

## DOCTEUR COMIDIE EN UN ACTE

Let destiny with loosened rein its course appointed fare And lie thou down to sleep by night, with heart devoid of care; Nor troops have I nor henchmen nor one to lend me aid Save God, to whom, my Maker, my voice in praise I rear..Noureddin thanked him and they entered the slave-merchant's house. When the people of the house saw Abou Nuwas, they rose to do him worship, for that which they knew of his station with the Commander of the Faithful. Moreover, the slave-dealer himself came up to them with two chairs, and they seated themselves thereon. Then the slave-merchant went into the house and returning with the slave-girl, as she were a willow-wand or a bamboo-cane, clad in a vest of damask silk and tired with a black and white turban, the ends whereof fell down over her face, seated her on a chair of ebony; after which quoth he to those who were present, "I will discover to you a face as it were a full moon breaking forth from under a cloud." And they said, "Do so." So he unveiled the damsel's face and behold, she was like the shining sun, with comely shape and day-bright face and slender [waist and heavy] hips; brief, she was endowed with elegance, the description whereof existeth not, [and was] even as saith of her the poet:..As for the merchant, he bought him a sheep and slaughtering it, roasted it and dressed birds and [other] meats of various kinds and colours and bought dessert and sweetmeats and fresh fruits. Then he repaired to El Abbas and conjured him to accept of his hospitality and enter his house and eat of his victual. The prince consented to his wishes and went with him till they came to his house, when the merchant bade him enter. So El Abbas entered and saw a goodly house, wherein was a handsome saloon, with a vaulted estrade. When he entered the saloon, he found that the merchant had made ready food and dessert and perfumes, such as overpass description; and indeed he had adorned the table with sweet-scented flowers and sprinkled musk and rose-water upon the food. Moreover, he had smeared the walls of the saloon with ambergris and set [the smoke of burning] aloes-wood abroad therein..? ? ? ? f. The Lady and her Two Lovers dccccclxxxiv. When King Shehriyar heard this story, he came to himself and awaking from his drunkenness, (164) said, "By Allah, this story is my story and this case is my case, for that indeed I was in wrath (165) and [danger of] punishment till thou turnedst me back from this into the right way, extolled be the perfection of the Causer of causes and the Liberator of necks! Indeed, O Shehrzad," continued he, "thou hast awakened me unto many things and hast aroused me from mine ignorance."..So they made ready his affair and the king conferred on him a dress of honour, and he took with him a present and a letter under the king's hand and setting out, fared on till he came to the [capital] city of Turkestan. When the king of the Turks knew of his coming, he despatched his officers to receive him and entreated him with honour and lodged him as befitted his rank. Then he entertained him three days, after which he summoned him to his presence and Abou Temam went in to him and prostrating himself before him, as beseemeth unto kings, laid the present before him and gave him the letter..Sherik ben Amrou, what device avails the hand of death to stay? i. 204..? ? ? ? I am the champion-slayer, the warrior without peer; My foes I slay, destroying the hosts, when I appear..Awhile after this a friend of mine invited me to his house and when I came to him, we ate and drank and talked. Then said he to me, 'O my friend, hath there befallen thee in thy life aught of calamity?' 