

JUVENCUS FOUR BOOKS OF THE GOSPELS EVANGELIORUM LIBRI QUATTUOR

102. The Apples of Paradise ccccxii.140. Younus the Scribe and the Khalif Welid ben Sehl dclxxxiv.Governor, Story of the Man of Khorassan, his Son and his, i. 218..Khelbes and his Wife and the Learned Man, i. 301..? ? ? ? ? Indeed, your long estrangement hath caused my bowels yearn. Would God I were a servant in waiting at your door!.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..When this came to the king's knowledge, he despatched troops in pursuit of Zourkhan, to stop the road upon him, whilst he himself went out and overtaking the vizier, smote him on the head with his mace and slew him. Then he took his daughter by force and returning to his dwelling-place, went in to her and married her. Arwa resigned herself with patience to that which betided her and committed her affair to God the Most High; and indeed she was used to serve Him day and night with a goodly service in the house of King Dabdin her husband..When he had made an end of his speech, his wife came forward forthright and told her story, from first to last, how her mother bought him from the cook's partner and the people of the kingdom came under his rule; nor did she leave telling till she came, in her story, to that city [and acquainted the queen with the manner of her falling in with her lost husband]. When she had made an end of her story, the cook exclaimed, 'Alack, what impudent liars there be! By Allah, O king, this woman lieth against me, for this youth is my rearling (75) and he was born of one of my slave-girls. He fled from me and I found him again..Sharper and the Merchant, The, ii. 46.? ? ? ? ? Then spare me, by Him who vouchsafed thee the kingship; For a gift in this world is the regal estate..So Es Shisban drank off the cup in his turn and said, 'Well done, O desire of hearts!' And he bestowed on her that which was upon him, to wit, a dress of cloth-of-pearl, fringed with great pearls and rubies and brodered with precious stones, and a tray wherein were fifty thousand dinars. Then Meimoun the Sworder took the cup and fell to gazing intently upon Tuhfeh. Now there was in his hand a pomegranate-flower and he said to her, 'Sing upon this pomegranate-flower, O queen of men and Jinn; for indeed thou hast dominion over all hearts.' Quoth she, 'Hearkening and obedience;' and she improvised and sang the following verses:.23. Hatim et Tal; his Generosity after Death cclxx.? ? ? ? ? Be gracious, so our gladness may be fulfilled with wine And we of our beloved have easance, without fear..Therewith King Shah Bekht rejoiced with an exceeding great joy and said, 'Praise be to God who hath delivered me from yonder man and hath preserved me from the loss of the kingship and the cessation of prosperity from me!' So the affair of the vizier returned to order and well-being and the king restored him to his place and advanced him in rank. Moreover, he assembled the folk who had missaid of him and destroyed them all, to the last man. And how like," continued the vizier, "is this story unto that of myself and King Shah Bekht, with regard to that whereinto I am fallen of the changing of the king's heart and his giving credence to others against me; but now is the righteousness of my dealing established in thine eyes, for that God the Most High hath inspired me with wisdom and endowed thee with longanimity and patience [to hearken] from me unto that which He allotted unto those who had foregone us, till He hath shown forth my innocence and made manifest unto thee the truth. For now the days are past, wherein it was avouched to the king that I should endeavour for the destruction of my soul, (81) [to wit,] the month; and behold, the probation time is over and gone, and past is the season of evil and ceased, by the king's good fortune." Then he bowed his head and was silent. (82).? ? ? ? ? Wherefore, O stranger, dare thou not approach me with desire, Lest ruin quick and pitiless thy hardihood requite..Then said she to the villager's son, 'Know that I am the woman whom thy father delivered from harm and stress and whom there betided from thee of false accusation and frowardness that which thou hast named.' And she craved pardon for him and he was made whole of his sickness. [Then said she to the thief, 'I am she against whom thou liedst, avouching that I was thy mistress, who had been stoned on thine account, and that I was of accord with thee concerning the robbing of the villager's house and had opened the doors to thee.' And she prayed for him and he was made whole of his sickness.] Then said she to [the townsman], him of the tribute, 'I am she who gave thee the [thousand] dirhems and thou didst with me what thou didst.' And she craved pardon for him and prayed for him and he was made whole; whereupon the folk marvelled at her oppressors, who had been afflicted alike, so God (extolled be His perfection and exalted be He!) might show forth her innocence before witnesses..Now the old woman had heard from the folk of the lady who gave alms to the sick, and indeed [the news of] her bounties reached both poor and rich; so she arose and bringing out Selim to the door of her house, laid him on a mat and wrapped him in a mantle and sat over against him. Presently, it befell that the charitable lady passed by them, which when the old woman saw, she rose to her and offered up prayers for her, saying, 'O my daughter, O thou to whom pertain goodness and beneficence and charity and almsdoing, know that this young man is a stranger, and indeed want and vermin and hunger and nakedness and cold slay him.' When the lady heard this, she gave her alms of that which was with her; and indeed her heart inclined unto Selim, [but she knew him not for her husband]..41. Ali Shar and Zumurrud cccvii.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..SHEHRZAD AND SHEHRIYAR..66. The Imam Abou Yousuf with Er Reshid and Zubeideh dclii.105. El Feth ben Khacan and El Mutawekkil ccccxix.???? Then get thee gone nor covet that which thou shall ne'er obtain; So shall it be, although the time seem near and the event..???? "Breaker of hearts," quoth she, "I call it, for therewith I've broken many a heart among the amorous race."