

IMMORALITY OR THE HOPE BEYOND THE GRAVE

Meanwhile, Behlwan the froward addressed himself to pay court to Caesar, King of the Greeks, (131) and seek help of him in making war upon his father, and he inclined unto him and gave him a numerous army. His father the king heard of this and sent to Caesar, saying, 'O king of illustrious might, succour not an evil-doer. This is my son and he hath done thus and thus and cut his brother's throat and that of his brother's son in the cradle.' But he told not the King of the Greeks that the child [had recovered and] was alive. When Caesar heard [the truth] of the matter, it was grievous to him and he sent back to Suleiman Shah, saying, 'If it be thy will, O king, I will cut off his head and send it to thee.' But he made answer, saying, 'I reckon not of him: the reward of his deed and his crimes shall surely overtake him, if not to-day, then to-morrow.' And from that day he continued to correspond with Caesar and to exchange letters and presents with him. Life with our loves was grown serene, estrangement was at end: Our dear ones all delight of love vouchsafed to us elate. Behold, my loved ones all are ta'en from me away. 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. My pleasant life for loss of friends is troubled aye. After your loss, nor trace of me nor vestige would remain, iii. 41. When the Khalif heard this, he said, "By Allah, O Jerir, Omar possesseth but a hundred dirhems." (66) [And he cried out to his servant, saying,] "Ho, boy! give them to him." Moreover, he gave him the ornaments of his sword; and Jerir went forth to the [other] poets, who said to him, "What is behind thee?" (67) And he answered, "A man who giveth to the poor and denieth the poets, and I am well-pleased with him." (68) If, in his own land, midst his folk, abjection and despite Afflict a man, then exile sure were better for the wight. o. The Merchant and the Thieves dccccx. Quoth the king, "Belike, if I hear this story, I shall gain wisdom from it; so I will not hasten in the slaying of this vizier, nor will I put him to death before the thirty days have expired." Then he gave him leave to withdraw, and he went away to his own house. Wife and the Learned Man, Khelbes and his, i. 301. When I entered the service of this Amir, (88) I had a great repute and every lewd fellow feared me of all mankind, and whenas I rode through the city, all the folk would point at me with their fingers and eyes. It befell one day, as I sat in the house of the prefecture, with my back against a wall, considering in myself, there fell somewhat in my lap, and behold, it was a purse sealed and tied. So I took it in my hand and behold, it had in it a hundred dirhems, (89) but I found not who threw it and I said, "Extolled be the perfection of God, the King of the Kingdoms!" (90) Another day, [as I sat on like wise,] somewhat fell on me and startled me, and behold, it was a purse like the first. So I took it and concealing its affair, made as if I slept, albeit sleep was not with me. Now a party of the troops had banded themselves together for Behlwan; so they sent to him and bringing him privily, went in to the little Melik Shah and seized him and seated his uncle Behlwan on the throne of the kingship. Then they proclaimed him king and did homage to him all, saying, 'Verily, we desire thee and deliver to thee the throne of the kingship; but we wish of thee that thou slay not thy brother's son, for that on our consciences are the oaths we swore to his father and grandfather and the covenants we made with them.' So Behlwan granted them this and imprisoned the boy in an underground dungeon and straitened him. Presently, the heavy news reached his mother and this was grievous to her; but she could not speak and committed her affair to God the Most High, daring not name this to King Caesar her husband, lest she should make her uncle King Suleiman Shah a liar. Tell me, was ever yet a mortal spared of thee? k. The Prisoner and how God gave him Relief . cccclxxxv. The Seventeenth Night of the Month. 