'Nay,' answered I; 'but tell me [first], hath there befallen thee aught?' ['Yes,'] answered he. 'Know that one day I espied a fair woman; so I followed her and invited her [to come home with me]. Quoth she, "I will not enter any one's house; but come thou to my house, if thou wilt, and be it on such a day." Accordingly, on the appointed day, her messenger came to me, purposing to carry me to her; so I arose and went with him, till we came to a handsome house and a great door. He opened the door and I entered, whereupon he locked the door [behind me] and would have gone in, but I feared with an exceeding fear and foregoing him to the second door, whereby he would have had me enter, locked it and cried out at him, saying, "By Allah, an thou open not to me, I will kill thee; for I am none of those whom thou canst cozen!" Quoth he, "What deemest thou of cozenage?" And I said, "Verily, I am affrighted at the loneliness of the house and the lack of any at the door thereof; for I see none appear." "O my lord," answered he, "this is a privy door." "Privy or public," answered I, "open to me."..Then came forward the thirteenth officer and said, 'I will tell you a story that a man of my friends told me. (Quoth he)..? ? ? ? How presents in great store thou didst refuse and eke The givers, great and small, with flouting didst requite..There was once, of old time, in one of the tribes of the Arabs, a woman great with child by her husband, and they had a hired servant, a man of excellent understanding. When the woman came to [the time of her] delivery, she gave birth to a maid-child in the night and they sought fire of the neighbours. So the journeyman went in quest of fire..? ? ? ? All, all, for thy sweet sake, I left; ay, I forsook Aziz, my sire, and those akin to me that night. When Sindbad the Sailor had made an end of his story, all who were present marvelled at that which had befallen him. Then he bade his treasurer give the porter an hundred mithcals of gold and dismissed him, charging him return on the morrow, with the rest of the folk, to hear the history of his seventh voyage. So the porter went away to his house, rejoicing; and on the morrow he presented himself with the rest of the guests, who sat down, as of their wont, and occupied themselves with eating and drinking and merry-making till the end of the day, when their host bade them hearken to the story of his seventh voyage. Quoth Sindbad the Sailor,.50. El Melik en Nasir and the Three Masters of Police dciiii.163. Abdallah the Fisherman and Abdallah the Merman dccccxl.? ? ? ? "The glory's not in those whom raiment rich makes fair, But those who still adorn the raiment that they wear."..Women's Craft, ii. 287..? ? ? ? a. The First Calender's Story xxxvii.His story troubled the Sultan's deputy and he was sore enraged against him; so he drew his sword and smiting him, cut off his head; whereupon one recited the following verses:..? ? ? ? Ask mine eyes whether slumber hath lit on their lids since the hour of your loss Or if aye on a lover they've looked. Nay, an ye believe not their tale, I kissed his hand and thanked him, and as I was walking about, [waiting,] up came the guards and eunuchs with the women, who were weeping and crying out and taking leave of one another. The eunuchs cried

