

VENEZUELA

???? If I must die, then welcome death to heal My woes; 'twere lighter than the pangs I feel..48. Haroun Er Reshid with the Damsel and Abou Nuwas dc.96. Adi ben Zeid and the Princess Hind ccccv.???? The earth is my birth-place, indeed; but my place Of abidance is still in the cheeks of the fair..Meanwhile, Aboulhusn abode in the Khalifate, taking and giving, ordering and forbidding and giving effect to his word, till the end of the day, when he gave [those who were present] leave and permission [to withdraw], and the Amirs and officers of state departed to their occasions. Then the eunuchs came to him and calling down on him length of life and continuance [of glory and prosperity], walked in attendance upon him and raised the curtain, and he entered the pavilion of the harem, where he found candles lighted and lamps burning and singing-women smiting [on instruments of music]. When he saw this, he was confounded in his wit and said in himself, "By Allah, I am in truth Commander of the Faithful!" As soon as he appeared, the slave-girls rose to him and carrying him up on to the estrade, (30) brought him a great table, spread with the richest meats. So he ate thereof with all his might, till he had gotten his fill, when he called one of the slave-girls and said to her, "What is thy name?" "My name is Miskeh," replied she, and he said to another, "What is thy name?" Quoth she, "My name is Terkeh." Then said he to a third, "What is thy name?" "My name is Tuhfeh," answered she; and he went on to question the damsels of their names, one after another, [till he had made the round of them all], when he rose from that place and removed to the wine-chamber..It is said that El Mamoun (164) came one day upon Zubeideh, mother of El Amin, (165) and saw her moving her lips and muttering somewhat he understood not; so he said to her, "O mother mine, dost thou imprecate [curses] upon me, for that I slew thy son and despoiled him of his kingdom?" "Not so, by Allah, O Commander of the Faithful!" answered she, and he said, "What then saidst thou?" Quoth she, "Let the Commander of the Faithful excuse me." But he was instant with her, saying, "Needs must thou tell it." And she replied, "I said, 'God confound importunity!'" "How so?" asked the Khalif, and she said, "I played one day at chess with the Commander of the Faithful [Haroun er Reshid] and he imposed on me the condition of commandment and acceptance. (166) He beat me and bade me put off my clothes and go round about the palace, naked; so I did this, and I incensed against him. Then we fell again to playing and I beat him; so I bade him go to the kitchen and swive the foulest and sorriest wench of the wenches thereof. [I went to the kitchen] and found not a slave-girl fouler and filthier than thy mother; (167) so I bade him swive her. He did as I bade him and she became with child by him of thee, and thus was I [by my unlucky insistence] the cause of the slaying of my son and the despoiling him of his kingdom." When El Mamoun heard this, he turned away, saying, "God curse the importunate!" to wit, himself, who had importuned her till she acquainted him with that matter..Meanwhile, Aboulhusn gave not over snoring in his sleep, till the day broke and the rising of the sun drew near, when a waiting-woman came up to him and said to him, "O our lord [it is the hour of] the morning- prayer." When he heard the girl's words, he laughed and opening his eyes, turned them about the place and found himself in an apartment the walls whereof were painted with gold and ultramarine and its ceiling starred with red gold. Around it were sleeping-chambers, with curtains of gold-embroidered silk let down over their doors, and all about vessels of gold and porcelain and crystal and furniture and carpets spread and lamps burning before the prayer-niche and slave-girls and eunuchs and white slaves and black slaves and boys and pages and attendants. When he saw this, he was confounded in his wit and said, "By Allah, either I am dreaming, or this is Paradise and the Abode of Peace!" (18) And he shut his eyes and went to sleep again. Quoth the waiting-woman, "O my lord, this is not of thy wont, O Commander of the Faithful!".145. The Bedouin and his Wife dcxc.???? b. Story of the Enchanted Youth xxi.When El Abbas had made an end of his verses, his father said to him, "I seek refuge for thee with God, O my son! Hast thou any want unto which thou availest not, so I may endeavour for thee therein and lavish my treasures in quest thereof?" "O father mine," answered El Abbas, "I have, indeed, an urgent want, on account whereof I came forth of my native land and left my people and my home and exposed myself to perils and stresses and became an exile from my country, and I trust in God that it may be accomplished by thine august endeavour." "And what is thy want?" asked the king. Quoth El Abbas, "I would have thee go and demand me in marriage Mariyeh, daughter of the King of Baghdad, for that my heart is distraught with love of her." And he recounted to his father his story from first to last..Now, as destiny would have it, a band of thieves, whose use it was, whenas they had stolen aught, to resort to that place and divide [their booty], came thither [that night], as of their wont; and they were ten in number and had with them wealth galore, which they were carrying. When they drew near the sepulchre, they heard a noise of blows within it and the captain said, 'This is a Magian whom the angels (43) are tormenting.' So they entered [the burial-ground] and when they came over against El Merouzi, he feared lest they should be the officers of the watch come upon him, wherefore he [arose and] fled and stood among the tombs. (44) The thieves came up to the place and finding Er Razi bound by the feet and by him near seventy sticks, marvelled at this with an exceeding wonderment and said, 'God confound thee! This was sure an infidel, a man of many crimes; for, behold, the earth hath rejected him from her womb, and by my life, he is yet fresh! This is his first night [in the tomb] and the angels were tormenting him but now; so whosoever of you hath a sin upon his conscience, let him beat him, as a propitiatory offering to God the Most High.' And the thieves said, 'We all have sins upon our consciences.'???? Though Fortune whiles to thee belike may be unjust, Her seasons change and man's excused if he transgress..Officer's Story, The Fifteenth, ii. 190..9. The History of King Omar ben Ennuman and his Sons Sherkan and Zoulmekan xlv.???? What is there in the tents? Their burdens are become A lover's, whose belov'd is in the litters' shrined..Now King Azadbekht's wife was big with child and the pains of labour took her in the mountain; so they alighted at the mountain-foot, by a spring of water, and she gave birth to a boy as he were the moon. Behrjaur his mother pulled off a gown of