???? g. The King's Son and the Ogress dccccxxxv.???? a. The Christian Broker's Story cix.It is said that En Numan (169) had two boon-companions, one of whom was called Ibn Saad and the other Amrou ben el Melik, and he became one night drunken and bade bury them alive; so they buried them. When he arose on the morrow, he enquired for them and was acquainted with their case, whereupon he built over them a monument and appointed to himself a day of ill-luck and a day of good-luck. If any met him on his day of ill-omen, he slew him and with his blood he washed the monument aforesaid, the which is a place well known in Cufa; and if any met him on his day of grace, he enriched him..???? Tis gazed at for its slender swaying shape And cherished for its symmetry and sheen..Porter, Sindbad the Sailor and Hindbad the, iii. 199.???? Those who our parting plotted our sev'rance still delights; The spies, for fearful prudence, their wish of us attain..?? ? ? The nobles' hands, for that my place I must forsake, Do solace me with beds, whereon at ease I lie..? ? ? ? a. The First Calender's Story xi.Presently, her brothers returned, whereupon the old man acquainted them with the whole case and said to them, "O my sons, know that your sister purposed not aught but good, and if ye slay this man, ye will earn abiding reproach and ye will wrong him, ay, and wrong yourselves and your sister, to boot; for indeed there appeareth no cause [of offence] such as calleth for slaughter, and it may not be denied that this incident is a thing the like whereof may well betide and that he may well have been baffled by the like of this chance." Then he turned to me and questioned me of my lineage; so I set forth to him my genealogy and he said, "A man of equal rank, honourable [and] understanding." And he offered me [his daughter in] marriage. I consented to him of this and marrying her, took up my abode with him and God the Most High hath opened on me the gates of weal and fortune, so that I am become the most abounding in substance of the folk of the tribe; and He hath stablished me in that which He hath given me of His bounties.'.Ten Viziers, The, i. 61.King's Daughter of Baghdad, El Abbas and the, iii. 53..One day my master said to me, 'Knowest thou not some art or handicraft?' And I answered, saying, 'O my lord, I am a merchant and know nought but traffic.' Quoth he, 'Knowest thou how to shoot with a bow and arrows?' And I replied, 'Yes, I know that.' So he brought me a bow and arrows and mounting me behind him on an elephant, set out with me, at the last of the night, and fared on till we came to a forest of great trees; whereupon he made me climb a high and stout tree and giving me the bow and arrows, said to me, 'Sit here, and when the elephants come hither by day, shoot at them, so haply thou shalt hit one of them; and if any of them fall, come at nightfall and tell me.' Then he went away and left me trembling and fearful. I abode hidden in the tree till the sun rose, when the elephants came out and fared hither and thither among the trees, and I gave not over shooting at them with arrows, till I brought down one of them. So, at eventide, I went and told my master, who rejoiced in me and rewarded me; then he came and carried away the dead elephant..???? O thou with love of whom I'm smitten, yet content, I prithee come to me and hasten to my side..When the old man heard her words and that wherewith she menaced him, he arose and went out, perplexed and knowing not what he should do, and there met him a Jew, who was his neighbour, and said to him, "O Sheikh, how cometh it that I see thee strait of breast? Moreover, I hear in thy house a noise of talk, such as I use not to hear with thee." Quoth the Muezzin, "Yonder is a damsel who avoucheth that she is of the slave-girls of the Commander of the Faithful Haroun er Reshid; and she hath eaten food and now would fain drink wine in my house, but I forbade her. However she avoucheth that except she drink thereof, she will perish, and indeed I am bewildered concerning my affair." "Know, O my neighbour," answered the Jew, "that the slave-girls of the Commander of the Faithful are used to drink wine, and whenas they eat and drink not, they perish; and I fear lest some mishap betide her, in which case thou wouldst not be safe from the Khalifs wrath." "What is to be done?" asked the Sheikh; and the Jew replied, "I have old wine that will suit her." Quoth the old man, "[I conjure thee] by the right of neighbourship, deliver me from this calamity and let me have that which is with thee!" "In the name of God," answered the Jew and going to his house, brought out a flagon of wine, with which the Sheikh returned to Sitt el Milah. This pleased her and she said to him, "Whence hadst thou this?" "I got it from my neighbour the Jew," answered he. "I set out to him my case with thee and he gave me this.".When the king heard this story, he said, "How like is this to our own case!" Then he bade the vizier retire to his lodging; so he withdrew to his house and on the morrow he abode at home [till the king should summon him to his presence.].THE SEVENTH VOYAGE OF SINDBAD THE SAILOR..???? How many a victim of the pangs of love-liking hath died! Tired is my patience, but of blame my censors never tire..Then he braced up his courage and gathering his skirts about him, threw himself into the water, and it bore him along with an exceeding might and carrying him under the earth, stayed not till it brought him out into a deep valley, wherethrough ran a great river, that welled up from under the earth. When he found himself on the surface of the earth, he abode perplexed and dazed all that day; after which he came to himself and rising, fared on along the valley, till he came to an inhabited land and a great village in the dominions of the king his father. So he entered the village and foregathered with its inhabitants, who questioned him of his case; whereupon he related to them his history and they marvelled at him, how God had delivered him from all this. Then he took up his abode with them and they loved him exceedingly..Moreover, he assembled the sages and the theologians and the sons of the kings and devised with them and asked them questions and

