

LE J SUITE ROUGE ROMAN CONTEMPORAIN

???? I wept, but those who spied to part us had no ruth On me nor on the fires that in my vitals flare.."Out on thee!" exclaimed the king. "How great is thy craft and thy talk! Tell me, what was their story." And the youth said, "O king,.So he left her and slept his night and on the morrow he repaired to the shop of his friend the druggist and saluted him. The other welcomed him and questioned him of his case; whereupon he told him how he had fared, till he came to the mention of the woman's husband, when he said, 'Then came the cuckold her husband and she clapped me into the chest and shut the lid on me, whilst her addeleated pimp of a husband went round about the house, top and bottom; and when he had gone his way, we returned to what we were about.' With this, the druggist was certified that the house was his house and the wife his wife, and he said, 'And what wilt thou do to-day?' Quoth the singer, 'I shall return to her and weave for her and full her yarn, (198) and I came but to thank thee for thy dealing with me.'???? Know, then, the woes that have befall'n a lover, neither grudge Her secret to conceal, but keep her counsel still, I pray..? ? ? ? d. The Crow and the Serpent dcccciii.(Conclusion).Galen heard that which he avouched of his understanding and it was certified unto him and established in his mind that the man was a skilled physician of the physicians of the Persians and [he said in himself], 'Except he had confidence in his knowledge and were minded to confront me and contend with me, he had not sought the door of my house neither spoken that which he hath spoken.' And concern gat hold upon Galen and doubt. Then he looked out upon (21) the weaver and addressed himself to see what he should do, whilst the folk began to flock to him and set out to him their ailments, and he would answer them thereof [and prescribe for them], hitting the mark one while and missing it another, so that there appeared unto Galen of his fashion nothing whereby his mind might be assured that he had formed a just opinion of his skill..? ? ? ? e. The Fox and the Wild Ass dxxi.? ? ? ? d. The Tailor's Story xxix.When King Shehriyar heard his brother's words he rejoiced with an exceeding joy and arising forthright, went in to his wife Shehrzad and gave her to know of that which his brother purposed, to wit, that he sought her sister Dinarzad in marriage; whereupon, "O king of the age," answered she, "we seek of him one condition, to wit, that he take up his abode with us, for that I cannot brook to be parted from my sister an hour, because we were brought up together and may not brook severance from each other. If he accept this condition, she is his handmaid." King Shehriyar returned to his brother and acquainted him with that which Shehrzad had said; and he answered, saying, "Indeed, this is what was in my mind, for that I desire nevermore to be parted from thee. As for the kingdom, God the Most High shall send unto it whom He chooseth, for that there abideth to me no desire for the kingship." ? ? ? ? g. The King's Son and the Ogress dlxxxi.? ? ? ? c. Abou Sabir cccclxviii.One day, as he went wandering about the streets, he espied a woman of the utmost beauty and grace, and what he saw of her charms amazed him and there betided him what made him forget his present plight. She accosted him and jested with him and he besought her of foregathering and companionship. She consented to this and said to him, 'Let us go to thy lodging.' With this he repented and was perplexed concerning his affair and grieved for that which must escape him of her company by reason of the straitness of his hand, (261) for that he had no jot of spending money. But he was ashamed to say, 'No,' after he had made suit to her; so he went on before her, bethinking him how he should rid himself of her and casting about for an excuse which he might put off on her, and gave not over going from street to street, till he entered one that had no issue and saw, at the farther end, a door, whereon was a padlock..The eunuch fell a-weeping in the pit and the youth said to him, 'What is this weeping and what shall it profit here?' Quoth the eunuch, 'I weep not for fear of death, but of pity for thee and the sorriness of thy case and because of thy mother's heart and for that which thou hast suffered of horrors and that thy death should be this abject death, after the endurance of all manner stresses.' But the youth said, 'That which hath betided me was forewrit to me and that which is written none hath power to efface; and if my term be advanced, none may avail to defer it.' (136) Then they passed that night and the following day and the next night and the next day [in the pit], till they were weak with hunger and came near upon death and could but groan feebly..Hejjaj (El) and the Three Young Men, i. 53..When El Aziz had sat awhile, he summoned the mamelukes of his son El Abbas, and they were five-and-twenty in number, besides half a score slave-girls, as they were moons, five of whom the king had brought with him and other five he had left with the prince's mother. When the mamelukes came before him, he cast over each of them a mantle of green brocade and bade them mount like horses of one and the same fashion and enter Baghdad and enquire concerning their lord El Abbas. So they entered the city and passed through the [streets and] markets, and there abode in Baghdad nor old man nor boy but came forth to gaze on them and divert himself with the sight of their beauty and grace and the goodliness of their aspect and of their clothes and horses, for that they were even as moons. They gave not over going till they came to the royal palace, where they halted, and the king looked at them and seeing their beauty and the goodliness of their apparel and the brightness of their faces, said, "Would I knew of which of the tribes these are!" And he bade the eunuch bring him news of them..Chamberlain's Wife, The King and his, ii. 53..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.'⁶¹. Musab ben ez Zubeir and Aaisheh his Wife dclxix.???? For thy sweet sake, as 'twere, indeed, an exile I had been, Lone and deserted I became, lamenting, weeping-eyed..Then the old queen and her daughter and son-in-law embarked in the ship and setting sail, fared on till they came to the land of Mekran. Their arrival there befell at the last of the day; so they passed the night in the ship, and when the day was near to break, the young king went down from the ship, that he might go to the bath, and made for the market. As he drew near the bath, the cook met him by the way and knew him; so he laid hands on him and binding his arms fast behind him, carried him to his house, where he clapped the old shackles on his feet and straightway cast him back into his whilom place of duresse..Then he dealt the boy a cuff and he let go his ear, whereupon Aboulhusn put off his clothes and abode naked, with his yard and his arse exposed, and danced among the slave-girls. They bound his hands and he wantoned among them, what while they [well-nigh] died of laughing at him and the Khalif swooned away for excess of laughter. Then he came to himself and going forth to Aboulhusn, said to him, "Out on thee, O Aboulhusn! Thou slayest me with laughter." So he turned to him and knowing him, said to him, "By Allah, it is thou slayest me and slayest my mother and slewest the sheikhs and the Imam of the Mosque!"???? d. The Eldest Lady's Story lxiii.Then he called for a chest and bringing out thence a necklace of Greek handiwork, worth a thousand dinars, wrapped it in a mantle of green silk, set with pearls and jewels and inwrought with red gold, and joined thereto two caskets of musk and ambergris. Moreover, he put off upon the girl a mantle of Greek silk, striped with gold, wherein were divers figures and semblants depicted, never saw eyes its like. Therewithal the girl's wit fled for joy and she went forth from his presence and returned to her mistress. When she came in to her, she acquainted her with that which she had seen of El Abbas and that which was with him of servants and attendants and [set out to her] the loftiness of his station and gave her that which was with her..So the old woman returned to the lover and said to him, "I have skilfully contrived the affair for thee with her; [and now it behoveth us to amend that we have marred]. So go now and sit with the draper and bespeak him of the turban-cloth, [saying, "The turban-cloth I bought of thee I chanced to burn in two places; so I gave it to a certain old woman, to get mended, and she took it and went away, and I know not her dwelling-place.]" When thou seest me pass by, rise and lay hold of me [and demand of me the turban-cloth], to the intent that I may amend her case with her husband and that thou mayst be even with her." So he repaired to the draper's shop and sat down by him and said to him, "Thou knowest the turban-cloth I bought of thee?" "Yes," answered the draper, and the other said, "Knowest thou what is come of it?" "No," replied the husband, and the youth said, "After I bought it of thee, I fumigated myself (58) and it befell that the turban-cloth was burnt in two places. So I gave it to a woman, whose son, they said, was a fine-drawer, and she took it and went away with it; and I know not her abiding-place." When the draper heard this, he misdoubted him [of having wrongly suspected his wife] and marvelled at the story of the turban-cloth, and his mind was set at ease concerning her..When the Khalif heard this, her speech pleased him and he strained her to his bosom. Then he went forth from her and locked the door upon her, as before; whereupon she took the book and sat looking in it awhile. Presently, she laid it down and taking the lute, tightened its strings. Then she smote thereon, after a wondrous fashion, such as would have moved inanimate things [to delight], and fell to singing marvellous melodies and chanting the following verses: The Twenty-Eighth and Last Night of the Month.????? b. The Story of Janshah cccxcix. There was once in the city of Hemadan (191) a young man of comely aspect and excellently skilled in singing to the lute, and he was well seen of the people of the city. He went forth one day of his city, with intent to travel, and gave not over journeying till his travel brought him to a goodly city. Now he had with him a lute and what pertained thereto, (192) so he entered and went round about the city till he fell in with a druggist, who, when he espied him, called to him. So he went up to him and he bade him sit down. Accordingly, he sat down by him and the druggist questioned him of his case. The singer told him what was in his mind and the other took him up into his shop and brought him food and fed him. Then said he to him, 'Arise and take up thy lute and beg about the streets, and whenas thou smellst the odour of wine, break in upon the drinkers and say to them, "I am a singer." They will laugh and say, "Come, [sing] to us." And when thou singest, the folk will know thee and bespeak one another of thee; so shall thou become known in the city and thine affairs will prosper.' When she had made an end of her song, she wept till she made the bystanders weep and the Lady Zubeideh condoled with her and said to her, "God on thee, O Sitt el Milah, sing us somewhat, so we may hearken to thee." "Harkening and obedience," answered the damsel and sang the following verses: One day, as the [chief] painter wrought at his work, there came in to him a poor man, who looked long upon him and observed his handicraft; whereupon quoth the painter to him, "Knowest thou aught of painting?" "Yes," answered the stranger; so he gave him tools and paints and said to him, "Make us a rare piece of work." So the stranger entered one of the chambers of the bath and drew [on the walls thereof] a double border, which he adorned on both sides, after a fashion than which never saw eyes a fairer. Moreover, [amiddleward the chamber] he drew a picture to which there lacked but the breath, and it was the portraiture of Mariyeh, the king's daughter of Baghdad. Then, when he had made an end of the portrait, he went his way [and told none of what he had done], nor knew any the chambers and doors of the bath and the adornment and ordinance thereof.????? d. The Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man dcccxcii. Officer's Story, The Fourteenth, ii. 183.????? She came in robes of green, the likeness of the leaf That the pomegranate's flower doth in the bud encase..So King Suleiman Shah made answer unto Caesar with 'Harkening and obedience.' Then he arose and despatched her to him, and Cassar went in to her and found her overpassing the description wherewithal they had described her to him; wherefore he loved her with an exceeding love and preferred her over all his women and his love for Suleiman Shah was magnified; but Shah Khatoun's heart still clave to her son and she could say nought. As for Suleiman Shah's rebellious son, Behlwan, when he saw that Shah Khatoun had married the king of the Greeks,