out to us, whereupon we came with the boat, and they said to the boatman, "Who is this?" "This is my mate," answered he, "[whom I have brought.] to help me, so one of us may keep the boat, whilst another doth your service." Then they brought out to us the women, one by one, saying, "Throw them [in] by the Island;" and we answered, "It is well." Now each of them was shackled and they had made a jar of sand fast about her neck. We did as the eunuchs bade us and ceased not to take the women, one after another, and cast them in, till they gave us my mistress and I winked to my comrade. So we took her and carried her out into mid-stream, where I gave her the empty calabashes (188) and said to her, "Wait for me at the mouth of the canal." Then we cast her in, after we had loosed the jar of sand from her neck and done off her fetters, and returned..? ? ? ? She shot at me a shaft that reached my heart and I became The bond- man of despair, worn out with effort all in vain..He returned them the most gracious of answers and bade carry the Magian forth of the town and set him on a high scaffold that had been builded for him there; and he said to the folk, 'Behold, I will torture him with all kinds of fashions of torment.' Then he fell to telling them that which he had wrought of knavery with the daughter of his father's brother and what he had caused betide her of severance between her and her husband and how he had required her of herself, but she had sought refuge against him with God (to whom belong might and majesty) and chose rather humiliation than yield to his wishes, notwithstanding stress of torment; neither recked she aught of that which he lavished to her of wealth and raiment and jewels..?STORY OF THE OLD WOMAN AND THE DRAPER'S WIFE..? ? ? ? r. Prince Behram of Persia and the Princess Ed Detma dccccxciv.? ? ? ? She hath an eye, whose glances pierce the hearts of all mankind, Nor can cornelian with her cheeks for ruddiness compare..? ? ? ? Ye chide at one who weepeth for troubles ever new; Needs must th' afflicted warble the woes that make him rue..Now this island is under the Equinoctial line; its night is still twelve hours and its day the like. Its length is fourscore parasangs and its breadth thirty, and it is a great island, stretching between a lofty mountain and a deep valley. This mountain is visible at a distance of three days' journey and therein are various kinds of jacinths and other precious stones and metals of all kinds and all manner spice-trees, and its soil is of emery, wherewith jewels are wrought. In its streams are diamonds, and pearls are in its rivers. (208) I ascended to its summit and diverted myself by viewing all the marvels therein, which are such as beggar description; after which I returned to the king and sought of him permission to return to my own country. He gave me leave, after great pressure, and bestowed on me abundant largesse from his treasures. Moreover, he gave me a present and a sealed letter and said to me, 'Carry this to the Khalif Haroun er Reshid and salute him for us with abundant salutation.' And I said, 'I hear and obey.'.There was once a man of fortune, who lost his wealth, and chagrin and melancholy got the mastery of him, so that he became an idiot and lost his wit. There abode with him of his wealth about a score of dinars and he used to beg alms of the folk, and that which they gave him he would gather together and lay to the dinars that were left him. Now there was in that town a vagabond, who made his living by sharping, and he knew that the idiot had somewhat of money; so he fell to spying upon him and gave not over watching him till he saw him put in an earthen pot that which he had with him of money and enter a deserted ruin, where he sat down, [as if] to make water, and dug a hole, in which he laid the pot and covering it up, strewed earth upon the place. Then he went away and the sharper came and taking what was in the pot, covered it up again, as it was..? ? ? ? Nay, at daybreak I drink of the wind-freshened wine And prostrate me (59) instead in the dawn-whitened air..? ? ? ? g. The Seventh Officer's Story dccccxxiv..So each of them fared on with that which was with him and gave not over going till they met in one of the inns (33) and each complained to the other of that which he had abidden of travel [in quest of custom] and of the lack of demand for his wares. Now each of them had it in mind to cheat his fellow; so El Merouzi said to Er Razi, 'Wilt thou sell me that?' 'Yes,' answered he, and the other continued, 'And wilt thou buy that which is with me?' Er Razi assented; so they agreed upon this and each of them sold his fellow that which was with him [in exchange for the other's ware]; after which they bade each other farewell and parted. As soon as they were out of each other's sight, they examined their loads, to see what was therein, and one of them found that he had a load of sheep's dung and the other that he had a load of goat's dung; whereupon each of them turned back in quest of his fellow. They met in the inn aforesaid and laughed at each other and cancelling their bargain, agreed to enter into partnership and that all that they had of money and other good should be in common between them, share and share alike..99. The History of Gherib and his brother Agib dxcviii..Now the merchant and his wife had taken up their abode in a city in the land whereof their [other] son was king, and when the boy [whom they had found] grew up, his father assigned unto him merchandise, so he might travel therewith. So he set out and entered the city wherein his brother was king. News reached the latter that there was a merchant come thither with merchandise befitting kings. So he sent for him and the young merchant obeyed the summons and going in to him, sat down before him. Neither of them knew the other; but blood stirred between them and the king said to the young merchant, 'I desire of thee that thou abide with me and I will exalt thy station and give thee all that thou desirest and cravest.' So he abode with him awhile, quitting him not; and when he saw that he would not suffer him to depart from him, he sent to his father and mother and bade them remove thither to him. So they addressed them to remove to that island, and their son increased still in honour with the king, albeit he knew not that he was his brother..I marvelled at this with the utmost wonderment and knew that he was of the sons of the pious. So I bestirred myself for his release and tended him [till he recovered] and besought him of quittance and absolution of responsibility.'. [When the king returned to his palace.] he went in to his wife Shah Khatoun and said to her, 'I give thee the glad news of thine eunuch's return.' And he told her what had betided and of the youth whom he had brought with him. When she heard this, her wits fled and she would have cried out, but her reason restrained her, and the king said to her, 'What is this? Art thou overcome with grief for [the loss of] the treasure or [for that which hath befallen] the eunuch?' 'Nay, as thy head liveth, O king!' answered she. 'But women are fainthearted.' Then came the servant and going in to her, told her all that had befallen him and acquainted her