48. Haroun Er Reshid with the Damsel and Abou Nuwas dc. He abode weeping for the loss of his wife and children till the morning, when he went forth wandering at a venture, knowing not what he should do, and gave not over faring along the sea-shore days and nights, unknowing whither he went and taking no food therein other than the herbs of the earth and seeing neither man nor beast nor other living thing, till his travel brought him to the top of a mountain. He took up his sojourn in the mountain and abode there [awhile] alone, eating of its fruits and drinking of its waters. Then he came down thence and fared on along the high road three days, at the end of which time he came upon tilled fields and villages and gave not over going till he sighted a great city on the shore of the sea and came to the gate thereof at the last of the day. The gatekeepers suffered him not to enter; so he abode his night anhungred, and when he arose in the morning, he sat down hard by the gate. d. The Eldest Lady's Story (237) lxiv. I rede thee vaunt thee not of praise from us, for lo! Even as a docketed cur thou art esteemed of me. Officer's Story, The Sixth, ii. 146. A certain thief was a [cunning] workman and used not to steal aught, till he had spent all that was with him; moreover, he stole not from his neighbours, neither companied with any of the thieves, lest some one should come to know him and his case get wind. On this wise he abode a great while, in flourishing case, and his secret was concealed, till God the Most High decreed that he broke in upon a poor man, deeming that he was rich. When he entered the house, he found nought, whereat he was wroth, and necessity prompted him to wake the man, who was asleep with his wife. So he aroused him and said to him, 'Show me thy treasure.' THE FAVOURITE AND HER LOVER. (174). On like wise, O king," continued the youth, "whilst fortune was favourable to me, all that I did came to good; but now that it is grown contrary to me, everything turneth against me." So he arose and taking his weaving gear, sold it and bought with the price drugs and simples and wrought himself a carpet, with which they set out and journeyed to a certain village, where they took up their abode. Then the man donned a physician's habit and fell to going round about the hamlets and villages and country parts; and he began to earn his living and make gain. Their affairs prospered and their case was bettered; wherefore they praised God for their present ease and the village became to them a home. When the evening evened, the king withdrew to his privy sitting-chamber and bade fetch the vizier. When he presented himself before him, he said to him, "Tell me the story of the wealthy man who married his daughter to the poor old man." "It is well,"

answered the vizier. "Know, O puissant king, that Prince Bihzad, Story of, i. 99..As for the eunuch, the chamberlain, who had counselled King Dadbin [not to slay her, but] to [cause] carry her to the desert [and there abandon her], she bestowed on him a sumptuous dress of honour and said to him, "The like of thee it behoveth kings to hold in favour and set in high place, for that thou spokest loyally and well, and a man is still requited according to his deed." And Kisra the king invested him with the governance of one of the provinces of his empire. Know, therefore, O king," continued the youth, "that whoso doth good is requited therewith and he who is guiltless of sin and reproach feareth not the issue of his affair. And I, O king, am free from guilt, wherefore I trust in God that He will show forth the truth and vouchsafe me the victory over enemies and enviers." .? ? ? ? d. The Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man dcccxcii. When her husband heard this, he said to her, 'What is thy name and what are the names of thy father and mother?' She told him their names and her own, whereby he knew that it was she whose belly he had slit and said to her, 'And where are thy father and mother?' 'They are both dead,' answered she, and he said, 'I am that journeyman who slit thy belly.' Quoth she, 'Why didst thou that?' And he replied, 'Because of a saying I heard from the wise woman.' 'What was it?' asked his wife, and he said, 'She avouched that thou wouldst play the harlot with a hundred men and that I should after take thee to wife.' Quoth she, 'Ay, I have whored it with a hundred men, no more and no less, and behold, thou hast married me.' 'Moreover,' continued her husband, 'the wise woman foresaid, also, that thou shouldst die, at the last of thy life, of the bite of a spider. Indeed, her saying hath been verified of the harlotry and the marriage, and I fear lest her word come true no less in the matter of thy death.' 