problems and examined with them into many things of all fashions that might direct him to well-doing in the kingly office; and he questioned them also of subtleties and religious obligations and of the laws of the kingdom and the fashions of administration and of that which it behoveth the king to do of looking into the affairs of the people and repelling the enemy [from the realm] and fending off his malice with war; wherefore the people's contentment redoubled and their joy in that which God the Most High had vouchsafed them of his elevation to the kingship over them. So he upheld the ordinance of the realm and the affairs thereof abode established upon the accepted customs..? ? ? ? h. Ilan Shah and Abou Temam cccclxvi.? ? ? ? How many a friend, for money's sake, hath companied with me!.89. Mesrou and Ibn el Caribi cccxcix.? ? ? ? a. Story of the Ox and the Ass.? ? ? ? j. The Unjust King and the Tither dcccxcix.? ? ? ? My heart with yearning is ever torn and tortured without cease, Nor can my lids lay hold on sleep, that Sees from them away..? ? ? ? Like a sun at the end of a cane in a hill of sand, She shines in a dress of the hue of pomegranate flower..Then he gave the cup to the Khalif, saying, "Drink [and may] health and soundness [attend it]! It doth away disease and bringeth healing and setteth the runnels of health abroach."The End..? ? ? ? The zephyr's sweetness on the coppice blew, And as with falling fire 'twas clad anew;.? ? ? ? The billows of thy love o'erwhelm me passing sore; I sink and all in vain for succour I implore..134. The Malice of Women dlxxviii.Young Men, El Hejjaj and the Three, i. 53..[On this wise he abode a pretty while] and the days ceased not and the nights to transport him from country to country, till he came to the land of the Greeks and lighted down in a city of the cities thereof, wherein was Galen the Sage; but the weaver knew him not, nor was he ware who he was. So he went forth, according to his wont, in quest of a place where the folk might assemble together, and hired Galen's courtyard. (20) There he spread his carpet and setting out thereon his drugs and instruments of medicine, praised himself and his skill and vaunted himself of understanding such as none but he might claim..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 grandes 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..So she arose and tearing her clothes, went in to the king, in the presence of the viziers, and cast herself upon him, saying, "O king, falleth my shame not upon thee and fearest thou not reproach? Indeed, this is not of the behoof of kings that their jealousy over their women should be thus [laggard]. Thou art heedless and all the folk of the realm prate of thee, men and women. So either slay him, that the talk may be cut off, or slay me, if thy soul will not consent to his slaughter." Thereupon the king's wrath waxed hot and he said to her, "I have no pleasure in his continuance [on life] and needs must I slay him this day. So return to thy house and comfort thy heart."? ? ? ? b. The Fakir and his Pot of Butter dccccii.Then said he to Aboulhusn, "Praised be God who hath done away from thee that which irked thee and that I see thee in weal!" And Aboulhusn said, "Never again will I take thee to boon-companion or sitting-mate; for the byword saith, 'Whoso stumbleth on a stone and returneth thereto, blame and reproach be upon him.' And thou, O my brother, nevermore will I entertain thee nor use companionship with thee, for that I have not found thy commerce propitious to me." (32) But the Khalif blandished him and conjured him, redoubling words upon him with "Verily, I am thy guest; reject not the guest," till Aboulhusn took him and [carrying him home], brought him into the saloon and set food before him and friendly entreated him in speech. Then he told him all that had befallen him, whilst the Khalif was like to die of hidden laughter; after which Aboulhusn removed the tray of food and bringing the wine-tray, filled a cup and emptied it out three times, then gave it to the Khalif, saying, "O boon-companion mine, I am thy slave and let not that which I am about to say irk thee, and be thou not vexed, neither do thou vex me." And he recited these verses:..? ? ? ? c. The Third Calender's Story xiv.Then the captain looked on her [and she pleased him]; so he took her for himself and she abode with him a whole year, doing her endeavour in their service. till they became accustomed to her [and felt assured of her]. One night she plied them with drink and they drank [till they became intoxicated]; whereupon she arose and took her clothes and five hundred dinars from the captain; after which she fetched a razor and shaved all their chins. Then she took soot from the cooking-pots and blackening their faces withal, opened the doors and went out; and when the thieves awoke, they abode confounded and knew that the woman had practised upon them.""? ? ? ? Make drink your usance in my company And flout the time that languishing doth go..When it was the second day, the second of the king's viziers, whose name was Beheroun, came in to him and said, "God advance the king! This that yonder youth hath done is a grave matter and a foul deed and a heinous against the household of the king." So Azadbekht bade fetch the youth, because of the saying of the vizier; and when he came into his presence, he said to him, "Out on thee, O youth! Needs must I slay thee by the worst of deaths, for indeed thou hast committed a grave crime, and I will make thee a warning to the folk." "O king," answered the youth, "hasten not, for the looking to the issues of affairs is a pillar of the realm and [a cause of] continuance and sure stablishment for the kingship. Whoso looketh not to the issues of affairs, there befalleth him that which befell the merchant, and whoso looketh to the issues of affairs, there betideth him of joyance that which betided the merchant's son." "And what is the story of the merchant and his son?" asked the king. "O king," answered the youth,.108. Ali ben Tahir and the Girl Mounis ccccxxiv.? ? ? ? And if into the briny sea one day she chanced to spit, Assuredly the salt sea's floods straight fresh and sweet would grow..? ? ? ? Sandhill (132) and down (133) betwixt there blooms a yellow