with her son's case also and with that which he had suffered of stresses and how his uncle had exposed him to slaughter and he had been taken prisoner and they had cast him into the pit and hurled him from the top of the citadel and how God had delivered him from these perils, all of them; and he went on to tell her [all that had betided him], whilst she wept..?Story of the Prisoner and How God Gave Him Relief..? ? ? ? k. The Eleventh Officer's Story dccccxxxviii.77 The Draper and the Thief (234) dclxi.Son and his Governor, Story of the Man of Khorassan, his, i. 218.When it was eventide, the king caused avoid his sitting chamber and summoned the vizier, who presented himself and making his obeisance to the king, kissed the earth before him and bespoke him as follows:.Razi (Er) and El Merouzi, ii. 28..? ? ? ? ? At their appointed terms souls die; but for despair My soul is like to die, or ere its term betide..When Jaafer saw him, his reason was like to depart for shame and he knew that the chamberlain had been deceived by the likeness of the name; and Abdulmelik also perceived how the case stood and confusion was manifest to him in Jaafer's face. So he put on a cheerful favour and said, "No harm be upon you! (149) Bring us of these dyed clothes." So they brought him a dyed gown (150) and he put it on and sat discoursing cheerily with Jaafer and jesting with him. Then said he, "Give us to drink of your wine." So they poured him out a pint and he said, "Be ye indulgent with us, for we have no wont of this." Then he chatted and jested with them till Jaafer's breast dilated and his constraint ceased from him and his shamefastness, and he rejoiced in this with an exceeding joy and said to Abdulmelik, "What is thine errand?" Quoth the other, "I come (may God amend thee!) on three occasions, whereof I would have thee bespeak the Khalif; to wit, firstly, I have on me a debt to the amount of a thousand thousand dirhems, (151) which I would have discharged; secondly, I desire for my son the office of governor of a province, whereby his rank may be raised; and thirdly, I would fain have thee marry him to a daughter of the Khalif, for that she is his cousin and he is a match for her." And Jaafer said, "God accomplished! unto thee these three occasions. As for the money, it shall presently be carried to thy house; as for the government, I make thy son viceroy of Egypt; and as for the marriage, I give him to wife such an one, the daughter of our Lord the Commander of the Faithful, at a dowry of such and such a sum. So depart in the assurance of God the Most High." 4. The Three Apples lxix.? ? ? ? ? Quoth thou, "The goodliest of things is patience and its use: Its practice still mankind doth guide to all that's fair and fine." ? ? ? ? ? 1. The Foolish Fisherman . dcxxvi.King Azadbekht and his Son, History of, i. 61..So he sat down at the sharper's head, and said to him, 'Know, O Razi, that I will not leave thee till after ten days and their nights, wherein I will wake and sleep by thy grave. So arise and be not a fool.' But he answered him not and El Merouzi [drew his knife and] fell to sticking it into the other's hands and feet, thinking to make him move; but [he stirred not and] he presently grew weary of this and concluded that the sharper was dead in good earnest. [However, he still misdoubted of the case] and said in himself, 'This fellow is dissembling, so he may enjoy all the money.' Therewith he addressed himself to prepare him [for burial] and bought him perfumes and what [not else] was needed. Then they brought him to the washing-place and El Merouzi came to him and heating water till it boiled and bubbled and a third of it was wasted, (40) fell to pouring it on his skin, so that it turned red and blue and blistered; but he abode still on one case [and stirred not]..? ? ? ? ? Most like a wand of emerald my shape it is, trow I; Amongst the fragrant flow'rets there's none with me can vie..I did as she bade me and when I returned, she said to me, "Sit, so I may relate to thee yonder fellow's case, lest thou be affrighted at that which hath befallen him. Thou must know that I am the Khalif's favourite, nor is there any more in honour with him than I; and I am allowed six nights in each month, wherein I go down [into the city and take up my abode] with my [former] mistress, who reared me; and when I go down thus, I dispose of myself as I will. Now this young man was the son of neighbours of my mistress, when I was a virgin girl. One day, my mistress was [engaged] with the chief [officers] of the palace and I was alone in the house. When the night came on, I went up to the roof, so I might sleep there, and before I was aware, this youth came up from the street and falling upon me, knelt on my breast. He was armed with a poniard and I could not win free of him till he had done away my maidenhead by force; and this sufficed him not, but he must needs disgrace me with all the folk, for, as often as I came down from the palace, he would lie in wait for me by the way and swive me against my will and follow me whithersoever I went. This, then, is my story, and as for thee, thou pleasest me and thy patience pleaseth me and thy good faith and loyal service, and there abideth with me none dearer than thou." Then I lay with her that night and there befell what befell between us till the morning, when she gave me wealth galore and fell to coming to the pavilion six days in every month..? ? ? ? ? Life with our loves was grown serene, estrangement was at end: Our dear ones all delight of love vouchsafed to us elate,.? ? ? ? ? b. The Singer and the Druggist dcccxxxviii."If it must be and no help, admit Jerir." So Adi went forth and admitted Jerir, who entered, saying:.Bekhtzman, Story of King, i. 115..Destiny, Of, i. 136..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..The drums of glad tidings beat and they entered in the utmost of worship and magnificence. Moreover, the tribes heard of them and the people of the towns and brought them the richest of presents and the costliest of rarities and the prince's mother rejoiced with an exceeding joy. Then they slaughtered beasts and made mighty bride-feasts to the people and kindled fires, that it might be visible afar to townsman [and Bedouin] that this was the house of the guest-meal and the wedding, festival, to the intent that, if any passed them by, [without partaking of their hospitality], it should be of his own fault (126) So the folk came to them from all parts and quarters and on this wise they abode days and months..24. The Ten