this was grievous to him and he despaired of her. Meanwhile, his father Suleiman Shah kept strait watch over the child and cherished him and named him Melik Shah, after the name of his father. When he reached the age of ten, he made the folk swear fealty to him and appointed him his heir apparent, and after some days, [the hour of] the old king's admission [to the mercy of God] drew near and he died..? ? ? ? My friends have not accustomed me to rigour; for, of old, When I forsook them, they to seek accord did not disdain..? ? ? ? Beauty her appanage is grown in its entirety, And for this cause all hearts must bow to her arbitrament..When the night was half spent, I arose [and went forth the tent] to do an occasion of mine, and none knew of my case save this woman. The dogs misdoubted of me and followed me and gave not over besetting me, till I fell on my back into a deep pit, wherein was water, and one of the dogs fell in with me. The woman, who was then a girl in the first bloom of youth, full of strength and spirit, was moved to pity on me, for that wherein I was fallen, and coming to me with a rope, said to me, "Lay hold of this rope." So I laid hold of the rope and clung to it and she pulled me up; but, when I was halfway up, I pulled her [down] and she fell with me into the pit; and there we abode three days, she and I and the dog..The Second Night of the Month.After this came the horseman, who had taken About Sabir's wife, and complained of her to the king that she would not give him possession of herself, avouching that she was his wife. The king bade bring her before him, that he might hear her speech and pronounce judgment upon her. So the horseman came with her before him, and when the king saw her, he knew her and taking her from her ravisher, bade put the latter to death. Then he became aware of the troops, that they murmured against him and spoke of him as a tyrant; so he turned to his officers and viziers and said to them, 'As for me, by God the Great, I am not the king's brother! Nay, I am but one whom the king imprisoned upon a word he heard from me and used every day to taunt me therewith. Ye think that I am the king's brother; but I am About Sabir and God hath given me the kingship in virtue of my patience. As for the king who sought protection of me and I despoiled him, it was he who first wronged me, for that he despoiled me aforetime and drove me forth of my native land and banished me, without due [cause]; wherefore I requited him with that which he had done to me, in the way of lawful vengeance. As for the thieves who proffered repentance, there was no repentance for them with me, for that they began upon me with foul [dealing] and waylaid me by the road and despoiled me and took my good and my sons. Now these two boys, that I took of them and whom ye deemed slaves, are my very sons; so I avenged myself on the thieves of that which they did with me aforetime and requited them with equity. As for the horseman whom I slew, the woman I took from him was my wife and he took her by force, but God the Most High hath restored her [to me]; so this was my right, and my deed that I have done was just, albeit ye, [judging] by the outward of the matter, deemed that I had done this by way of tyranny.' When the folk heard this, they marvelled and fell prostrate before him; and they redoubled in esteem for him and exceeding affection and excused themselves to him, marvelling at that which God had done with him and how He had given him the kingship by reason of his longsuffering and his patience and how he had raised himself by his patience from the bottom of the pit to the throne of the kingdom, what while God cast down the [late] king from the throne into the pit. (109) Then About Sabir foregathered with his wife and said to her, 'How deemest thou of the fruit of patience and its sweetness and the fruit of haste and its bitterness? Verily, all that a man doth of good and evil, he shall assuredly abide.' On like wise, O king," continued the young treasurer, "it behoveth thee to practise patience, whenas it is possible to thee, for that patience is of the fashion of the noble, and it is the chiefest of their reliance, especially for kings.".When the king heard his vizier's words, he marvelled with the utmost wonderment and bade him retire to his lodging. [So Er Rehwan withdrew to his house and abode there till eventide of the next day, when he again presented himself before the king.]? ? ? ? ? q. The Shepherd and the Thief dcxxxii.Whilst the Sheikh was thus occupied with taking leave of the kings, Meimoun sought his opportunity, whenas he saw the place empty, and taking up Tuhfeh on his shoulders, soared up with her to the confines of the sky and flew away with her. Presently, Iblis came to look for Tuhfeh and see what she purposed, but found her not and saw the slave-girls buffeting their faces; so he said to them, 'Out on ye! What is to do?' 'O our lord,' answered they, 'Meimoun hath snatched up Tuhfeh and flown away with her.' When Iblis heard this, he gave a cry, to which the earth trembled, and said, 'What is to be done? Out on ye! Shall he carry off Tuhfeh from my very palace and outrage mine honour? Doubtless, this Meimoun hath lost his wits.' Then he cried out a second time, that the earth quaked therefor, and rose up into the air..Now there was a ruined building hard by and he climbed up on to a high wall and gave not over clambering hither and thither, of the excess of his carefulness, till his feet betrayed him and he slipped [and fell] to the bottom and died, whilst his companions arose in the morning in health [and weal]. Now, if he had overmastered his corrupt (259) judgment and submitted himself to fate and fortune fore-ordained, it had been safer and better [for him]; but he made light of the folk and belittled their wit and was not content to take example by them; for his soul whispered him that he was a man of understanding and he imagined that, if he abode with them, he would perish; so his folly cast him into perdition. Nor," added the vizier, "is this more extraordinary than the story of the man who was lavish of his house and his victual to one whom he knew not".Here Queen Es Shuhba bade them farewell and taking her troops, returned to her palace, whilst the kings also went away to their abodes and the Sheikh Aboutawaiif addressed himself to divert Tuhfeh till nightfall, when he mounted her on the back of one of the Afrits and bade other thirty gather together all that she had gotten of treasure and raiment and jewels and dresses of honour. [Then they flew off,] whilst Iblis went with her, and in less than the twinkling of an eye he set her down in her sleeping-chamber. Then he and those who were with him took leave of her and went away. When Tuhfeh found herself in her own chamber and on her couch, her reason fled for joy and it seemed to her as if she had never stirred thence. Then she took the lute and tuned it and touched it on wondrous wise and improvised verses and sang..Then he went away, whilst the fire was loosed in the heart of the druggist and he shut his shop and betaking himself to his house, knocked at the door. Quoth the singer, 'Let me get into the chest, for he