willow-flower, (134) Pomegranate-blossoms (135) and for fruits pomegranates (136) that doth bear..So Ishac returned to the slave-dealer and said to him, 'Harkye, Gaffer Said!*' 'At thy service, O my lord,' answered the old man; and Ishac said, 'In the corridor is a cell and therein a damsel pale of colour. What is her price in money and how much dost thou ask for her?', Quoth the slave-dealer, 'She whom thou mentionest is called Tuhfet el Hemca.' (174) 'What is the meaning of El Hemca?' asked Ishac, and the old man replied, 'Her price hath been paid down an hundred times and she still saith, "Show me him who desireth to buy me;" and when I show her to him, she saith, "This fellow is not to my liking; he hath in him such and such a default." And in every one who would fain buy her she allegeth some default or other, so that none careth now to buy her and none seeketh her, for fear lest she discover some default in him.' Quoth Ishac, 'She seeketh presently to sell herself; so go thou to her and enquire of her and see her price and send her to the palace.' 'O my lord,' answered Said, 'her price is an hundred dinars, though, were she whole of this paleness that is upon her face, she would be worth a thousand; but folly and pallor have diminished her value; and behold, I will go to her and consult her of this.' So he betook himself to her, and said to her, 'Wilt thou be sold to Ishac ben Ibrahim el Mausili?' 'Yes,' answered she, and he said, 'Leave frowardness, (175) for to whom doth it happen to be in the house of Ishac the boon-companion?' (176).A sun of beauty she appears to all who look on her, iii. 191..? ? ? ? ? b. The Second Old Man's Story vi.95. Abou Suweid and the Handsome Old Woman dclxxxvii.? ? ? ? ? Forbear thy verse-making, O thou that harbourest in the camp, Lest to the gleemen thou become a name of wonderment..So the folk gathered together to them and blamed the lackpenny and said to him, 'Give him the price of that which thou hast eaten.' Quoth he, 'I gave him a dirhem before I entered the shop;' and the cook said, 'Be everything I sell this day forbidden (15) to me, if he gave me so much as the name of a piece of money! By Allah, he gave me nought, but ate my food and went out and [would have] made off, without aught [said I]' 'Nay,' answered the lackpenny, 'I gave thee a dirhem,' and he reviled the cook, who returned his abuse; whereupon he dealt him a cuff and they gripped and grappled and throttled each other. When the folk saw them on this wise, they came up to them and said to them, 'What is this strife between you, and no cause for it?' 'Ay, by Allah,' replied the lackpenny, 'but there is a cause for it, and the cause hath a tail!' Whereupon, 'Yea, by Allah,' cried the cook, 'now thou mindest me of thyself and thy dirhem! Yes, he gave me a dirhem and [but] a quarter of the price is spent. Come back and take the rest of the price of thy dirhem.' For that he understood what was to do, at the mention of the tail; and I, O my brother," added Aboulhusn, "my story hath a cause, which I will tell thee"..? ? ? ? ? w. The Fox and the Folk (235) M.86. Omar ben el Khettab and the Young Bedouin cccxcv.? ? ? ? ? What if the sabre cut me limb from limb! No torment 'twere for lovers true and leal..147. Isaac of Mosul and his Mistress and the Devil dcxcr.Then they displayed Shehrzad in the third dress and the fourth and the fifth, and she became as she were a willow-wand or a thirsting gazelle, goodly of grace and perfect of attributes, even as saith of her one in the following verses:.When it was eventide, the chamberlain let bring two horses and great store