47. The Man of Yemen and his six Slave-girls dxcv. 91. The Schoolmaster who Fell in Love by Report ccccii. .? ? ? ? ? Nay, though ye read therein discourse that sure should speak To heart and soul, no word thereunto ye replied., ABDALLAH BEN NAFI AND THE KING'S SON OF CASHGHAR. (157).? ? ? ? ? And hope thou not for aught from me, who reck not with a folk To mix, who may with abjectness infect my royal line..Now they had complained of them aforetime to the Sultan, and he said, 'If any of the Turks come to you, pelt them with stones.' So, when they saw the fuller, they fell upon him with sticks and stones and pelted him; whereupon quoth he [in himself], 'Verily, I am a Turk and knew it not.' Then he took of the money in his pocket and bought him victual [for the journey] and hired a hackney and set out for Ispahan, leaving his wife to the trooper. Nor," added the vizier, "is this more extraordinary than the story of the merchant and the old woman and the king." 10. Women's Craft cxcv-cc. There was once a king of the kings, by name Ibrahim, to whom the kings abased themselves and did obedience; but he had no son and was straitened of breast because of this, fearing lest the kingship go forth of his hand. He ceased not vehemently to desire a son and to buy slave-girls and lie with them, till one of them conceived, whereat he rejoiced with an exceeding joy and gave gifts and largesse galore. When the girl's months were accomplished and the season of her delivery drew near, the king summoned the astrologers and they watched for the hour of her child-bearing and raised astrolabes [towards the sun] and took strait note of the time. The damsel gave birth to a male child, whereat the king rejoiced with an exceeding joy, and the people heartened each other with the glad news of this..? ? ? ? ? ? ? ? ? ? ea. Story of the Barber's First Brother cxlv. 41. Ali Shar and Zumurrud cccvii. When this came to the king's knowledge, he despatched troops in pursuit of Zourkhan, to stop the road upon him, whilst he himself went out and overtaking the vizier, smote him on the head with his mace and slew him. Then he took his daughter by force and returning to his dwelling-place, went in to her and married her. Arwa resigned herself with patience to that which betided her and committed her affair to God the Most High; and indeed she was used to serve Him day and night with a goodly service in the house of King Dabdin her husband..So he left her and slept his night and on the morrow he repaired to the shop of his friend the druggist and saluted him. The other welcomed him and questioned him of his case; whereupon he told him how he had fared, till he came to the mention of the woman's husband, when he said, 'Then came the cuckold her husband and she clapped me into the chest and shut the lid on me, whilst her addelepatad pimp of a husband went round about the house, top and bottom; and when he had gone his way, we returned to what we were about.' With this, the druggist was certified that the house was his house and the wife his wife, and he said, 'And what wilt thou do to-day?' Quoth the singer, 'I shall return to her and weave for her and full her yarn, (198) and I came but to thank thee for thy dealing with me.' So they ate and Tuhfeh looked at the two kings, who had not changed their favour and said to Kemeriyeh, 'O my lady, what is yonder wild beast and that other like unto him? By Allah, mine eye brooketh not the sight of them.' Kemeriyeh laughed and answered, 'O my sister, that is my father Es Shisban and the other is Meimoun the Sworder; and of the pride of their souls and their arrogance, they consented not to change their [natural] fashion. Indeed, all whom thou seest here are, by nature, like unto them in fashion; but, on thine account, they have changed their favour, for fear lest thou be disquieted and for the comforting of thy mind, so thou mightest make friends with them and be at thine ease.' 