saw me not yesterday.' 'Nay,' answered she, 'wrap thyself up in the rug.' So he wrapped himself up in the rug and stood in a corner of the room, whilst the druggist entered and went straight to the chest, but found it empty. Then he went round about the house and searched it from top to bottom, but found nothing and no one and abode between belief and disbelief, and said in himself, 'Belike, I suspect my wife of that which is not in her.' So he was certified of her innocence and returned to his shop, whereupon out came the singer and they abode on their former case, as of wont, till eventide, when she gave him one of her husband's shirts and he took it and going away, passed the night in his lodging..At daybreak, my friend returned and opening the door, came in, bringing with him meat-pottage (177) and fritters and bees' honey, (178) and said to me, 'By Allah, thou must needs excuse me, for that I was with a company and they locked the door on me and have but now let me go.' But I returned him no answer. Then he set before me that which was with him and I ate a single mouthful and went out, running, so haply I might overtake that which had escaped me. (179) When I came to the palace, I saw over against it eight-and-thirty gibbets set up, whereon were eight-and-thirty men crucified, and under them eight-and-thirty concubines as they were moons. So I enquired of the reason of the crucifixion of the men and concerning the women in question, and it was said unto me, 'The men [whom thou seest] crucified the Khalif found with yonder damsels, who are his favourites.' When I heard this, I prostrated myself in thanksgiving to God and said, 'God requite thee with good, O my friend!' For that, had he not invited me [and kept me perforce in his house] that night, I had been crucified with these men, wherefore praise be to God!..???. Drink of the first-run wine, that shows as very flame it were, When from the pitcher 'tis outpoured, or ere the day appear..73. Mohammed el Amin and Jaafer ben el Hadi dclvii. When the morning morrowed, the first who presented himself before the Amir was the Cadi Amin el Hukm, leaning on two of his black slaves; and he was crying out and calling [on God] for aid and saying, "O crafty and perfidious Amir, thou depositedst with me a woman [yesternight] and broughtest her into my house and my dwelling-place, and she arose [in the night] and took from me the good of the little orphans, (96) six great bags, [containing each a thousand dinars, (97) and made off;] but as for me, I will say no more to thee except in the Sultan's presence." (98) When the Master of the Police heard these words, he was troubled and rose and sat down; then he took the Cadi and seating him by his side, soothed him and exhorted him to patience, till he had made an end of talk, when he turned to the officers and questioned them. They fixed the affair on me and said, "We know nothing of this affair but from Captain Muineddin." So the Cadi turned to me and said, "Thou wast of accord with this woman, for she said she came from the Citadel."..Rehwan (Er), King Shah Bekht and his Vizier, i. 215..King (The Unjust) and the Tither, i. 273..Then he thrust his feet into boots and girt him with a sword and a girdle and bound about his middle a quiver and a bow and arrows. Moreover, he put money in his pocket and thrust into his sleeve letters-patent addressed to the governor of Ispahan, bidding him assign to Rustem Khemartekeni a monthly allowance of a hundred dirhems and ten pounds of bread and five pounds of meat and enrol him among the Turks under his commandment. Then he took him up and carrying him forth, left him in one of the mosques..116. The Two Kings and the Vizier's Daughters M.?STORY OF THE FULLER AND HIS WIFE..???? Would God thou knewest that for love of thee which I endure! It hath indeed brought down on me estrangement and dismay..???? Wind of the East, if thou pass by the land where my loved ones dwell, I pray, The fullest of greetings bear to them from me, their lover, and say.???? No sin is there in drinking of wine, for it affords All that's foretold (117) of union and love and happy cheer..As fate would have it, the chief of the police was passing through the market; so the people told him [what was to do] and he made for the door and burst it open. We entered with a rush and found the thieves, as they had overthrown my friend and cut his throat; for they occupied not themselves with me, but said, 'Whither shall yonder fellow go? Indeed, he is in our grasp.' So the prefect took them with the hand (129) and questioned them, and they confessed against the woman and against their associates in Cairo. Then he took them and went forth, after he had locked up the house and sealed it; and I accompanied him till he came without the [first] house. He found the door locked from within; so he bade break it open and we entered and found another door. This also he caused burst in, enjoining his men to silence till the doors should be opened, and we entered and found the band occupied with a new victim, whom the woman had just brought in and whose throat they were about to cut..Presently up came the kings of the Jinn from every side and kissed the earth before the queen and stood in her service; and she thanked them for this, but stirred not for one of them. Then came the Sheikh Aboutawaif Iblis (God curse him!) and kissed the earth before her, saying, 'O my lady, may I not be bereft of these steps!' (229) O Sheikh Aboutawalf,' answered she, 'it behoveth thee to thank the bounty of the Lady Tuhfeh, who was the cause of my coming.' 'True,' answered he and kissed the earth. Then the queen fared on [towards the palace] and there [arose and] alighted upon the trees an hundred thousand birds of various colours. Quoth Tuhfeh, 'How many are these birds!' And Queen Wekhimeh said to her, 'Know, O my sister, that this queen is called Queen Es Shuhba and that she is queen over all the Jinn from East to West. These birds that thou seest are of her troops, and except they came in this shape, the earth would not contain them. Indeed, they came forth with her and are present with her presence at this circumcison. She will give thee after the measure of that which hath betided thee (230) from the first of the festival to the last thereof; and indeed she honoureth us all with her presence.'..The company marvelled at this story and said all, 'Woe to the oppressor!' Then came forward the sixteenth officer and said, 'And I also will tell you a marvellous story, and it is on this wise..El Abbas looked at them and saw the ensigns displayed and the standards loosed and heard the drums beating; so he bade his servant saddle him a charger and look to the girths and bring him his harness of war. Quoth Aamir, "And indeed I saw El Abbas his eyes flash and the hair of his hands stood on end, for that indeed horsemanship (69) abode [rooted in his heart]."So he mounted his charger, whilst Aamir also bestrode a war-horse, and they went forth with the troops and fared on two days. On the third day, after the hour of the mid-afternoon prayer, they came in sight of the enemy and the two armies met