gold-inwoven brocade and wrapped the child therein, and they passed the night [in that place], what while she gave him suck till the morning. Then said the king to her, "We are hampered by this child and cannot abide here nor can we carry him with us; so methinks we were better leave him here and go, for Allah is able to send him one who shall take him and rear him." So they wept over him exceeding sore and left him beside the spring, wrapped in the gown of brocade: then they laid at his head a thousand dinars in a bag and mounting their horses, departed, fleeing..Barnecides, Haroun er Reshid and the Woman of the, i. 57..When it was the eleventh day, the viziers betook them early in the morning to the king's gate and said to him, "O king, the folk are assembled from the king's gate to the gibbet, so they may see [the execution of] the king's commandment on the youth." So the king bade fetch the prisoner and they brought him; whereupon the viziers turned to him and said to him, "O vile of origin, doth any hope of life remain with thee and lookest thou still for deliverance after this day?" "O wicked viziers," answered he, "shall a man of understanding renounce hope in God the Most High? Indeed, howsoever a man be oppressed, there cometh to him deliverance from the midst of stress and life from the midst of death, [as is shown by the case of] the prisoner and how God delivered him." "What is his story?" asked the king; and the youth answered, saying, "O king, they tell that.?? ?? ? ? Tell me, was ever yet a mortal spared of thee?.When she had made an end of her song, the Commander of the Faithful said to her, "O damsel, thou art in love." "Yes," answered she. And he said, "With whom?" Quoth she, "With my lord and my master, my love for whom is as the love of the earth for rain, or as the love of the female for the male; and indeed the love of him is mingled with my flesh and my blood and hath entered into the channels of my bones. O Commander of the Faithful, whenas I call him to mind, mine entrails are consumed, for that I have not accomplished my desire of him, and but that I fear to die, without seeing him, I would assuredly kill myself." And he said, "Art thou in my presence and bespeakest me with the like of these words? I will assuredly make thee forget thy lord."?? ?? ? ? Yet, if with him forgotten be the troth-plight of our loves, I have a king who of his grace will not forget me e'er..64. Haroun er Reshid and the Three Girls dcli.?? ?? ? ? aa. Selim and Selma dccccxxii.105. El Feth ben Khacan and El Mutawekkil ccccxix.So the friend turned to the sharper and said to him, 'O my lord, O such an one, thou goest under a delusion. The purse is with me, for it was with me that thou depositedst it, and this elder is innocent of it.' But the sharper answered him with impatience and impetuosity, saying, 'Extolled be the perfection of God! As for the purse that is with thee, O noble and trusty man, I know that it is in the warrant of God and my heart is at ease concerning it, for that it is with thee as it were with me; but I began by demanding that which I deposited with this man, of my knowledge that he coveteth the folk's good.' At this the friend was confounded and put to silence and returned not an answer; [and the] only [result of his interference was that] each of them (52) paid a thousand dinars..? ? ? ? ? Thou whose desire possesseth my soul, the love of whom Hold on my reins hath gotten and will not let me free.,?OF TRUST IN GOD..As for the singer, when his [stay in the oven] grew long upon him, he came forth therefrom, thinking that her husband had gone away. Then he went up to the roof and looking down, beheld his friend the druggist; whereat he was sore concerned and said in himself, 'Alas, the disgrace of it! This is my friend the druggist, who dealt kindly with me and wrought me fair and I have requited him with foul' And he feared to return to the druggist; so he went down and opened the first door and would have gone out; but, when he came to the outer door, he found it locked and saw not the key. So he stole up again to the roof and cast himself down into the [next] house. The people of the house heard him and hastened to him, deeming him a thief. Now the house in question belonged to a Persian; so they laid hands on him and the master of the house began to beat him, saying to him, 'Thou art a thief.' 'Nay,' answered he, 'I am no thief, but a singing-man, a stranger. I heard your voices and came to sing to you.' Then she returned home, troubled and careful; and when her husband saw her on this wise, he questioned her of her case and she said to him, 'Verily, my breast is straitened by reason of thee and of the simpleness of thine intent. Straitness liketh me not and thou in thy [present] craft gaiuest nought; so either do thou seek out a craft other than this or pay me my due (17) and let me go my way.' Her husband chid her for this and admonished her; (18) but she would not be turned from her intent and said to him, 'Go forth and watch yonder physician how he doth and learn from him what he saith.' Quoth he, 'Let not thy heart be troubled: I will go every day to the physician's assembly.' "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,?? ?? ? ? ? Like the full moon she shows upon a night of fortune fair, Slender of shape and charming all with her seductive air..? ? ? ? ? They left me and content forthright forsook my heart.,114. The Angel of Death and the Rich King ccclxii.When King Shah Bekht heard his vizier's speech, he was confounded before him and abashed and marvelled at the gravity of his understanding and his patience. So he sprang up to him and embraced him and the vizier kissed his feet. Then the king called for a sumptuous dress of honour and cast it over Er Rehwan and entreated him with the utmost honour and showed him special favour and restored him to his rank and vizierate. Moreover he imprisoned those who had sought his destruction with leasing and committed unto himself to pass judgment upon the interpreter who had expounded to him the dream. So the vizier abode in the governance of the realm till there came to them the Destroyer of Delights; and this (added Shehrzad) is all, O king of the age, that hath come down to us of King Shah Bekht and his vizier..When twenty days had passed by, each [egg] was hatched, and the vizier bade them pair the chickens, male and female, and rear them well. So they did this and it was found a charge unto no one. Then they waited for them awhile and after this the vizier enquired of the chickens and was told that they were become fowls. Moreover, they brought him all their eggs and he bade set them; and after twenty days there were hatched from each [pair] of them thirty or five-and-twenty or fifteen [chickens] at the least. The vizier let note against each man the number of chickens that pertained to him, and after two months, he took the old hens and the cockerels, and there came to him from each man nigh half a score, and he left the [young] hens with them. On like wise he sent to the country folk and let the cocks abide with them. So he got him young ones [galore] and