'O my lady,' quoth Tuhfeh, 'indeed I cannot look at them. How frightful is yonder Meimoun, with his [one] eye! Mine eye cannot brook the sight of him, and indeed I am fearful of him.' Kemeriyeh laughed at her speech, and Tuhfeh said, 'By Allah, O my lady, I cannot fill my eye with them!' (200) Then said her father Es Shisban to her, 'What is this laughing?' So she bespoke him in a tongue none understood but they [two] and acquainted him with that which Tuhfeh had said; whereat he laughed a prodigious laugh, as it were the pealing thunder.. "O king," answered the youth, "if there have betided thee talk because of me, by Allah, by Allah the Great, those who have brought on thee this talk from the folk are these wicked viziers, who devise with the folk and tell them foul things and evil concerning the king's house; but I trust in God that He will cause their malice to revert upon their heads. As for the king's menace of me with slaughter, I am in the grasp of his hand; so let not the king occupy his mind with my slaughter, for that I am like unto the sparrow in the hand of the fowler; if he will, he slaughtereth him, and if he will, he looseth him. As for the delaying of my slaughter, it [proceedeth] not [from] the king, but from Him in whose hand is my life; for, by Allah, O king, if God willed

my slaughter, thou couldst not avail to postpone it, no, not for a single hour. Indeed, man availeth not to fend off evil from himself, even as it was with the son of King Suleiman Shah, whose anxiety and carefulness for the accomplishment of his desire of the new-born child [availed him nothing], for his last hour was deferred how many a time! and God saved him until he had accomplished his [foreordained] period and had fulfilled [the destined term of] his life." ? ? ? ? ? The folk witness bear of my worth and none can my virtues deny..43. The Man of Yemen and his six Slave-girls cccxxxiv. Three Young Men, El Hejjaj and the, i. 53..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]..? ? ? ? ? A dark affair thou listest up with Islam and with proof Quenchedst the flaming red-coals of error and dismay..Damascus (Nouredin Ali of) and Sitt el Milah, iii. 3..Then the astrologers made their calculations and looked into his nativity and his ascendant, whereupon their colour changed and they were confounded. Quoth the king to them, 'Acquaint me with his horoscope and ye shall have assurance and fear ye not of aught' 'O king,' answered they, 'this child's nativity denotes that, in the seventh year of his age, there is to be feared for him from a lion, which will attack him; and if he be saved from the lion, there will betide an affair yet sorer and more grievous.' 'What is that?' asked the king; and they said, 'We will not speak, except the king command us thereto and give us assurance from [that which we] fear.' Quoth the king, 'God assure you!' And they said, 'If he be saved from the lion, the king's destruction will be at his hand.' When the king heard this, his colour changed and his breast was straitened; but he said in himself, 'I will be watchful and do my endeavour and suffer not the lion to eat him. It cannot be that he will kill me, and indeed the astrologers lied!'.O son of Simeon, give no ear to other than my say, iii. 36..When Er Reshid came to the throne, he invested Jaafer ben Yehya ben Khalid el Bermeki (156) with the vizierate. Now Jaafer was eminently distinguished for generosity and munificence, and the stories of him to this effect are renowned and are written in the books. None of the viziers attained to the rank and favour which he enjoyed with Er Reshid, who was wont to call him brother (157) and used to carry him with him into his house. The period of his vizierate was nineteen years, (158) and Yehya one day said to his son Jaafer, "O my son, what time thy reed trembleth, water it with kindness." (159) Opinions differ concerning the reason of Jaafer's slaughter, but the better is as follows. Er Reshid could not brook to be parted from Jaafer nor from his [own] sister Abbaseh, daughter of El Mehdi, a single hour, and she was the loveliest woman of her time; so he said to Jaafer, "I will marry thee to her, that it may be lawful to thee to look upon her, but thou shalt not touch her." [Accordingly, they were married] and they used both to be present in Er Reshid's sitting chamber. Now the Khalif would rise bytimes [and go forth] from the chamber, and they being both young and filled with wine, Jaafer would rise to her and swive her. She conceived by him and bore a handsome boy and fearing Er Reshid, despatched the newborn child by one of her confidants to Mecca the Holy, may God the Most High advance it in honour and increase it in veneration and nobility and magnification! The affair abode concealed till there befell despite between Abbaseh and one of her slave-girls, whereupon the latter discovered the affair of the child to Er Reshid and acquainted him with its abiding-place. So, when the Khalif made the pilgrimage, he despatched one