of water and victual and a saddle-camel and a man to show them the way. These he hid without the town, whilst he and the young man took with them a long rope, made fast to a staple, and repaired to the palace. When they came thither, they looked and beheld the damsel standing on the roof. So they threw her the rope and the staple; whereupon she [made the latter fast to the parapet and] wrapping her sleeves about her hands, slid down [the rope] and landed with them. They carried her without the town, where they mounted, she and her lord, and fared on, whilst the guide forewent them, directing them in the way, and they gave not over going night and day till they entered his father's house. The young man saluted his father, who rejoiced in him, and he related to him all that had befallen him, whereupon he rejoiced in his safety..The Fourteenth Night of the Month..We abode thus till the setting-in of the time of mid-afternoon, when she said, "Needs must I wash before I go." Quoth I, "Get water wherewithal we may wash," and pulled out from my pocket about a score of dirhems, thinking to give them to her; but she said, "I seek refuge with God!" and brought out of her pocket a handful of silver, saying, "But for destiny and that God hath caused the love of thee fall into my heart, there had not happened that which hath happened." Quoth I, "Take this in requital of that which thou hast spent;" and she said, "O my lord, by and by, whenas companionship is prolonged between us, thou wilt see if the like of me looketh unto money and gain or no." Then she took a pitcher of water and going into the lavatory, washed (111) and presently coming forth, prayed and craved pardon of God the Most High for that which she had done..Now the king had a brother, whom he had imprisoned in that pit of old time, and he had died [there]; but the folk of the realm thought that he was alive, and when his [supposed] imprisonment grew long, the king's officers used to talk of this and of the tyranny of the king, and the report spread abroad that the king was a tyrant, wherefore they fell upon him one day and slew him. Then they sought the well and brought out Abou Sabir therefrom, deeming him the king's brother, for that he was the nearest of folk to him [in favour] and the likest, and he had been long in the prison. So they doubted not but that he was the prince in question and said to him, 'Reign thou in thy brother's room, for we have slain him and thou art king in his stead.' But Abou Sabir was silent and spoke not a word; and he knew that this was the issue of his patience. Then he arose and sitting down on the king's throne, donned the royal raiment and discovered justice and equity and the affairs [of the realm] prospered [in his hand]; wherefore the folk obeyed him and the people inclined to him and many were his troops..?THE FIFTEENTH OFFICER'S STORY..? ? ? ? ? My royal couch have I forsworn, sequestering myself From all, and have mine eyes forbid the taste of sleep's delight..? ? ? ? ? My flower a marvel on your heads doth show, Yet homeless (237) am I in your land, I trow..? ? ? ? ? For indeed I am mated with longing love in public and privily, Nor ever my heart, alas I will cease from mourning, will I or nill..Awaken, O ye sleepers all, and profit, whilst it's here, ii. 234..? ? ? ? ? And left me all forlorn, to pine for languishment,.Learned Man, Khelbes and his Wife and the, i. 301..? ? ? ? ? Thou layst on me a load too great to bear, and thus thou dost But that my burdens I may bind and so towards thee fare..There was once in a certain city a woman fair of favour, who had to lover a