Viziers; or the History of King Azad- bekht and his Son ccccxv.?? ?? In every halting-place like Joseph (17) she appears And he in every stead with Jacob's grief (18) is pined..?? ?? And if into the briny sea one day she chanced to spit, Assuredly the salt sea's floods straight fresh and sweet would grow..O'erbold art thou in that to me, a stranger, thou hast sent, iii. 83..Then she arose and going in to the king, found him with his head between his knees, and he lamenting. So she sat down by him awhile and bespoke him with soft words and said to him, 'Indeed, O my son, thou consumest mine entrails, for that these [many] days thou hast not mounted to horse, and thou lamentest and I know not what aileth thee.' 'O my mother,' answered he, '[this my chagrin] is due to yonder accursed woman, of whom I still deemed well and who hath done thus and thus.' Then he related to her the whole story from first to last, and she said to him, 'This thy concern is on account of a worthless woman.' Quoth he, 'I was but considering by what death I should slay them, so the folk may [be admonished by their fate and] repent.' And she said, 'O my son, beware of haste, for it engendereth repentance and the slaying of them will not escape [thee]. When thou art assured of this affair, do what thou wilt.' 'O my mother,' rejoined he; 'there needeth no assurance concerning him for whom she despatched her eunuch and he fetched him.' Therewith King Shah Bekht rejoiced with an exceeding great joy and said, 'Praise be to God who hath delivered me from yonder man and hath preserved me from the loss of the kingship and the cessation of prosperity from me!' So the affair of the vizier returned to order and well-being and the king restored him to his place and advanced him in rank. Moreover, he assembled the folk who had missaid of him and destroyed them all, to the last man. And how like," continued the vizier, "is this story unto that of myself and King Shah Bekht, with regard to that whereinto I am fallen of the changing of the king's heart and his giving credence to others against me; but now is the righteousness of my dealing established in thine eyes, for that God the Most High hath inspired me with wisdom and endowed thee with longanimity and patience [to hearken] from me unto that which He allotted unto those who had foregone us, till He hath shown forth my innocence and made manifest unto thee the truth. For now the days are past, wherein it was avouched to the king that I should endeavour for the destruction of my soul, (81) [to wit,] the month; and behold, the probation time is over and gone, and past is the season of evil and ceased, by the king's good fortune." Then he bowed his head and was silent. (82).53. Abou Hassan es Ziyadi and the Man from Khorassan Night ccxlix.Tuhfet el Culoub and Er Reshid, ii. 203..111. The Pilgrim and the Old Woman who dwelt in the Desert ccccxiv.?? ?? But on no wise was I affrayed nor turned from love of her; So let the railer rave of her henceforth his heart's content..Then she arose and returned to her chamber..?? ?? "How call'st thou this thy dress?" quoth we, and she replied A word wherein the wise a lesson well might trace;.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]..So she made ready and setting out, traversed the deserts and spent treasures till she came to Sejestan, where she called a goldsmith to make her somewhat of trinkets. [Now the goldsmith in question was none other than the prince's friend]; so, when he saw her, he knew her (for that the prince had talked with him of her and had depicted her to him) and questioned her of her case. She acquainted him with her errand, whereupon he buffeted his face and rent his clothes and strewed dust on his head and fell a-weeping. Quoth she, 'Why dost thou thus?' And he acquainted her with the prince's case and how he was his comrade and told her that he was dead; whereat she grieved for him and faring on to his father and mother, [acquainted them with the case]..Noureddin Ali of Damascus and Sitt el Milan, iii, 3..?? ?? I crave none other than thou for friend, beloved of my heart; So trust in my speech, for the generous are true and trusty still..Then she drank three cups and filling the old man other three, sang the following verses:.INTRODUCTION.--Story of King Shehriyar and his Brother..?OF LOOKING TO THE ISSUES OF AFFAIRS..On the morrow, he repaired to the druggist, who saluted him and came to meet him and rejoiced in him and smiled in his face, deeming his wife innocent. Then he questioned him of his yesterday's case and he told him how he had fared, saying, 'O my brother, when the cuckold knocked at the door, I would have entered the chest; but his wife forbade me and rolled me up in the rug. The man entered and thought of nothing but the chest; so he broke it open and abode as he were a madman, going up and coming down. Then he went his way and I came out and we abode on our wonted case till eventide, when she gave me this shirt of her husband's; and behold, I am going to her.'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:..?? ?? Would he were not, who sundered us upon the parting-day! How many a body hath he slain, how many a bone laid bare!..?? ?? c. The Fuller and his Son. dccccxxx.?? ?? From mine own land, to visit thee, I came at love's command, For all the distance did forbid,'twixt me and thee that spread..NOTE..91. The Loves of Abou Isa and Curret el Ain dclxxviii.Then she changed the measure and the mode [and played] so that she amazed the wits of those who were present, and Queen Es Shuhba was moved to mirth and said, 'Well done, O queen of delight!' Then she returned to the first mode and improvised the following verses on the water-lily:..When Galen heard this, he ordered the weaver the amount of his wife's