appropriated to himself the sale of the fowls, and on this wise he got him, in the course of a year, that which the regal estate required of the king and his affairs were set right for him by the vizier's contrivance. And he peopled (258) the country and dealt justly by his subjects and returned to them all that he took from them and lived a happy and prosperous life. Thus good judgment and prudence are better than wealth, for that understanding profiteth at all times and seasons. Nor," added the vizier, "is this more extraordinary than the story of the man whose caution slew him." Taper of hoofs and straight of stature, in the dust They prance, as like a flood they pour across the plain;. a. The First Calender's Story xxxvii. Reshid (Er), Ibn es Semmak and, i. 195.. My maker reserved me for generous men And the niggard and sland'rer to use me forbade.. b. The Cook's Story (238) cxxi. The news came to the rest of the kings; so they [flew after him and] overtaking him, found him full of trouble and fear, with fire issuing from his nostrils, and said to him, 'O Sheikh Aboutawaif, what is to do?' Quoth he, 'Know that Meimoun hath carried off Tuhfeh from my palace and outraged mine honour.' When they heard this, they said, 'There is no power and no virtue but in God the Most High, the Supreme! By Allah, he hath ventured upon a grave matter and indeed he destroyeth himself and his people!' Then the Sheikh Iblis gave not over flying till he fell in with the tribes of the Jinn, and there gathered themselves together unto him much people, none may tell the tale of them save God the Most High. So they came to the Fortress of Copper and the Citadel of Lead, (238) and the people of the strongholds saw the tribes of the Jinn issuing from every steep mountain-pass and said, 'What is to do?' Then Iblis went in to King Es Shisban and acquainted him with that which had befallen, whereupon quoth he, 'May God destroy Meimoun and his folk! He thinketh to possess Tuhfeh, and she is become queen of the Jinn! But have patience till we contrive that which befitteth in the matter of Tuhfeh.' Quoth Iblis, 'And what befitteth it to do?' And Es Shisban said, *We will fall upon him and slay him and his people with the sword.'.117. The Favourite and her Lover M. So hath the Merciful towards Hudheifeh driven you, A champion ruling over all, a lion of great might..The Khalif marvelled at my speech and said, 'How great is this king! Indeed, his letter testifieth of him; and as for the magnificence of his dominion, thou hast acquainted us with that which thou hast seen; so, by Allah, he hath been given both wisdom and dominion.' Then he bestowed on me largesse and dismissed me, so I returned to my house and paid the poor-rate (216) and gave alms and abode in my former easy and pleasant case, forgetting the grievous stresses I had suffered. Yea, I cast out from my heart the cares of travel and traffic and put away travail from my thought and gave myself up to eating and drinking and pleasure and delight.". Behold, my loved ones all are ta'en from me away..Abdumelik ben Salih the Abbaside, Jaafer ben Yehya, and, i. 183..The absent ones' harbinger came us unto, iii. 153.. b. Story of the Eunuch Kafour ..Officer's Story, The Sixth, ii. 146..Then he girt his middle with a handkerchief and entering, saluted the young merchant, who said to him, 'Where hast thou been?' Quoth he, 'I have done thine errands;' and the youth said, 'Go and eat and come hither and drink.' So he went away, as he bade him, and ate. Then he washed and returning to the saloon, sat down on the carpet and fell to talking with them; whereupon the young merchant's heart was comforted and his breast dilated and he addressed himself to joyance. They abode in the most delightful life and the most abounding pleasance till a third part of the night was past, when the master of the house arose and spreading them a bed, invited them to lie down. So they lay down and the youth abode on wake, pondering their affair, till daybreak, when the woman awoke and said to her companion, 'I wish to go.' So he bade her farewell and she departed; whereupon the master of the house followed her with a purse of money and gave it to her, saying, 'Blame not my master,' and made his excuse to her for the young merchant..The billows of thy love o'erwhelm me passing sore, ii. 226..THE THIRTEENTH OFFICER'S STORY..When the king heard this, drowsiness overcame him and he slept and presently awaking, called for the candles. So they were lighted and he sat down on his couch and seating Shehzad by him, smiled in her face. She kissed the earth before him and said, "O king of the age and lord of the time and the day, extolled be the perfection of [God] the Forgiving One, the Bountiful Giver, who hath sent me unto thee, of His favour and beneficence, so I have informed thee with longing after Paradise; for that this which thou wast used to do was never done of any of the kings before thee. As for women, God the Most High [in His Holy Book] maketh mention of them, [whenas He saith, 'Verily, men who submit [themselves unto God] and women who submit] and true-believing men and true-believing women and obedient men and obedient women and soothfast men and soothfast women [and long-suffering men and long-suffering women and men who order themselves humbly and women who order themselves humbly and charitable men and charitable women and men who fast and women who fast] and men who guard their privities and women who guard their privities [and men who are constantly mindful of God and women who are constantly mindful, God hath prepared unto them forgiveness and a mighty recompense]. (172).Then he turned to a damsel of the damsels and said to her, "Who am I?" Quoth she, "Thou art the Commander of the Faithful;" and he said, "Thou liest, O calamity! (33) If I be indeed the Commander of the Faithful, bite my finger." So she came to him and bit it with her might, and he said to her, "It sufficeth." Then he said to the chief eunuch, "Who am I?" And he answered, "Thou art the Commander of the Faithful." So he left him and turning to a little white slave, said to him, "Bite my ear;" and he bent down to him and put his ear to his mouth. Now the slave was young and lacked understanding; so he closed his teeth upon Aboulhusn's ear with his might, till he came near to sever it; and he knew not Arabic, so, as often as Aboulhusn said to him, "It sufficeth," he concluded that he said, "Bite harder," and redoubled his bite and clenched his teeth upon the ear, whilst the damsels were diverted from him with hearkening to the singing-girls, and Aboulhusn cried out for succour from the boy and the Khalif [well-nigh] lost his senses for laughter..JAAFER BEN YEHYA AND ABDULMEILIK BEN SALIH THE ABBASIDE. (144). "When I returned from my fifth voyage, I gave myself up to eating and drinking and passed my time in solace and delight and forgot that which I had suffered of stresses and afflictions, nor was it long before the thought of travel again presented itself to my mind and my