who brought him the boy and found the affair true, wherefore he caused befall the Barmecides that which befell. (160).Thereupon they all dismounted and putting off that which was upon them of harness of war, came before El Abbas and tendered him allegiance and sued for his protection. So he held his hand from them and bade them gather together the spoils. Then he took the riches and the slaves and the camels, and they all became his liege-men and his retainers, to the number (according to that which is said) of fifty thousand horse. Moreover, the folk heard of him and flocked to him from all sides; whereupon he divided [the spoil amongst them] and gave gifts and abode thus three days, and there came presents to him. Then he bade set out for Akil's abiding-place; so they fared on six days and on the seventh day they came in sight of the camp. El Abbas bade his man Aamir forego him and give Akil the glad news of his cousin's coming. So he rode on to the camp and going in to Akil, gave him the glad news of Zuheir's slaughter and the conquest of his tribe..So she sent for him in private and said to him, 'I purpose to do thee a service, so thou canst but keep a secret.' He promised her all that she desired and she discovered to him her secret in the matter of her daughter, saying, 'I will marry thee to her and commit to thee the governance of her affair and make thee king and ruler over this city.' He thanked her and promised to uphold all that she should order him, and she said to him, 'Go forth to such an one of the neighbouring provinces privily.' So he went forth and on the morrow she made ready bales and gear and presents and bestowed on him a great matter, all of which they loaded on the backs of camels..Druggist, The Singer and the, i. 229..Ten Viziers, The, i. 61.End of Volume I..? ? ? ? ? It is as the jasmine, when it I espy, As it glitters and gleams midst its boughs, were a sky.?Story of King Suleiman Shah and His Sons..The absent ones' harbinger came us unto, iii. 153..Patience, Of the Advantages of, i. 89..? ? ? ? ? Fain, fain would I forget thy love. Alack, my heart denies To be consoled, and 'gainst thy wrath nought standeth me in stead..? ? ? ? ? My body is dissolved with sufferance in vain; Relenting, ay, and grace I hoped should yet betide;..So she arose and making the ablution, prayed that which behoved her of prayers (213) and accompanied the four queens to the palace, where she saw the candles lighted and the kings sitting. She saluted them and seated herself upon her couch; and behold, King Es Shisban had changed his favour, for all the pride of his soul. Then came up Iblis (whom God curse!) and Tuhfeh rose to him and kissed his hands. He in turn kissed her hand and called down blessings on her and said, 'How deemest thou? Is [not] this place pleasant, for all its loneliness and

desolation?' Quoth she, 'None may be desolate in this place;' and he said, 'Know that no mortal dare tread [the soil of] this place.' But she answered, 'I have dared and trodden it, and this is of the number of thy favours.' Then they brought tables and meats and viands and fruits and sweetmeats and what not else, to the description whereof mortal man availeth not, and they ate till they had enough; after which the tables were removed and the trays and platters (214) set on, and they ranged the bottles and flagons and vessels and phials, together with all manner fruits and sweet-scented flowers..Then said Shehrzad, "They avouch, O king, (but God [alone] knowest the secret things,) that.2. The Fisherman and the Genie viii.13. Seif el Mulouk and Bediya el Jemal ccxci.32. The Mock Khalif cclxxvi.?? ?? My heart, since the leave-taking day afflicted, will tell of my case, And my body, for love and desire grown wasted and feeble and frail.?? ?? Of spies, "How long, O scoffer, wilt mock at my despair, As 'twere God had created nought else whereat to jeer?".54. The Poor Man and his Generous Friend cccli.Therewithal Queen Es Shuhba was moved to delight and said, 'Well done, O Tuhfeh! Let me have more of thy singing.' So she smote the lute and changing the mode, improvised the following verses on the moss-rose:..At eventide the king sat [in his privy sitting-chamber] and sending for the vizier, said to him, "Tell me the story of the fuller and his wife." "With all my heart," answered the vizier. So he came forward and said, "Know, O king of the age, that.Now I had questioned her of her