dowry and bade him pay it to her and divorce her. Moreover, he forbade him from returning to the practice of physic and warned him never again to take to wife a woman of better condition than himself; and he gave him his spending-money and bade him return to his [former] craft. Nor," added the vizier, "is this more extraordinary or rarer than the story of the two sharpers who cozened each his fellow." Then she changed the measure and improvised the following: . . . c. Abou Sabir cccclviii. When the evening evened, the king sat in his privy sitting-chamber and his mind was occupied with the story of the singer and the druggist. So he called the vizier and bade him tell the story. "It is well," answered he, "They tell, O my lord, that . . . Th' Amir (quoth it) am I whose charms are still desired; Absent or present, all in loving me consent. How many, in Yemameh, dishevelled widows plain! i. 50. . . In glory's raiment clad, by thee the stars of heaven are shamed And in amaze the full moon stares to see thy goodlihead. Meanwhile, the wind carried the two children [out to sea and thence driving them] towards the land, cast them up on the sea-shore. As for one of them, a company of the guards of the king of those parts found him and carried him to their master, who marvelled at him with an exceeding wonderment and adopted him to his son, giving out to the folk that he was his [very] son, whom he had hidden, (106) of his love for him. So the folk rejoiced in him with an exceeding joy, for the king's sake, and the latter appointed him his heir-apparent and the inheritor of his kingdom. On this wise, a number of years passed, till the king died and they crowned the youth king in his room. So he sat down on the throne of his kingship and his estate flourished and his affairs prospered. . . Be patient under its calamities, For all things have an issue soon or late. As for the princess Mariyeh, when she returned to her palace, she bethought herself concerning the affair of El Abbas, repenting her of that which she had done, and the love of him took root in her heart. So, when the night darkened upon her, she dismissed all her women and bringing out the letters, to wit, those which El Abbas had written, fell to reading them and weeping. She gave not over weeping her night long, and when she arose in the morning, she called a damsel of her slave-girls, Shefikeh by name, and said to her, "O damsel, I purpose to discover to thee mine affair, and I charge thee keep my secret; to wit, I would have thee betake thyself to the house of the nurse, who used to serve me, and fetch her to me, for that I have grave occasion for her." So he repaired to the draper and buying of him a turban-cloth of lawn, returned with it to the old woman, who took it and burned it in two places. Then she donned devotees' apparel and taking the turban-cloth with her, went to the draper's house and knocked at the door. When the draper's wife saw her, she opened to her and received her kindly and made much of her and welcomed her. So the old woman went in to her and conversed with her awhile. Then said she to her, "[I desire to make] the ablution [preparatory] to prayer." So the wife brought her water and she made the ablution and standing up to pray, prayed and did her occasion. When she had made an end of her prayers, she left the turban-cloth in the place of prayer and went away. . . eb. Story of the Barber's Second Brother cxlviii. The Seventh Night of the Month. Quoth Alaeddin, "Thou counsellest well," and locking up his shop, betook himself to the place before the citadel, where he foregathered with the drummers and pipers and instructed them how they should do, [even as his mistress had counselled him.] promising them a handsome reward. So they answered him with "Hearkening and obedience" and on the morrow, after the morning-prayer, he betook himself to the presence of the Cadi, who received him with obsequious courtesy and seated him beside himself. Then he turned to him and fell to conversing with him and questioning him of matters of selling and buying and of the price current of the various commodities that were exported to Baghdad from all parts, whilst Alaeddin replied to him of all whereof he asked him. 13. Seif el Mulouk and Bediya el Jemal ccxci. . . a. The Ox and the Ass. There was once a man hight Khelbes, who was a lewd fellow, a calamity, notorious for this fashion, and he had a fair wife, renowned for beauty and loveliness. A man of his townfolk fell in love with her and she also loved him. Now Khelbes was a crafty fellow and full of tricks, and there was in his neighbourhood a learned man, to whom the folk used to resort every day and he told them stories and admonished them [with moral instances]; and Khelbes was wont to be present in his assembly, for the sake of making a show before the folk. . . Alack, my grief! Thou wast, indeed, grown absent from my yiew, Yet art the apple of mine eye nor couldst from me divide. So saying, he went up to the princess and laying his hand upon her heart, found it fluttering like a doveling and the life yet clinging to (112) her bosom. So he laid his hand upon her cheek, whereupon she opened her eyes and beckoning to her maid, signed to her, as who should say, "Who is this that treadeth my carpet and transgresseth against me?" (113) "O my lady," answered Shefikeh, "this is Prince El Abbas, for whose sake thou departest the world." When Mariyeh heard speak of El Abbas, she raised her hand from under the coverlet and laying it upon his neck, inhaled his odour awhile. Then she sat up and her colour returned to her and they sat talking till a third part of the night was past.