soul hankered after the sea. So I brought out the goods and binding up the bales, departed from Baghdad, [intending] for certain of the lands, and came to the sea-coast, where I embarked in a stout ship, in company with a number of other merchants of like mind with myself, and we [set out and] sailed till we came among certain distant islands and found ourselves in difficult and dangerous case..Officer's Story, The Eleventh, ii. 175..Woman of the Barmecides, Haroun er Reshid and the, i. 57..'Know, then,' said the merchant, 'that I am a man from the land of China and was in my youth well-favoured and well-to-do. Now I made no account of womankind, one and all, but followed after boys, and one night I saw, in a dream, as it were a balance set up, and it was said by it, "This is the portion of such an one." Presently, I heard my own name; so I looked and beheld a woman of the utmost loathliness; whereupon I awoke in affright and said, "I will never marry, lest haply this loathly woman fall to my lot." Then I set out for this city with merchandise and the voyage was pleasant to me and the sojourn here, so that I took up my abode here awhile and got me friends and factors, till I had sold all my merchandise and taken its price and there was left me nothing to occupy me till the folk (212) should depart and depart with them..So we abode there, daily expecting death, and whoso of us had with him a day's victual ate it in five days, and after this he died; and whoso had with him a month's victual ate it in five months and died also. As for me, I had with me great plenty of victual; so I buried it in a certain place and brought it out, [little by little,] and fed on it; and we ceased not to be thus, burying one the other, till all died but myself and I abode alone, having buried the last of my companions, and but little victual remained to me. So I said in myself, 'Who will bury me in this place?' And I dug me a grave and abode in expectation of death, for that I was in a state of exhaustion. Then, of the excess of my repentance, I blamed and reproached myself for my much [love of] travel and said, 'How long wilt thou thus imperil thyself?' And I abode as I were a madman, unable to rest; but, as I was thus melancholy and distracted, God the Most High inspired me with an idea, and it was that I looked at the river aforesaid, as it entered in at the mouth of the cavern in the skirt of the mountain, and said in myself, 'Needs must this water have issue in some place.'Now, as destiny would have it, a certain jeweller of the town had been robbed of ten pearls, like unto those which were with the merchant; so, when he saw the two pearls in the broker's hand, he said to him, 'To whom do these pearls belong?' and the broker answered, 'To yonder man.' [The jeweller looked at the merchant and] seeing him in sorry case and clad in tattered clothes, misdoubted of him and said to him (purposing to surprise him into confession), 'Where are the other eight pearls?' The merchant thought he asked him of those which were in the gown and answered, 'The thieves stole them from me.' When the jeweller heard his reply, he doubted not but that it was he who had taken his good; so he laid hold of him and haling him before the chief of the police, said to him, 'This is the man who stole my pearls: I have found two of them upon him and he confesseth to the other eight.'An if ye'd of evil be quit, look that no evil ye do, ii. 192..? ? ? ? Raiment of silk and sendal, too, he brought to us for gift, And me in marriage sought therewith; yet, all his pains despite,.When Sindbad the Sailor had made an end of his story, he bade his servant give the porter an hundred mithcals of gold and said to him, "How now, my brother! Hast ever in the world heard of one whom such calamities have betided as have betided me and hath any suffered that which I have suffered of afflictions or undergone that which I have undergone of hardships? Wherefore it behoveth that I have these pleasures in requital of that which I have undergone of travail and humiliations." So the porter came forward and kissing the merchant's hands, said to him, "O my lord, thou hast indeed suffered grievous perils and hast well deserved these bounteous favours [that God hath vouchsafed thee]. Abide, then, O my lord, in thy delights and put away from thee [the remembrance of] thy troubles; and may God the Most High crown thine enjoyments with perfection and accomplish thy days in pleasance until the hour of thine admission [to His mercy]!".Numan (En) and the Arab of the Benou Tai, i. 203..Reshid (Haroun er) and the Woman of the Barmecides, i. 57..A white one, from her sheath of tresses now laid bare, ii. 291..? ? ? ? ? ? ? ? ed. Story of the Barber's Fourth Brother xxxii.? ? ? ? ? For thy sweet sake, as 'twere, indeed, an exile I had been, Lone and deserted I became, lamenting, weeping-eyed..The season of my presence is never at an end, ii. 246..[Then they went up to the palace and] the interpreter went in to Selma and said to her, 'O king of the age, here is an Indian woman, who cometh from the land of Hind, and she hath laid hands on a young man, a servant, avouching that he is her husband, who hath been missing these two years, and she came not hither but on his account, and indeed these many days she hath done almsdeeds [in the city]. And here is a man, a cook, who avoucheth that the young man is his slave.' When the queen heard these words, her entrails quivered and she groaned from an aching heart and called to mind her brother and that which had betided him. Then she bade those who were about her bring them before her, and when she saw them, she knew her brother and was like to cry aloud; but her reason restrained her; yet could she not contain herself, but she must needs rise up and sit down. However, she enforced herself unto patience and said to them, 'Let each of you acquaint me with his case.'King Ibrahim and his Son, Story of, i. 138..? ? ? ? ? a. The First Old Man's Story iv.Then said Queen Es Shuhba, 'By Allah, O Sheikh, my sister Tuhfeh is indeed unique among the folk of her time, and I hear that she singeth upon all sweet- scented flowers.' 'Yes, O my lady,' answered Iblis, 'and I am in the utterest of wonderment thereat. But there remaineth somewhat of sweet-scented flowers, that she hath not besung, such as the myrtle and the tuberoses and the jessamine and the moss-rose and the like.' Then he signed to her to sing upon the rest of the flowers, that Queen Es Shuhba might hear, and she said, 'Hearkening and obedience.' So she took the lute and played thereon in many modes, then returned to the first mode and sang the following verses: ? ? ? ? ? His justice and his truth all creatures do embrace; The erring he corrects and those of wandering mind..TABLE OF CONTENTS OF THE BRESLAU (TUNIS)EDITION OF THE ARABIC TEXT OF THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT..However, after awhile, one of the women took pity on me and brought me a rag of thin stuff and cast it on me. With this I covered my privities, and no more, and abode awhile thus. Then said I in myself, "The husbands of these women will presently gather together on me and I

