coast of Corea And the Great Loo-Choo Island With Two Charts](#)
[The Two-Hundredth Anniversary of the Organization of the United Congregational Church Little Compton Rhode Island September 7 1904](#)
[The Art of Graveing and Etching Wherein Is Exprest the True Way of Graveing in Copper](#)

[The Participle in Hesiod](#)

[A Recent Campaign in Puerto Rico by the Independent Regular Brigade Under the Command of Brig General Schwan](#)

[Magnetism and Electricity](#)

[Exercise Book in Spanish A Drill and Exercise Book on the Subjunctive Idioms Pronouns and Irregular Verbs](#)

[Rudimentary Dictionary of Terms Used in Architecture Civil Architecture Naval Building and Construction Early and Ecclesiastical Art](#)

[Engineering Civil Engineering Mechanical Fine Art Mining Surveying Etc To Which Are Added Explanatory Observ](#)

[Lubrication and Lubricants A Treatise on the Theory and Practice of Lubrication and on the Nature Properties and Testing of Lubricants](#)

[Exhibition of the Works of Vassili Verestchagin](#)

[The Hidden Garden](#)

[The Thistle of Scotland A Selection of Ancient Ballads with Notes](#)

[The History of the Squares of London Topographical Historical](#)

[The Declaration of the Rights of Man and of Citizens A Contribution to Modern Constitutional History](#)

[The Science of Real-Estate and Mortgage Investment](#)