trooper. Her husband was a fuller, and when he went out to his business, the trooper used to come to her and abide with her till the time of the fuller's return, when he would go away. On this wise they abode awhile, till one day the trooper said to his mistress, 'I mean to take me a house near unto thine and dig an underground passage from my house to thy house, and do thou say to thy husband, "My sister hath been absent with her husband and now they have returned from their travels; and I have made her take up her sojourn in my neighbourhood, so I may foregather with her at all times. So go thou to her husband the trooper and offer him thy wares [for sale], and thou wilt see my sister with him and wilt see that she is I and I am she, without doubt. So, Allah, Allah, go to my sister's husband and give ear to that which he shall say to thee."'.? ? ? ? ? What is the pleasure of the world, except it be to see My lady's face, to drink of wine and ditties still to hear?.End of vol. II..? ? ? ? ? The sable torrent of her locks falls down unto her hips; Beware the serpents of her curls, I counsel thee, beware!.? ? ? ? ? g. King Bihkerd cccclxiv.28. Hatim Tai; his Generosity after Death dxxxi.N.B.--The Roman numerals denote the volume, the Arabic the page.? ? ? ? ? g. The Seventh Voyage of Sindbad the Sailor dlxiii.Thereupon the folk all cried out, saying, 'We accept him to king over us!' And they did him suit and service and gave him joy of the kingship. So the preachers preached in his name (76) and the poets praised him; and he lavished gifts upon the troops and the officers of his household and overwhelmed them with favours and bounties and was prodigal to the people of justice and equitable dealings and goodly usance and polity. When he had accomplished this much of his desire, he caused bring forth the cook and his household to the divan, but spared the old woman who had tended him, for that she had been the cause of his deliverance. Then they assembled them all without the town and he tormented the cook and those who were with him with all manner of torments, after which he put him to death on the sorriest wise and burning him with fire, scattered his ashes abroad in the air..As he was about to go away, the cook said to him, 'O youth, doubtless thou art a stranger?' And he answered, 'Yes.' Quoth the cook, 'It is reported in one of the Traditions [of the Prophet that he said,] "Loyal admonition is [a part] of religion;" and the understanding say, "Admonition is of the characteristics of the true believers." And indeed that which I have seen of thy fashions pleaseth me and I would fain give thee a warning.' 'Speak out thy warning,' rejoined Selim, 'and may God strengthen thine affair!' Then said the cook, 'Know, O my son, that in this our country, whenas a stranger entereth therein and eateth of flesh-meat and drinketh not old wine thereon, this is harmful unto him and engendereth in him dangerous disorders. Wherefore, if thou have provided thee somewhat thereof, (71) [it is well;] but, if not, look thou procure it, ere thou take the meat and carry it away.' 'May God requite thee with good!' rejoined Selim. 'Canst thou direct me where it is sold?' And the cook said, 'With me is all that thou seekest thereof.' 'Is there a way for me to see it?' asked the young man; and the cook sprang up and said, 'Pass on.' So he entered and the cook showed him somewhat of wine; but he said, 'I desire better than this.' Whereupon he opened a door and entering, said to Selim, 'Enter and follow me.'.It chanced one night that the king sallied forth without the city and drank and the wine got the mastery of him and he became drunken. So, of the youth's fearfulness for him, he said, 'I will keep watch myself over the king this night, seeing that he deserveth this from me, for that which he hath wrought with me of kindnesses.' So he arose forthright and drawing his sword, stationed himself at the door of the king's pavilion. Now one of the royal servants saw him standing there, with the drawn sword in his hand, and he was of those who envied him his favour with the king; so he said to him, 'Why dost thou on this wise at this season and in the like of this place?' Quoth the youth, 'I am keeping watch over the king myself, in requital of his bounties to me.'.? ? ? ? ? But the Merciful yet may incline thee to me And unite us again, in despite of our foes!.? ? ? ? ? For thy sweet sake, as 'twere, indeed, an exile I had been, Lone and deserted I became, lamenting, weeping-eyed.