shall be disgraced." So I went out by another door of the house, and young and old crowded about me, running after me and saying, "A madman! A madman!" till I came to my house and knocked at the door; whereupon out came my wife and seeing me naked, tall, bareheaded, cried out and ran in again, saying, "This is a madman, a Satan!" But, when she and my family knew me, they rejoiced and said to me, "What aileth thee?" I told them that thieves had taken my clothes and stripped me and had been like to kill me; and when I told them that they would have killed me, they praised God the Most High and gave me joy of my safety. So consider the craft of this woman and this device that she practised upon me, for all my pretensions to sleight and quickwittedness.' Then she came down from the tree and rent her clothes and said, 'O villain, if these be thy dealings with me before my eyes, how dost thou when thou art absent from me?' Quoth he, 'What aileth thee?' and she said, 'I saw thee swive the woman before my very eyes.' 'Not so, by Allah!' cried he. 'But hold thy peace till I go up and see.' So he climbed the tree and no sooner did he begin to do so than up came the lover [from his hiding-place] and taking the woman by the legs, [fell to swiving her]. When the husband came to the top of the tree, he looked and beheld a man swiving his wife. So he said, 'O strumpet, what doings are these?' And he made haste to come down from the tree to the ground; [but meanwhile the lover had returned to his hiding-place] and his wife said to him, 'What sawest thou?' 'I saw a man swive thee,' answered he; and she said, 'Thou liest; thou sawest nought and sayst this but of conjecture.' '???' Except I be appointed a day [to end my pain], I'll weep until mine eyelids with blood their tears ensue..Now I was drunken and my clothes were drenched with the blood; and as I passed along the road, I met a thief. When he saw me, he knew me and said to me, "Harkye, such an one!" "Well?" answered I, and he said, "What is that thou hast with thee?" So I acquainted him with the case and he took the head from me. Then we went on till we came to the river, where he washed the head and considering it straitly, said, "By Allah, this is my brother, my father's son. and he used to sponge upon the folk." Then he threw the head into the river. As for me, I was like a dead man [for fear]; but he said to me, "Fear not neither grieve, for thou art quit of my brother's blood." 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." I was one day abroad on an occasion with certain of my comrades, and as we went along, we fell in with a company of women, as they were moons, and among them one, the tallest and handsomest of them. When I saw her and she saw me, she tarried behind her companions and waited for me, till I came up to her and bespoke her. Quoth she, "O my lord, (God favour thee!) I saw thee prolong thy looking on me and imagined that thou knewest me. If it be thus, vouchsafe me more knowledge of thee." "By Allah," answered I, "I know thee not, save that God the Most High hath cast the love of thee into my heart and the goodliness of thine attributes hath confounded me and that wherewith God hath gifted thee of those eyes that shoot with arrows; for thou hast captivated me." And she rejoined, "By Allah, I feel the like of that which thou feelest; so that meseemeth I have known thee from childhood." I was aforetime in such a city and hid a thousand dirhems in a monastery there. After awhile, I went thither and taking the money, bound it about my middle. [Then I set out to return] and when I came to the desert, the carrying of the money was burdensome to me. Presently, I espied a horseman pricking after me; so I [waited till he came up and] said to him, "O horseman, carry this money [for me] and earn reward and recompense [from God]." "Nay," answered he; "I will not do it, for I should weary myself and weary my horse." Then he went on, but, before he had gone far, he said in himself, "If I take up the money and spur my horse and forego him, how shall he overtake me?" And I also said in myself, "Verily, I erred [in asking him to carry the money]; for, had he taken it and made off, I could have done nought." Then he turned back to me and said to me, "Hand over the money, that I may carry it for thee." But I answered him, saying, "That which hath occurred to thy mind hath occurred to mine also; so go in peace." Aboulhusn abode with his wife in eating and drinking and all delight of life, till all that was with them was spent, when he said to her, "Harkye, O Nuzhet el Fuad!" "At thy service," answered she, and he said, "I have it in mind to play a trick on the Khalif and thou shalt do the like with the Lady Zubeideh, and we will take of them, in a twinkling, two hundred dinars and two pieces of silk." "As thou wilt," answered she; "but what thinkest thou to do?" And he said, "We will feign ourselves dead and this is the trick. I will die before thee and lay myself out, and do thou spread over me a kerchief of silk and loose [the muslin of] my turban over me and tie my toes and lay on my heart a knife, and a little salt. (35) Then let down thy hair and betake thyself to thy mistress Zubeideh, tearing thy dress and buffeting thy face and crying out. She will say to thee, 'What aileth thee?' and do thou answer her, saying, 'May thy head outlive Aboulhusn el Khelia! For he is dead.' She will mourn for me and weep and bid her treasurers give thee a hundred dinars and a piece of silk and will say to thee, 'Go lay him out and carry him forth [to burial].' So do thou take of her the hundred dinars and the piece of silk and come back, and when thou returnest to me, I will rise up and thou shalt lie down in my place, and I will go to the Khalif and say to him, 'May