[Religion Prouvee Par La Revolution La Ou Exposition Des Prejuges Decisifs Qui Resultent En Faveur Du Christianisme de la Revolution de Ses Causes Et de Ses Effets](#)

[Etiologie Et Prophylaxie de la Pellagre Communications Adressees A S E Le Ministre de LAgriculture Et Du Commerce](#)

[Teatro Completo Di Augusto Novelli Vol 5 Quando La Pera E Matura LAmore Sui Tetti Vecchi Eroï Si Scopron Le Tombe](#)

[Saint Pierre Claver Apotre Des Negres](#)

[Humanitaires Et Libertaires Au Point de Vue Sociologique Et Moral Etudes Critiques](#)

[Heinrich Zschokke Seine Weltanschauung Und Lebensweisheit](#)

[Eine Kleine Lieder-Sammlung Zum Allgemeinen Gebrauch Des Wahren Gottesdienstes Fur Die Gemeinde Gottes](#)

[Conferences de LOdeon 1915-1916](#)

[Kantisme Et Ses Erreurs Le Traduit de LAllemand](#)  
[Historiarum Belli Punici Secundi Libri Quinque Priores Ad Optimas Editiones Castigati](#)  
[Lehrbuch Der Landwirthschaft Vol 2 Zweite Abtheilung Betriebslehre](#)  
[David Lyalls Love Story](#)  
[Mimoires de M DArtagnan Capitaine-Lieutenant de la Ire Compagnie Des Mousquetaires Du Roi Le Cadet Premiers Duels Premiers Amours](#)  
[Premier Livre de la Cyropedie](#)  
[Der Schulze Von Wolfenhagen 14 Bis 16 Tausend](#)  
[Furst Bismarck Und Seine Zeit Eine Biographie Fur Das Deutsche Volk](#)  
[Frate Francesco Nouvelle Vere](#)  
[Miscelanea Vol 3 Coleccion de Articulos Discursos Biografias Impresiones de Viaje Ensayos Estudios Sociales Economicos Etc](#)  
[Discussion a La Chambre Des Pairs Sur LExistence Legale Des Jesuites Dans Les Seances Des 11 Et 12 Juin 1845](#)  
[Journal de la Societe de Statistique de Paris 1865 Vol 6](#)  
[Mamerti Claudiani Vita Ejusque Doctrina de Amima Hominis Thesim](#)  
[Obras de Horacio Vol 1 OS Quatro Livros Das Odes E Epodos](#)  
[Inventaire Des Objets DArt Appartenant i LAdministration Ginirale de LAssistance Publique i Paris](#)  
[The French Prisoners A Story for Boys](#)  
[The Entering Wedge A Romance of the Heroic Days of Kansas](#)  
[The Gold Bag](#)  
[Jack Lorimers Champions or Sports on Land and Lake](#)  
[Bequeathed A Novel](#)  
[Busy Moments of an Idle Woman](#)  
[de Clifford or the Constant Man Vol 2 of 3](#)  
[The English Reader or Pieces in Prose and Poetry Selected from the Best Writers Designed to Assist Young Persons to Read with Propriety and Effect To Improve Their Language and Sentiments And to Include Some of the Most Important Principles of Piety](#)  
[Fugitive Poems](#)  
[A Course of Study for the Public Schools of Colorado](#)  
[Intimations of Immortality](#)  
[Home Memories or Echoes of a Mothers Voice](#)  
[Contribution Au Catalogue General Des Livres a Figures Du Xviiie Siecle 1601-1633 These Complementaire Pour Le Doctorat Es Lettres Presentee a la Faculte Des Lettres de lUniversite Le Paris](#)  
[The Works of James Thomson Vol 2 Containing Liberty the Castle of Indolence and Poems on Several Occasions](#)  
[Decouvertes dHistoire Sociale 1200-1910](#)  
[Home Whispers To Husbands and Wives](#)  
[Selections from the Worlds Devotional Classics Vol 1 of 10 Tobit to Chrysostom](#)  
[Where Highways Cross](#)  
[The Sacred Lyre A New Collection of Hymns and Tunes for Social and Family Worship](#)  
[Stories from the Harvard Advocate Being a Collection of Stories Selected from the Advocate from Its Founding Eighteen Hundred and Sixty-Six to the Present Day](#)  
[Theater Mit Biographie Portrait Und Facsimile Des Verfassers Vol 3 Bewusstsein Der Spieler](#)  
[The Wife of Colonel Hughes](#)  
[The New Philosophy Vol 2](#)  
[Diccionario Filologico-Comparado de la Lengua Castellana Vol 4 Precedido de Una Introduccion Ca-Ceuti](#)  
[Charles Blanchard](#)  
[Historisch-Diplomatische Beitrage Zur Geschichte Der Stadt Berlin Vol 1 Berlinisches Stadtbuch](#)  
[LArgument de Saint Anselme Etude Philosophique](#)  
[Figure E Dottrine Nellopera Di Dante](#)  
[Les Collections de Nouvelles de LEmpereur Justinien Vol 2 La Collection Grecque Des 168 Nouvelles](#)  
[Comidies Romanesques Thiophile Le Recteur Bertholdus La Bague Le Retour](#)  
[Physiologie Generale de lEducation Physique](#)  
[Valet de Coeur Le Poemes](#)