[Children in the Temple A Hand-Book for the Sunday School Concert And a Guide for the Childrens Preacher](#)

[The Boys Life of Lafayette](#)

[A Biographical Catalog of the Portrait Gallery of the Saddle and Sirloin Club](#)

[The Peers Daughters A Novel Volume 3](#)

[\[Charles Levers Novels Volume 18](#)

[The Illustrated Birthday Book of American Poets](#)

[The Kodak Magazine Volume 2 1921](#)

[The Select Literary Works Prose and Verse](#)

[Military Memoirs of Great Britain Or a History of the War 1755-1763](#)

[Sketches of Universal History Sacred and Profane from the Creation of the World to the Year 1818 of the Christian Era](#)

[Buffons Natural History Containing a Theory of the Earth a General History of Man of the Brute Creation and of Vegetables Minerals C C](#)

[An Historical Exposition of the Prophecies of the Revelation of St John](#)

[An Academic Arithmetic for Academies High and Commercial Schools](#)

[The Last Days of the Barons](#)

[The Harvard Classics Volume 5](#)

[The Epidemics of the Middle Ages](#)

[A Daughter of the Veldt](#)

[A Commentary on the Gospel According to St Matthew](#)
[A Book of English Verse on Infancy and Childhood](#)
[The Nature of Solution](#)
[The Writings of Fiona MacLeod \[Pseud\] Volume 1](#)
[A Treatise on the Law of Distresses](#)
[The Hip and Its Diseases](#)
[The Essential of Histology](#)
[An Elementary Treatise on the Differential and Integral Calculus](#)
[The Works of Sir Joshua Reynolds Knight Containing His Discourses Ilders a Journey to Flanders and Holland and His Commentary on Du Fresnoys Art of Painting Volume 1](#)
[The Refusal by the Author of the Tale of the Times](#)
[The Greyson Letters](#)
[A History of Architecture Volume 3](#)
[A History of England from the First Invasion by the Romans to the Accession of William and Mary in 1688](#)
[A History of the Rise and Progress of the Arts of Design in the United States Volume 1](#)
[The Treatment of Nervous Disease](#)
[The American Lawyer and Business-Mans Form-Book Containing Forms and Instructions](#)
[A New Method of Learning to Read Write and Speak the German Language Fr](#)
[The Orations of Demosthenes Against Timocrates Aristogiton Aphobus Etc Volume 4](#)
[Wisconsin Magazine of Histor Volume 1 No 1](#)
[Japanese Life in Town and Country](#)
[The Church of the Bible Or Scripture Testimonies to Catholic Doctrines and Catholic Principles Considered and Collected in a Series of Popular Discourses](#)
[The Irish Sketch Book Volume 28](#)
[Epistolae Ho-Eliaanae The Familiar Letters of James Howell Volume 2](#)
[Lavengro The Scholar--The Gypsy--The Priest](#)
[The East and the West Volume 3](#)
[Steam Turbines A Practical and Theoretical Treatise for Engineers and Students Including a Discussion of the Gas Turbine](#)
[Dodds Church History of England from the Commencement of the Sixteenth Century to the Revolution in 1688 Volume 1](#)
[Vasco Da Gama and His Successors 1460-1580](#)
[A Storehouse of Stories Containing The History of Philip Quarll Goody Twoshoes the Governess Jemima Placid the Perambulations of a Mouse the Village School the Little Queen History of Little Jack](#)
[The Survey of London Volume 4](#)
[Destiny Or the Chiefs Daughter Volume 2](#)
[Timehri Being the Journal of the Royal Agricultural and Commercial Society of British Guiana Volume 4](#)
[The Book of Church Law Being an Exposition of the Legal Rights and Duties of the Parochial Clergy and the Laity of the Church of England](#)
[Italy in the Nineteenth Century and the Making of Austria-Hungary and Germany](#)
[Letters of John Holmes to James Russell Lowell and Others](#)
[The Treasury of David](#)
[Production and Inspection of Milk](#)
[Hampden in the Nineteenth Century Or Colloquies on the Errors and Improvement of Society Volume 2](#)
[Epochs of the Papacy from Its Rise to the Death of Pope Pius IX in 1878](#)
[Report on the Investigations at Assos Volume 2](#)
[Biographical and Critical Essays Reprinted from Reviews with Additions and Corrections Volume 2](#)
[The French Revolution](#)
[The National History of the United States](#)
[The Great Frozen Sea A Personal Narrative of the Voyage of the Alert During the Arctic Expedition of 1875-6](#)
[Life and Campaigns of Arthur Duke of Wellington Volume 4](#)
[The Works of William E Channing Volume 4](#)
[France Under the Republic](#)