thy head outlive Nuzhet el Fuad!' and tear my dress and pluck at my beard. He will mourn for thee and say to his treasurer, 'Give Aboulhusn a hundred dinars and a piece of silk.' Then he will say to me, 'Go; lay her out and carry her forth;' and I will come back to thee." **STORY OF THE PIOUS WOMAN ACCUSED OF LEWDNESS.** So he opened to me and I went out and had not gone far from the house when I met a woman, who said to me, "Methinks a long life was fore-ordained to thee; else hadst thou not come forth of yonder house." "How so?" asked I, and she answered, "Ask thy friend [such an one," naming thee,] "and he will acquaint thee with strange things." So, God on thee, O my friend, tell me what befell thee of wonders and rarities, for I have told thee what befell me.' 'O my brother,' answered I, 'I am bound by a solemn oath.' And he said, 'O my friend, break thine oath and tell me.' Quoth I, 'Indeed, I fear the issue of this.' [But he importuned me] till I told him all, whereat he marvelled. Then I went away from him and abode a long while, [without farther news]. Then she was silent, and when the king heard her speech and profited by that which she said, he summoned up his reasoning faculties and cleansed his heart and caused his understanding revert [to the right way] and turned [with repentance] to God the Most High and said in himself, "Since there befell the kings of the Chosroes more than that which hath befallen me, never, whilst I abide [on life], shall I cease to blame myself [for that which I did in the slaughter of the daughters of the folk]. As for this Shehrzad, her like is not found in the lands; so extolled be the perfection of Him who appointed her a means for the deliverance of His creatures from slaughter and oppression!" Then he arose from his session and kissed her head, whereat she rejoiced with an exceeding joy, she and her sister Dinarzad..57. **Werdan the Butcher's Adventure with the Lady and the Bear** cccliii. When the evening evened, the king sat in his privy chamber and bade fetch the vizier, who presented himself before him, and the king required of him the promised story. So the vizier answered, "With all my heart. Know, O king, that.????? And all the desert spaces devour, whilst to my rede, Or if in sport or earnest, (93) still Aamir giveth ear..????? 'Twas not of wine that I had drunk; her mouth's sweet honeyed dews It was intoxicated me with bliss and ravishment..????????? ec. **Story of the Barber's Third Brother** clvii.102. **Jouder and his Brothers** dclxxv.97. **Dibil el Khuzai with the Lady and Muslin ben el Welid** ccccvii.63. **Haroun er Reshid and the Two Girls** dcli.????? Well-ground my polished sword is and thin and keen of edge And trenchant, eke, for smiting and long my steel-barbed spear..All those who were present marvelled at this story with the utmost marvel, and the twelfth officer came forward and said, 'I will tell you a pleasant trait that I had from a certain man, concerning an adventure that befell him with one of the thieves. (Quoth he).????? b, **The Merchant's Wife and the Parrot** dcccclxxx.49. **The Chief of the Cous Police and the Sharper** cccxlv. All this while, Selim lay in shackles and strait prison, and melancholy possessed him by reason of that whereinto he had fallen of that tribulation. Then, when troubles waxed on him and affliction was prolonged, he fell sick of a sore sickness. When the cook saw his plight (and indeed he was like to perish for much suffering), he loosed him from the shackles and bringing him forth of the prison, committed him to an old woman, who had a nose the bigness of a jug, and bade her tend him and medicine him and serve him and entreat him kindly, so haply he might be made whole of that his sickness. So the old woman took him and carrying him to her lodging, fell to tending him and giving him to eat and drink; and when he was quit of that torment, he recovered from his malady..Meanwhile, King Azadbekht and his wife stayed not in their flight till they came to [the court of] the King of Fars, (97) whose name was Kutrou. (98) When they presented themselves to him, he entreated them with honour and entertained them handsomely, and Azadbekht told him his story, first and last. So he gave him a great army and wealth galore and he abode with him some days, till he was rested, when he made ready with his host and setting out for his own dominions, waged war upon Isfehend and falling in upon the capital, defeated the rebel vizier and slew him. Then he entered the city and sat down on the throne of his kingship; and whenas he was rested and the kingdom was grown peaceful for him, he despatched messengers to the mountain aforesaid in quest of the child; but they returned and informed the king that they had not found him..Next morning, he again took up the bier and went round with it as before, in quest of alms. Presently, the master of police, who was of those who had given alms on account of the supposed dead man on the previous day, met him; so he was angered and fell on the porters and beat them and took the [supposed] dead body, saying, 'I will bury him and earn the reward [of God].' (35) So his men took him up and carrying him to the prefecture, fetched grave-diggers, who dug him a grave. Then they bought him a shroud and perfumes (36) and fetched an old man of the quarter, to wash him. So he recited over him [the appointed prayers and portions of the Koran] and laying him on the bench, washed him and shrouded him. After he had shrouded him, he voided; (37) so he renewed the washing and went away to make his ablutions, (38) whilst all the folk departed, likewise, to make the [obligatory] ablution, previously to the funeral..**EL MELIK EZ ZAHIR RUKNEDDIN BIBERS EL BUNDUCDARI AND THE SIXTEEN OFFICERS OF POLICE.** (83).When it was the third day, the third vizier came in to the king and said to him, "O king, delay not the affair of this youth, for that his deed hath caused us fall into the mouths of the folk, and it behoveth that thou slay him presently, so the talk may be estopped from us and it be not said, "The king saw on his bed a man with his wife and spared him.""* The king was chagrined by this speech and bade bring the youth. So they brought him in shackles, and indeed the king's anger was roused against him by the speech of the vizier and he was troubled; so he said to him, "O base of origin, thou hast dishonoured us and marred our repute, and needs must I do away thy life from the world." Quoth the youth, "O king, make use of patience in all thine affairs, so wilt thou attain thy desire, for that God the Most High hath appointed the issue of patience [to be] in abounding good, and indeed by patience Abou Sabir ascended from the pit and sat down upon the throne." "Who was Abou Sabir," asked the king, "and what is his story?" And the youth answered, saying, "O king..Bekhtzeman, **Story of King**, i. 115..**Marriage to the Poor Old Man, The Rich Man who gave his Fair Daughter** in, i. 247..????? Me, till I stricken was therewith, to love thou didst excite, And with estrangement now, alas! heap'st sorrows on my spright..When the dead man found himself alone, he sprang up, as he were a Satan, and donning the

washer's clothes, (39) took the bowls and water-can and wrapped them up in the napkins. Then he took his shroud under his arm and went out. The doorkeepers thought that he was the washer and said to him, 'Hast thou made an end of the washing, so we may tell the Amir?' 'Yes,' answered the sharper and made off to his lodging, where he found El Merouzi soliciting his wife and saying to her, 'Nay, by thy life, thou wilt never again look upon his face; for that by this time he is buried. I myself escaped not from them but after travail and trouble, and if he speak, they will put him to death.' Quoth she, 'And what wilt thou have of me?' 'Accomplish my desire of thee,' answered he, 'and heal my disorder, for I am better than thy husband.' And he fell a-toying with her..Son and his Governor, Story of the Man of Khorassan, his, i. 218.????? Sure God shall yet, in pity, reknit our severed lives, Even as He did afflict me with loneliness after thee..????? Of spies, "How long, O scoffer, wilt mock at my despair, As 'twere God had created nought else whereat to jeer?".29. Maan ben Zaidah and the three Girls dxxxii.????? Nay, though ye read therein discourse that sure should speak To heart and soul, no word thereunto ye replied,