and the ranks joined battle. The strife raged amain and sore was the smiting, whilst the dust rose in clouds and hung vaulted [over them], so that all eyes were blinded; and they ceased not from the battle till the night overtook them, when the two hosts drew off from the mellay and passed the night, perplexed concerning themselves [and the issue of their affair]. Now this letter was written with ultramarine upon the skin of the hog-deer, the which is goodlier than parchment or paper and inclineth unto yellow, and was to the following effect: 'From the King of Hind, before whom are a thousand elephants and on the battlements of his palace a thousand jewels, [to the Khalif Haroun er Reshid, greeting]. To proceed: (209) we send thee some small matter of presents, which do thou accept and be to us as a brother and a friend, for that the love of thee aboundeth in our heart and we would have thee to know that we look to thee for an answer. Indeed, we are sharers with thee in love and fear, ceasing (210) never to do thee honour; and for a beginning, we send thee the Book of the Quintessence of Balms and a present after the measure of that which is fallen to our lot. Indeed, this is unworthy of thy rank, but we beseech thee, O brother, to favour us by accepting it, and peace be on thee!'. So the folk resorted to her from all parts and she used to pray God (to whom belong might and majesty) for the oppressed and God granted him relief, and against his oppressor, and He broke him in sunder. Moreover, she prayed for the sick and they were made whole; and on this wise she abode a great space of time. As for her husband, when he returned from the pilgrimage, his brother and the neighbours acquainted him with his wife's affair, whereat he was sore concerned and misdoubted of their story, for that which he knew of her chastity and prayerfulness; and he wept for her loss.. 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.. Abou Temam, Story of Ilan Shah and, i. 126..108. Aboukir the Dyer and Abousir the Barber dcccclxvii. Mariyeh opened the mantle, and when she saw that necklace, and indeed the place was illumined with the lustre thereof, she looked at her slave-girl and said to her, "By Allah, O Shefikeh, one look at him were liefer to me than all that my hand possesseth! Would I knew what I shall do, whenas Baghdad is empty of him and I hear no tidings of him!" Then she wept and calling for inkhorn* and paper and pen of brass, wrote the following verses: The Khalif laughed at his speech and said, "By Allah, this is none other than a pleasant tale! Tell me thy story and the cause." "With all my heart," answered Aboulhusn. "Know, O my lord, that my name is Aboulhusn el Khelia and that my father died and left me wealth galore, of which I made two parts. One I laid up and with the other I betook myself to [the enjoyment of the pleasures of] friendship [and conviviality] and consorting with comrades and boon-companions and with the sons of the merchants, nor did I leave one but I caroused with him and he with me, and I spent all my money on companionship and good cheer, till there remained with me nought [of the first half of my good]; whereupon I betook myself to the comrades and cup-companions upon whom I had wasted my wealth, so haply they might provide for my case; but, when I resorted to them and went round about to them all, I found no avail in one of them, nor broke any so much as a crust of bread in my face. So I wept for myself and repairing to my mother, complained to her of my case. Quoth she, 'On this wise are friends; if thou have aught, they make much of thee and devour thee, but, if thou have nought, they cast thee off and chase thee away.' Then I brought out the other half of my money and bound myself by an oath that I would never more entertain any, except one night, after which I would never again salute him nor take note of him; hence my saying to thee, 'Far be it that what is past should recur!' For that I will never again foregather with thee, after this night." Meanwhile, the Lady Zubeideh, the wife of the Commander of the Faithful, made a banquet in her palace and assembled her slave-girls. As for Sitt el Milah, she came, weeping-eyed and mournful-hearted, and those who were present blamed her for this, whereupon she recited the following verses: Officer's Story, The Fourth, ii. 142..8. Ghanim ben Eyoub the Slave of Love xxxix. ? ? ? ? Yea, wonder-words I read therein, my trouble that increased And caused emaciation wear my body to a shred..135. Jouder and his Brothers dcvi. When I entered the service of this Amir, (88) I had a great repute and every lewd fellow feared me of all mankind, and whenas I rode through the city, all the folk would point at me with their fingers and eyes. It befell one day, as I sat in the house of the prefecture, with my back against a wall, considering in myself, there fell somewhat in my lap, and behold, it was a purse sealed and tied. So I took it in my hand and behold, it had in it a hundred dirhems, (89) but I found not who threw it and I said, "Extolled be the perfection of God, the King of the Kingdoms!" (90) Another day, [as I sat on like wise,] somewhat fell on me and startled me, and behold, it was a purse like the first. So I took it and concealing its affair, made as if I slept, albeit sleep was not with me.. The old man took the casting-bottle from the Jew and going up to Noureddin and the damsel, sprinkled their faces, whereupon they came to themselves and fell to relating to each other that which they had suffered, since their separation, for the anguish of severance. Moreover, Noureddin acquainted Sitt el Milah with that which he had endured from the folk who would have slain him and made away with him; and she said to him, "O my lord, let us presently give over this talk and praise God for reunion of loves, and all this shall cease from us." Then she gave him the cup and he said, "By Allah, I will nowise drink it, whilst I am in this plight!" So she drank it off before him and taking the lute, swept the strings and sang the following verses: ? ? ? ? For love with your presence grows sweet, untroubled and life is serene And the star of our fortune burns bright, that clouds in your absence did veil.. Mariyeh folded the letter and gave it to Shefikeh, bidding her carry it to El Abbas. So she took it and going with it to his door, would have entered; but the chamberlains and serving-men