[Histoire de La Conquete Et de La Fondation de L'Empire Anglais Dans L'Inde Volume 1](#)
[Piety Without Asceticism or the Protestant Kempis A Manual of Christian Faith and Practice Selected from the Writings of Scougal Charles How and Cudworth](#)
[Kidd's Own Journal Volume 1](#)
[The Cavaliers](#)
[What Is Back of the War](#)
[Oldcourt \[By Sir MA Shee\]](#)
[Present Day Tracts on the Non-Christian Philosophies of the Age](#)
[Select Documents Illustrative of the History of the United States 1776-1861](#)
[The Complete Works of John L Motley Volume 2](#)
[The Adventures of Francois Foundling Thief Juggler and Fencing Master During the French Revolution](#)
[The Religions of Japan From the Dawn of History to the Era of Meiji By William Elliott Griffis](#)
[The Logic of Political Economy and Other Papers](#)
[A Captive of the Roman Eagles Part 1841](#)
[The History of New Jersey From Its Earliest Settlement to the Present Time Including a Brief Historical Account of the First Discoveries and Settlement of the Country Volume 2](#)
[The Harrises an Extract from the Common-Place Book of Alexander Smith the Elder](#)
[The Letters of William James Volume 2](#)
[A History of the United States for Schools](#)
[The Novels and Miscellaneous Works of Daniel de Foe](#)
[The National Review Volume 6](#)
[The Criminal the Community](#)
[In Old New York A Romance by Wilson Barrett and Elwyn Barron](#)
[The Management of a City School](#)
[A Commentary on the New Testament Volume 1](#)
[An Elementary Treatise on Mechanics](#)
[Memoires de La Societe Neo-Philologique a Helsingfors Volume 4](#)
[The Oak Openings Or the Bee-Hunter](#)
[The Canadian Entomologist Volumes 21-22](#)
[The House of Halliwell](#)
[The Beauties of the Spectator 2nd Ed Revised and Enlarged with the Vision of Mirza](#)
[Sir John Franklin and the Arctic Regions](#)
[Centenary 1805-1905 \[Royal Medical and Chirurgical Society of London\]](#)
[The Parliamentary or Constitutional History of England From the Earliest Times to the Restoration of King Charles II Collected from the Records Volume 3](#)
[Annual Report of the Controllers of the Public Schools of the City and County of Philadelphia Volume 49](#)
[Universal History Ancient and Modern From the Earliest Records of Time to the General Peace of 1801 Volume 20](#)
[Statutory Proclamations of the Transvaal 1900-1902 \(Revised to 31st December 1903\)](#)
[A Manual of Maine Corporation Law Containing the Statutes Regulating Business Corporations a Digest of These Statutes and the Principal Corporation Forms Used in Maine](#)