[Soul Inspiring Songs A Book of the Best Selected by Thousands of Gods Children In Round and Shaped Notes](#)

[The Taill of Rauf Coilyear \(about 1475 A D\) \(from the Unique Copy of Lekpreuiks Edition of 1572\) With the Fragments of Roland and Vernagu and Otuel \(from the Unique Auchinleck MS about 1330 A D\)](#)

[The Second Book of Words and Dictation Exercises or Advanced Lessons in Spelling](#)

[Samuel de Champlain](#)

[Practical Exercises in Commercial Arithmetic Prepared for Exclusive Use in the Bryant and Stratton Commercial School of Boston](#)

[Journal of the Twenty-Ninth Senate of the State of New Jersey Being the Ninety-Seventh Session of the Legislature 1873](#)

[Archiv Fur Gynaekologie 1881 Vol 17](#)

[Cyanen Vol 2](#)

[Tales from Hauff With Introduction Notes and Vocabulary](#)

[Index to the Reports of Committees of the House of Representatives for the First Session of the Forty Ninth Congress 1885-86 In Twelve Volumes](#)

[The California Digest of Masonic Law Containing the Old Charges and Regulations of 1720 the Constitution and General Regulations of the M W Grand Lodge of California as Amended to 1866 with the Resolutions and Decisions Now in Force in That M W G](#)

[Progress of Glasgow A Sketch of the Commercial and Industrial Increase of the City During the Last Century as Shown in the Records of the Glasgow Chamber of Commerce and Other Authentic Documents](#)

[Index to the Executive Documents of the House of Representatives for the Second Session of the Forty-Fourth Congress 1876-77 In Thirteen Volumes](#)

[State of Washington Laws Relating to School Granted and Tide Lands and Amendments Thereto \(with Appendix\)](#)

[Accounts and Papers Vol 15 of 54 Charities Ecclesiastical Education \(Education and Wales\) Session 1 5 February 1880-24 March 1880 Session 2 29 April 1880-7 September 1880](#)

[Reminiscences of the Life Labours of Dugald Buchanan Formerly Teacher and Evangelist at Rannoch Perthshire With His Spiritual Songs and an English Version of Them](#)

[Geologic Field Trips in Northern Oregon and Southern Washington](#)

[The First Book of Poetry For the Use of Schools Intended as Reading Lessons for the Younger Classes](#)

[Pharmacology The Action and Uses of Drugs](#)

[Lectures on History Delivered in the Normal School of Paris](#)

[Jesus Christ and the People](#)

[Bagatelas Poesias](#)

[Report of the Department of the Treasury on Integration of the Individual and Corporate Tax Systems Taxing Business Income Once](#)

[Adrift in the Wilds Or the Adventures of Two Shipwrecked Boys](#)

[The Sunday School Hymnal A Collection of Hymns and Music for Use in Sunday School Services and Social Meetings](#)

[Bible Manual Introductory Course on the Bible for Teachers Training Classes and Bible Classes](#)

[Macbeth With an Introduction and Notes](#)

[Ceremonial Institutions Being Part IV of the Principles of Sociology \(the First Portion of Vol II\)](#)

[Plays for Merry Andrews](#)

[A History of the Endowment of Amherst College](#)

[The Trustee ACT 1893 An ACT to Consolidate Enactments Relating to Trustees with Explanatory Notes Numerous Forms and a Complete Index](#)

[Hans Memlinc](#)

[Scenes from the Saga of King Olaf Set to Music for Soprano Tenor and Bass Soli Chorus and Orchestra](#)

[Memoirs of a Manager Vol 1 Or Lifes Stage with New Scenery](#)