forbade her, till they had gotten her leave from the prince. When she went in to him, she found him sitting in the midst of the five damsels aforesaid, whom his father had brought him. So she gave him the letter and he took it and read it. Then he bade one of the damsels, whose name was Khefifeh and who came from the land of China, tune her lute and sing upon the subject of separation. So she came forward and tuning the lute, played thereon in four-and-twenty modes; after which she returned to the first mode and sang the following verses: Then they told the damsel, who came forth and looked upon him and knew him not. But he knew her; so he bowed his head and wept. She was moved to compassion for him and gave him somewhat and returned to her place, whilst the youth returned with the stewardess to the chamberlain and told him that she was in the king's house, whereat he was chagrined and said, 'By Allah, I will assuredly contrive a device for her and deliver her!' Whereupon the youth kissed his hands and feet. Then he turned to the old woman and bade her change her apparel and her favour. Now this old woman was goodly of speech and nimble of wit; so he gave her costly and delicious perfumes and said to her, 'Get thee to the king's slave girls and sell them these [perfumes] and make thy way to the damsel and question her if she desire her master or not.' So the old woman went out and making her way to the palace, went in to the damsel and drew near her and recited the following verses: When it was the day of the going-in, (110) Bihzad, of his haste and lack of patience, betook himself to the wall, which was between himself and the princess's lodging and in which there was a hole pierced, and looked, so he might see his bride, of his haste. But the bride's mother saw him and this was grievous to her; so she took from one of the servants two red-hot iron spits and thrust them into the hole through which the prince was looking. The spits ran into his eyes and put them out and he fell down aswoon and joyance was changed and became mourning and sore concern. See, then, O king," continued the youth, "the issue of the prince's haste and lack of deliberation, for indeed his haste bequeathed him long repentance and his joy was changed to mourning; and on like wise was it with the woman who hastened to put out his eyes and deliberated not. All this was the doing of haste; wherefore it behoveth the king not to be hasty in putting me to death, for that I am under the grasp of his hand, and what time soever thou desirest my slaughter, it shall not escape [thee]." 130. Abulhusn ed Durraj and Abou Jaafer the Leper cccclxxxi. Ass, the Sharpers, the Money-Changer and the, ii. 41.. Damascus (Noureddin Ali of) and Sitt el Milah, iii. 3.. ? ? ? ? a. The First Old Man's Story ii. ? ? ? ? ? In my soul the fire of yearning and affliction rageth aye; Lo, I burn with love and longing; nought in answer can I say.. When the prince saw her in this plight, he was as a sleeper awakened and said to her, "What hath befallen thee? Set out to me thy case." "God on thee," answered she, "nevermore send me to Mariyeh, and do thou protect me, so may God protect thee from the fires of hell!" Then she related to him that which had bedded her with Mariyeh; which when he heard, there took him the shamefastness of the generous and this was grievous unto him. The love of Mariyeh fled forth of his heart and he said to the nurse, "How much hadst thou of Mariyeh every month?" "Ten dinars," answered she, and he said, "Be not concerned." Then he put his hand to his poke and bringing out two hundred dinars, gave them to her and said, "Take this for a whole year's wage and turn not again to serve any one. When the year is out, I will give thee two years' wage, for that thou hast wearied thyself with us and on account of the cutting off of thy dependence upon Mariyeh." THE SEVENTH VOYAGE OF SINDBAD THE SAILOR.. Then said she to him, 'When the king saw him and questioned thee of him, what saidst thou to him?' And he answered, 'I said to him, "This is the son of a nurse who belonged to us. We left him little and he grew up; so I brought him, that he might be servant to the king,"' Quoth she, 'Thou didst well.' And she charged him to be instant in the service of the prince. As for the king, he redoubled in kindness to the eunuch and appointed the youth a liberal allowance and he abode going in to the king's house and coming out therefrom and standing in his service, and every day he grew in favour with him; whilst, as for Shah Khatoun, she used to stand a-watch for him at the windows and balconies and gaze upon him, and she on coals of fire on his account, yet could she not speak.. When she had made an end of her song, she wept sore, till presently sleep overcame her and she slept.. To return to King El Aziz. When his son El Abbas left him, he was desolated for him with an exceeding desolation, he and his mother; and when tidings of him tarried long and the appointed time passed [and the prince returned not], the king caused public proclamation to be made, commanding all his troops to make ready to mount and go forth in quest of his son El Abbas at the end of three days, after which time no cause of hindrance nor excuse should be admitted unto any. So on the fourth day, the king bade number the troops, and behold, they were four-and-twenty thousand horse, besides servants and followers. Accordingly, they reared the standards and the drums beat to departure and the king set out [with his army], intending for Baghdad; nor did he cease to fare on with all diligence, till he came within half a day's journey of the city and bade his troops encamp in [a place there called] the Green Meadow. So they pitched the tents there, till the country was straitened with them, and set up for the king a pavilion of green brocade, broidered with pearls and jewels.. There was once, of old days and in bygone ages and times, a king of the kings of the time, by name Shah Bekht, who had troops and servants and guards galore and a vizier called Er Rehwan, who was wise, understanding, a man of good counsel and a cheerful acceptor of the commandments of God the Most High, to whom belong might and majesty. The king committed to him the affairs of his kingdom and his subjects and said according to his word, and on this wise he abode a long space of time.. Presently, he caught sight of an earthen pan turned over upon its mouth; so he raised it from the ground and found under it a horse's tail, freshly cut off, and the blood oozing from it; whereby he knew that the cook adulterated his meat with horses' flesh. When he discovered this default, he rejoiced therein and washing his hands, bowed his head and went out; and when the cook saw that he went and gave him nought, he cried out, saying, 'Stay, O sneak, O slink-thief!' So the lackpenny stopped and said to him, 'Dost thou cry out upon me and becall [me] with these words, O cuckold?' Whereat the cook was angry and coming down from the shop, said, 'What meanest thou by thy speech, O thou that devourest meat and kouskoussou and bread and seasoning and goest forth with "Peace (13)[be on thee!]," as it were the thing had not been, and