[Friedrich I Knig Von Preuen](#)  
[Ugo Foscolo in Inghilterra Saggi](#)  
[Repertoire de la Litterature Ancienne Et Moderne](#)  
[Storia del Pubblico Studio E Delle Societa Scientifiche E Letterarie Di Firenze Vol 2](#)  
[Oberflächenformen Des Festlandes Die Ihre Untersuchung Und Darstellung](#)  
[Meine Erlebnisse in Russland Und Sibirien Während Meines Aufenthalts Dasselbst Meiner Gefangenschaft Und Flucht 1843-46 Vol 1](#)  
[Essais Et Fantaisies](#)  
[Russland Und Europa Eine Untersuchung Ueber Die Kulturellen Und Politischen Beziehungen Der Slawischen Zur Germanisch-Romanischen Welt](#)  
[Memorias de Un Setenton Natural y Vecino de Madrid Vol 1 1808-1823](#)  
[Zambeddin Histoire Orientale](#)  
[Pariser Nächte Vol 7 Eine Gallerie Galanter Abentheuer Geheimer Liebes-Und Anderer Geschichten Der Pariser Grossen](#)  
[Aus Dem Reiche Der Karpathen Ungarische Landschafts-Sitten-Litteratur-Und Kulturbilder](#)  
[Ensayo Historico-Apologético de la Literatura Espanola Contra Las Opiniones Preocupadas de Algunos Escritores Modernos Italianos Vol 4](#)  
[Disertaciones del Senor Abate Don Xavier Lampillas Parte Segunda de la Literatura Moderna](#)  
[Esemplari Di Eloquenza Vol 2](#)  
[Neue Gänge Mit Ludwig Anzengruber](#)  
[Ausgewählte Komodien Des T Maccius Plautus Vol 4 Pseudolus](#)  
[Schwarz-Rot-Gold? Studentenroman Aus Der Zeit Der Ersten Demagogenverfolgung](#)  
[Cornelii Nepotis Quae Exstant Omnia Quid Praeterea in Accuratissima Hac Editione Praestitum Sit Indicat Epistola Ad Lectorem](#)  
[Recherches Critiques Et Historiques Sur La Langue Et La Litterature de l'Égypte](#)  
[Colombi E Sparvieri Romanzo](#)  
[Anales de Historia Natural Vol 1 Mes de Octubre de 1799](#)  
[Du Divorce Considere Au Xixe Siecle Relativement A L'Etat Domestique Et A L'Etat Public de Societe](#)  
[Monde Vaste Monde!](#)  
[Les Brigands \(I Masnadieri\) Opera En Quatre Actes Et Sept Tableaux](#)  
[Das Recht Des Besitzes Und Seine Grundlagen Zur Einleitung in Die Wissenschaft Des Roemischen Rechts](#)  
[Lehrgang Der Franzoesischen Sprache I Und II Theil](#)  
[Erzahlungen Von Marie Von Ebner-Eschenbach Vol 6](#)  
[Catalogue de la Bibliotheque d'Art de Georges Duplessis Membre de l'Institut de la Societe Nationale Des Antiquaires de France Ancien](#)  
[Conservateur Du Departement Des Estampes A La Bibliotheque Nationale](#)  
[Les Manteaux Vol 1 Recueil](#)  
[Sammtliche Werke Vol 3 of 20](#)  
[Pensees de J J Rousseau Vol 1](#)  
[Pensees Maximes Reflexions de M Le Comte de Segur de l'Academie Francaise Extraites de Ses Ouvrages](#)  
[Description Des Objets D'Arts Qui Composent Le Cabinet de Feu M Le Baron V Denon Membre de l'Institut de France Estampes Et Ouvrages a Figures](#)  
[Biennial Report of the Railroad Commissioner of the State of Wisconsin For the Fiscal Years Ending June 30 1897 and 1898](#)  
[Vains Efforts Des Jesuites Contre La Justification Des Reflexions Sur Le Nouveau-Testament Composee Par Feu Messire Jacques-Benigne](#)  
[Bossuet Eveque de Meaux Ou L'On Examine Plusieurs Faits Publies Sur Ce Sujet Par MM Les Eveques de Lucon Et de](#)  
[Delle Opere Di M Agnolo Firenzuola Fiorentino Vol 2 Dedicata All'illmo Signore Signore E Pnè Colendiss Il Signor Giuseppe Niccolini](#)  
[Legende Amoureuse de Bertran de Born La Critique Historique de l'Ancienne Biographie Provencale Appuyee de Recherches Sur Les Comtes de Perigord Les Vicomtes de Turenne de Ventadour de Comborn de Limoges Et Quelques Autres Familles](#)  
[Biblioteca Peruana de Historia Ciencias y Literatura Vol 6 Coleccion de Escritos del Anterior y Presente Siglo de Los Mas Acreditados Autores](#)  
[Peruanos Antiguo Mercurio Peruano VI](#)  
[Episodios Nacionales Gerona](#)  
[Du Parfait En Grec Et En Latin](#)  
[Martha Opera-Comique En 4 Actes Et 6 Tableaux](#)  
[Opere Filosofiche Di Pietro Verri Vol 2](#)  
[Diamante de la Inquietud El Diablo Desinteresado Una Mentira El](#)

[Kirchen-Hoheitsrechte Des Knigs Von Bayern Die Einer Hohen Juristischen Fakultt Der Universitt Mnchen ALS Inaugural-Dissertation](#)  
[Siberie Drame En Trois Actes](#)

---