[Grand Francais Un Albert de Mun](#)
[Natal Film Library Catalogue](#)
[La France Et L'Angleterre a Madagascar Avec Une Grande Carte de Madagascar](#)
[A Guide to the Dissection of the Dog](#)
[Once Upon a Time in Delaware](#)
[Pfarre Zur Heiligen Ursula in Kiln Vormals Pfarre Von Maria Ablai Die Nebst Zwei Beilagen I Die Kirche Der Heiligen Ursula II Das Kloster Und Adelige Damenstift an Der Kirche Der Heiligen Elftausend Jungfrauen](#)
[Tiecks Novelle Der Aufruhr in Den Cevennen Eine Literarhistorische Untersuchung](#)
[History of the Poland China Breed of Swine Vol 1](#)
[Spaziergange Eines Zweiten Wiener Poeten](#)
[Les Avadanas Vol 1 Contes Et Apologues Indiens Inconnus Jusqua Ce Jour Suivis de Fables de Poesies Et de Nouvelles Chinoises](#)
[The Gates Ajar](#)
[The Masonic Orpheus A Collection of Songs Hymns Chants and Familiar Tunes Especially Designed to Accompany the Work of Free and Accepted Masons in All the Various Degrees and Orders Appertaining to the Blue Lodge Chapter Council and Commandery](#)
[Twelve Men of Bengal in the Nineteenth Century](#)
[La Psychologie Quantitative](#)
[Twixt Land and Sea Tales](#)
[Paine Family Records Vol 1 A Journal of Genealogical and Biographical Information Respecting the American Families of Payne Paine Payn C](#)
[The Lumber Industry Vol 4 Conditions in Production and Wholesale Distribution Including Wholesale Prices](#)
[A Treatise on the Pleadings and Practice of the Court of Chancery Being a Condensed Statement of the General Principles of Equity Pleadings and Practice and Though Referring Specially to the Statutes of Michigan Yet Adapted to Any State Where Equity PR](#)
[Public Documents of the State of Connecticut 1914 Vol 3 Part 2](#)
[Metaphysik Vol 3](#)
[Geo P Rowell and Cos American Newspaper Directory Containing Accurate Lists of All the Newspapers and Periodicals Published in the United States Territories and Description of the Towns and Cities in Which They Are Published](#)
[Galerie Du Xviii Siecle Vol 1 Les Hommes DEsprit](#)
[History of the Canal System of the State of New York Vol 1 Together with Brief Histories of the Canals of the United States and Canada](#)
[Valerii Maximi Libri Novem Factorum Dictorumque Memorabilium Cum Notis Integris Henrici Loriti Glareani Stephani Pighii Justi Lipsii Christophori Coleri Et Johannis Vorstii NEC Non Selectis Aliorum Observationibus](#)
[Leonis X Pontificis Maximi Regesta Gloriosis Auspiciis Leonis D P Pp XIII Feliciter Regnantis E Tabularii Vaticani Manuscriptis Voluminibus Aliisque Monumentis Adjuvantibus Tum Eidem Archivio Addictis Tum Aliis Eruditis Viris](#)
[Control Series Bulletin December 1922-December 1931 Nos 22-60](#)
[Synopsis of the Decisions of the Treasury Department and Board of U S General Appraisers on the Construction of the Tariff Immigration and Other Laws for the Year Ending December 31 1896](#)
[Electrical Supplies Catalogue Number 15 1915-1916](#)
[The War of the Rebellion Vol 1 A Compilation of the Official Records of the Union and Confederate Armies](#)
[Electrical News 1914 Vol 23 Generation Transmission and Application of Electricity](#)
[Handbuch Der Organischen Chemie Vol 3 Aromatische Reihe Aldehyde Ketone Chinone Campherarten Terpene Atherische OLE Harze Und Balsame Glykoside Bitterstoffe Und Indifferente Stoffe Farbstoffe Gerbstoffe Furanreihe \(Thiophenkorper\) Alkal](#)
[First Annual Report of the South Carolina Tax Commission to the Governor and General Assembly 1915](#)
[The Journal of the American Chemical Society 1901 Vol 23](#)
[Western Electrician Vol 29 July 6-December 28 1901](#)
[Des Gesellschafter Oder Blatter Fur Geist Und Herz 1824 Vol 8](#)
[Saeculum XII Adami Scoti Canonici Regularis Ordinis Praemonstratensis Opera Omnia Ad Fidem Editionis Antwerpensis Anni 1659 In-Fol Quam Curavit Godefridus Ghiselbertus Typis Mandata Accedunt Magistri Petri Comestoris Historia Scholastica Sermones](#)
[Worterbuch Der Lateinischen Sprache Vol 4 Nach Historisch-Genetischen Principien Mit Steter Berucksichtigung Der Grammatik Synonymik Und Alterthumskunde Nebst Mehreren Beilagen Linguistischen Und Archaologischen Inhalts R Z](#)
[Minnesota North and South Dakota and Montana Gazetteer and Business Directory Vol 15 1906-1907](#)
[The Brooklyn Water Works and Sewers A Descriptive Memoir](#)
[Reminiscences of an Octogenarian in the Fields of Industrial and Social Reform](#)

[Meyers Konversations-Lexikon Vol 17 Eine Encyklopadie Des Allgemeinen Wissens Ergänzungen Und Nachtrage-Register](#)
[Donald Monteith the Handsomest Man of the Age Vol 4 of 5 A Novel](#)
[Banks and Bankers of the Keystone State Containing a Complete History of the Banking Interests of Pennsylvania from the Organization of the First Bank in 1780 to the Present Time Together with Portraits and Biographical Sketches of the Prominent Figures](#)
[Operation of School Lunch Projects Circular Outlining the Techniques for Conducting the School Lunch Program](#)
[The Piker and Worlds Fair Guide with Official Color Maps of the Worlds Fair Grounds the City of St Louis and Pike An Accurate Account of the Exposition Preliminary Programme Olympic Games and Worlds Championship Contests](#)
[Flushing Past and Present A Historical Sketch](#)
[Shropshire Parish Register Society Vol 14 December 1921](#)
[The Tourists Companion Or the History of the Scenes and Places on the Route by the Rail-Road and Steam-Packet](#)
[By-Gone Glasgow Sketches of Vanished Corners in the City and Suburbs Forty Full-Page Drawings and Twenty-Three Text Illustrations](#)
[Fundamental Reading Habits A Study of Their Development](#)
[Italian Short Stories](#)
[Glossary of Technical Terms for the Use of Book-Collectors and Librarians Thesis for the Degree of Bachelor of Library Science in the State Library School of the University of Illinois June 1906](#)
[The Relation of Plants to Tide-Levels A Study of Factors Affecting the Distribution of Marine Plants](#)
[Tiecks William Lovell Ein Beitrag Zur Geistesgeschichte Des 18 Jahrhunderts](#)
[The Aseptic Treatment of Wounds](#)
[The Plutus of Aristophanes Edited with Introduction and Notes](#)
[The Rise of the Ballad in the Eighteenth Century](#)
[Handbook of Gardening for New Zealand With Chapters on Poultry and Bee-Keeping](#)
[English Scenery One Hundred and Twenty Chromo Views](#)
[Watson Pasha A Record of the Life-Work of Sir Charles Moore Watson K C M G C B MA Colonel in the Royal Engineers](#)
[The Young Conductor or Winning His Way](#)
[An Autobiographical Sketch of My Life Also a Number of the Addresses Which I Have Made on Special Occasions and Which Are of Some Local Interest to the People Generally Including Addresses Delivered in Regard to My Work as Food and Dairy Commissioner O](#)
[The Wellesley Cook Book](#)
[The Geometrical Lectures of Isaac Barrow Translated with Notes and Proofs and a Discussion on the Advance Made Therein on the Work of His Predecessors in the Infinitesimal Calculus](#)
[Our Manifold Nature Stories from Life](#)
[Three Weeks](#)