payest down nought for it?' Quoth the lackpenny, 'Thou liest, O son of a cuckold!' Wherewith the cook cried out and laying hold of the lackpenny's collar, said, 'O Muslims, this fellow is my first customer (14) this day and he hath eaten my food and given me nought.' Husband, The Credulous, i. 270..? ? ? ? n. The Man and his Wilful Wife dccccix.? ? ? ? q. The Lady and her five Suitors dxciii.55. The Ruined Man who became Rich again through a Dream cccli. When it was the time of the evening meal, the king repaired to the sitting-chamber and summoning the vizier, sought of him the story he had promised him; and the vizier said, "They avouch, O king, that. End of Volume I. Then he went to fetch that which he had hidden of the grain, but found it not and returned, perplexed and sorrowful, to the old man, who said to him, 'What aileth thee to be sorrowful?' And he answered, 'Methought thou wouldst not pay me my due; so I took of the grain, after the measure of my hire; and now thou hast paid me my due and I went to bring back to thee that which I had hidden from thee, but found it gone, for those who had happened upon it had stolen it.' The old man was wroth, when he heard this, and said to the merchant, 'There is no device [can cope] with ill luck! I had given thee this, but, of the sorriness of thy luck and thy fortune, thou hast done this deed, O oppressor of thine own self! Thou deemedst I would not acquit thee thy wage; but, by Allah, nevermore will I give thee aught.' And he drove him away from him..? ? ? ? A talking-stock among the folk for ever I abide; Life and the days pass by, yet ne'er my wishes I attain),

[Industrial Locomotives Railways of the North West of England](#)

[Birch Plays 1 Where the Shot Rabbits Lay Even Stillness Breathes Softly Against a Brick Wall The Brink Black Mountain](#)

[Britains Best Home Cook Great Food Every Day Simple delicious recipes from the new BBC series](#)

[The Seven Odes \(1957\) The First Chapter in Arabic Literature](#)

[Incomes Policies Inflation and Relative Pay](#)

[Cauldron of Resistance Ngo Dinh Diem the United States and 1950s Southern Vietnam](#)

[Georg Kerschensteiner His Thought and its Relevance Today](#)

[A Detroit Nocturne](#)

[Going Higher 12 Weeks of Reflection for the Woman of God](#)

[Cambridge IGCSE First Language English 4th edition](#)

[Cambridge International AS A Level Further Mathematics Further Probability Statistics](#)

[The New Oxford Annotated Bible New Revised Standard Version](#)

[Cambridge IGCSE and O Level Geography 3rd edition](#)

[Victorian Education and the Ideal of Womanhood](#)

[Religion by Radio Its Place in British Broadcasting](#)

[Cambridge International AS A Level Further Mathematics Further Pure Mathematics 2](#)

[Rowing Blazers](#)

[The Forever Four!](#)

[The Education Act 1918](#)

[Moon Knight By Brian Michael Bendis Alex Maleev](#)

[Cambridge IGCSE Mathematics Core and Extended 4th edition](#)

[Cambridge IGCSE Core Mathematics 4th edition](#)

[Overlord Series Collection](#)

[Building Effective Professional Development in Elementary School Designing a Path for Excellent Teaching](#)

[Follow the Money](#)

[Edward Lear The Parrots](#)

[Hodder Cambridge Primary Maths Teachers Pack Foundation Stage](#)

[Islam at the Cross Roads A Brief Survey of the Present Position and Problems of the World of Islam](#)

[Analecta Alexandrina Sive Commentationes de Euphorione Chalcidensi Rhiano Cretensi Alexandro Aetolo Parthenio Nicaeno](#)

[German American Annals 1917 Vol 19 Continuation of the Quarterly Americana Germanica A Bi-Monthly Devoted to the Comparative Study of the Historical Literary Linguistic Educational and Commercial Relations of Germany and America](#)

[Vierteljahrsschrift Fur Gerichtliche Und Oeffentliche Medicin 1868 Vol 9 Unter Mitwirkung Der Koeniglichen Wissenschaftlichen Deputation Fur Das Medicinalwesen Im Ministerium Der Geistlichen Unterrichts-Und Medicinal-Angelegenheiten](#)

[La Reforme de l'Education](#)

[Heinrich Heine Der Liederdichter Vol 2 Ein Romantisches Lebensbild Sommerschwule Erster Theil](#)

[Storia Delle Colonie Inglesi in America Dalla Loro Fondazione Fino Allo Stabilimento Della Loro Indipendenza Vol 3](#)

[Parnaso Cubano Coleccion de Poesias Selectas de Autores Cubanos Desde Zequeira A Nuestros Dias Precedida de Una Introduccion](#)

[Historico-Critica Sobre El Desarrollo de la Poesia En Cuba Con Biografias y Notas Criticas y Literarias de Reputado L Fallos de la Corte Suprema de Justicia de la Nacion Vol 5 Con La Relacion de Sus Respectivas Causas](#)

[Commentaires de J Cesar Guerre Des Gaules Traduction Nouvelle Avec Le Texte Des Notes Et Un Index](#)

[Comite Archeologique de Senlis Vol 8 Comptes-Rendus Et Memoires Annee 1882-83](#)

[Monatshefte Der Comenius-Gesellschaft Vol 3 Erstes Heft Januar 1894](#)

[Apologiae Pro Jesu Societate in Alba Russia Incolumi Ex Communi Jure Principatus Et Ex Jure Proprio Imperatricis Augustissimae Catharinae II Liber III](#)

[Polytechnisches Journal 1838 Vol 70](#)

[Etudes Sur Les Peres de l'Eglise Vol 1 Eglise Latine](#)

[Curiosites Des Traditions Des Moeurs Et Des Legendes](#)

[Opere Scelte Di Giovambattista Gelli Nuovamente Date in Luce Col Riscontro Delle Antiche Edizioni](#)

[Neue Jahrbucher Fur Philologie Und Paedagogik Oder Kritische Bibliothek Fur Das Schul-Und Unterrichtswesen 1846 Vol 48 Sechzehnter Jahrgang Erstes Heft](#)

[Archiv Der Politischen Oekonomie Und Polizeiwissenschaft 1846 Vol 5](#)

[Supplement Zu Dem Allgemeinen Helvetisch-Eidgenossischen Oder Schweizerischen Lexicon Vol 5 R Bis T](#)

[Raffaello Vol 3 La Sua Vita E Le Sue Opere](#)

[St Leopold-Blatt 1887 Organ Des Christl-Relig Kunst-Vereins in Niederoesterreich](#)

[Furst Bismarck ALS Volkswirth Vol 2 Von Uebernahme Des Handelsministeriums Bis Ende 1884](#)

[Tables of Calculated Hour-Angles and Altitude Azimuth Table 30 N to 30 S Ex-Meridian Tables 70 N to 70 S Calculated Reductions and Azimuths of 30 Bright Stars from 1 Hour to 3 Hours from Meridian 64 N to 60 S](#)

[Mittheilungen Der Deutschen Gesellschaft Fur Natur-Und Voelkerkunde Ostasiens Vol 8 3 Theile 1899-1902](#)

[Oeuvres Completes Du Seigneur de Brantome Vol 2 Accompagnees de Remarques Historiques Et Critiques](#)

[Proceedings of the Boston Society of Natural History Vol 36](#)

[Vie de N S Jesus-Christ Vol 2 La Ou Les Saints Evangiles Coordonnees Expliques Et Developpees d'Après Les Ss Peres Les Docteurs Les Plus Celebres Et Les Hommes Les Plus Eminents Qui Aient Paru Dans l'Eglise Depuis Les Temps Apostoliques](#)

[Etudes Sur Le Commerce Au Moyen Age Histoire Du Commerce de la Mer Noire Et Des Colonies Genoises de la Crimée](#)

[Sagrada Biblia La Nuevamente Traducida de la Vulgata Latina Al Espanol Tomo III del Antiguo Testamento Que Contiene El Libro Cuarto de Los Reyes Los DOS de Los Paralipomenos Los DOS de Esdras y Los de Tobias Judith Esther y Job](#)

[Cisterzienserkirchen Thuringens Ein Beitrag Zur Kenntnis Der Ordensbauweise](#)

[Oeuvres de Froissart Vol 14 Chroniques 1389-1392 \(Depuis l'Entree de la Reine Isabeau A Paris Jusqu'aux Conferences d'Amiens\)](#)

[Antike Denkmaler Zur Griechischen Goetterlehre Vol 2 Denkmaler Der Alten Kunst Lieferung I Zeus Hera](#)

[Explication de l'Eptre Aux Romains Vol 1](#)

[C Julii Caesaris Commentariorum de Bello Civili Libri Tres Vol 2](#)

[Allgemeine Encyclopadie Der Wissenschaften Und Künste in Alphabetischer Folge Vom Genannten Schriftstellern Bearbeitet Vol 32 Zweite Section H-N K-Karabulaken](#)

[Aristotelis de Moribus Ad Nicomachum Libri Decem Nunc Primum E Graeco Et Latine Et Fideliter Quod Utrunque Querebantur Omnes Praestitisse Adhuc Neminem A Dionysio Lambino Expressi](#)

[Harvard Law Review Vol 4](#)

[Gedichte Von Wilhelm Muller Vol 2](#)

[P Ovidii Nasonis Opera E Textu Burmanni Vol 2](#)

[Preparazione Istorica E Critica Alla Nuova Edizione Di Dante Allighieri Vol 1](#)

[Histoire Des Troubles de Valenciennes 1560-1567 Vol 1 Publie d'Après Documents Inédits](#)

[Traite Des Projections Des Cartes Geographiques Representation Plane de la Sphere Et Du Spheroides Premiere Partie Theorie Des Projections Deuxieme Partie Construction Et Usage Des Principales Projections](#)

[Der Sinn Des Daseins Streifzuge Eines Optimisten Durch Die Philosophie Der Gegenwart](#)

[Bulletin Hebdomadaire de l'Association Scientifique de France Vol 11 Octobre 1872 a Mars 1873](#)

[John Wesley and the Methodist Societies](#)

[Bulletin Des Sciences Naturelles Et de Geologie 1830 Vol 20 2e Section Du Bulletin Universel Publie Sous Les Auspices de Monseigneur Le Dauphin Par La Societe Pour La Propagation Des Connaissances Scientifiques Et Industrielles](#)

[Fluch Unserer Zeit Vol 2 of 2 Der Sitten-Roman](#)

[Code Penal Explique Par Les Rapports Et Debats Parlementaires Ainsi Que Par La Jurisprudence Des Cours dAppel Et de Cassation Suivi Du Code Penal Militaire Et Du Reglement de Discipline Pareillement Expliques](#)

[Das Staatsarchiv Vol 7 Sammlung Der Officiellen Actenstucke Zur Geschichte Der Gegenwart 1864 Juli Bis December](#)

[Histoire Naturelle de Pline Vol 12](#)

[Bulletin Mensuel de la Societe Chimique de Paris 1866 Vol 5 Comprenant Le Compte Rendu Des Travaux de la Societe Et lAnalyse Des Memoires de Chimie Pure Et Appliquee](#)

[Arzneimittellehre Und Receptirkunde Zum Behufe Der Vorlesungen](#)

[Annales Des Sciences Naturelles 1874 Vol 20 Botanique Comprenant lAnatomie La Physiologie Et La Classification Des Vegetaux Vivants Et Fossiles](#)

[Historia Jeneral de Chile Vol 1](#)

[Gedichte Vol 1](#)

[Glen Canyon Environmental Studies Phase II Vol 2 Draft Integrated Research Plan](#)

[Trattenimento Istorico E Cronologico in Tre Libri Diviso Vol 2](#)

[Abhandlungen Zu Shakespeare](#)

[Nouveau Journal Asiatique Ou Recueil de Memoires dExtraits Et de Notices Relatifs A lHistoire A La Philosophie Aux Langues Et A La Litterature Des Peuples Orientaux 1830 Vol 5](#)

[Dr Martin Luthers Briefwechsel Vol 4 Briefe Vom September 1522 Bis August 1524](#)

[Meditations Sur Les Mysteres de la Foi Et Sur Les Epitres Et Evangiles Vol 4 Tirees de lEcriture Sainte Et Des Peres Distribuees Pour Tous Les Jours Et Fetes de lAnnee Par Un Solitaire de Sept-Fonts](#)

[Oeuvres Completes de Rutebeuf Vol 1 Trouvere Du Xiiie Siecle Recueillies Et Mises Au Jour Pour La Premiere Fois](#)

[The Caribbean Forester Vol 9 January 1948](#)

[O Segredo Revelado Ou Manifestacao Do Systema DOS Pedreiros Livres E Illuminados E Sua Influencia Na Fatal Revolucao Franceza Vol 4 Obra Extrahida Das Memorias Para a Historia Do Jacobinismo Do Abbade Barruel E Publicada Em Portuguez Para Confu](#)

[The Modern Part of an Universal History from the Earliest Accounts to the Present Time Vol 1](#)

[Handschriften Der Herzoglichen Bibliothek Zu Wolfenbuttel Die Zweite Abtheilung Die Augusteischen Handschriften V Nebst Zusage Zu Abtheilung II Und Anhang Zu Abtheilung I II](#)

[Zeitschrift Des Vereins Fur Thuringische Geschichte Und Alterthumskunde 1879 Vol 9](#)

[Allerlei Provenzalischer Volksglaube Nach F Mistrals mireio](#)

[Bulletin Du Musee Royal dHistoire Naturelle de Belgique 1883 Vol 2](#)

[Financial Institutions Regulatory and Interest Rate Control Act of 1978 Vol 2 Legislative History Contents](#)

[Physiologie Des Schoenen Vol 2](#)

[Hieremiae Thriveri Brachelii Novi Et Integri Commentarii in Omnes Galeni Libros de Temperamentis](#)