name and she answered, "My name is Rihaneh," and described to me her dwelling-place. When I saw her make the ablution, I said in myself, "This woman doth on this wise, and shall I not do the like of her?" Then said I to her, "Belike thou wilt seek us another pitcher of water?" So she went out to the housekeeper and said to her, "Take this para and fetch us water therewith, so we may wash the flags withal." Accordingly, the housekeeper brought two pitchers of water and I took one of them and giving her my clothes, entered the lavatory and washed..99. The History of Gherib and his brother Agib dcxcviii.?? ?? ? ? ? ? la. The Disciple's Story dcccii.?? ?? ? ? ? ? And aloes-wood, to boot, he brought and caskets full of pearls And priceless rubies and the like of costly gems and bright:?? ?? ? ? a. Story of the Ox and the Ass.?? ?? ? ? If slaves thou fain wouldst have by thousands every day Or, kneeling at thy feet, see kings of mickle might,.The Seventh Night of the Month..70. Khusrau and Shirin and the Fisherman dclvi.The king gave him leave for this and the vizier betook himself to the queen and said to her, "I am come to thee, on account of a grave reproach, and I would have thee be truthful with me in speech and tell me how came the youth into the sleeping-chamber." Quoth she, "I have no knowledge whatsoever [of it]" and swore to him a solemn oath thereof, whereby he knew that she had no knowledge of the matter and that she was not at fault and said to her, "I will teach thee a device, where- with thou mayst acquit thyself and thy face be whitened before the king." "What is it?" asked she; and he answered, saying, "When the king calleth for thee and questioneth thee of this, say thou to him, 'Yonder youth saw me in the privy-chamber and sent me a message, saying, "I will give thee a hundred jewels, to whose price money may not avail, so thou wilt suffer me to foregather with thee." I laughed at him who bespoke me with these words and rebuffed him; but he sent again to me, saying, "An thou fall not in with my wishes, I will come one of the nights, drunken, and enter and lie down in the sleeping-chamber, and the king will see me and kill me; so wilt thou be put to shame and thy face will be blackened with him and thine honour abased.'" Be this thy saying to the king, and I will presently go to him and repeat this to him." Quoth the queen, "And I also will say thus.".Thy letter reached me; when the words thou wrot'st therein I read, iii. 84..?? ?? ? ? ? ? Brother of En Numan, with thee lies an old man's anguish to allay, A graybeard slain, may God make fair his deeds upon the Reckoning-Day!.Thy loss is the fairest of all my heart's woes, iii. 43..?? ?? ? ? ? ? Hath spent thereon his substance, withouten stint; indeed, In his own cloak he wrapped it, he tendered it so dear. (116).Unlucky Merchant, The, i 73..The Third Day..Calcutta (1814-18) Text. 183.Presently, Jesus, son of Mary (on whom be peace!) passed by and seeing this, besought God the Most High for tidings of their case; so He told him what had betided them, whereat great was his wonderment and he related to his disciples what he had seen. Quoth one of them, 'O Spirit of God, (251) nought resembleth this but my own story.' 'How so?' asked Jesus, and the other said,.Therewithal Sindbad the Sailor bestowed largesse upon him and made him his boon-companion, and he abode, leaving him not night or day, to the last of their lives. Praise be to God the Glorious, the Omnipotent, the Strong, the Exalted of estate, Creator of heaven and earth and land and sea, to whom belongeth glorification! Amen. Amen. Praise be to God, the Lord of the Worlds! Amen..121. The Devout Platter-maker and his Wife ccclxviii.162. Aboukir the Dyer and Abousir the Barber dccccxxx.?? ?? ? ? ? b. The Fakir and his Pot of Butter dcx.Then they agreed upon a device between them, to wit, that they should feign an occasion in their own country, under pretext that she had there wealth buried from the time of her husband Melik Shah and that none knew of it but this eunuch who was with her, wherefore it behoved that he should go and fetch it. So she acquainted the king her husband with this and sought of him leave for the eunuch to go: and the king granted him permission for the journey and charged him cast about for a device, lest any get wind of him. Accordingly, the eunuch disguised himself as a merchant and repairing to Belehwan's city, began to enquire concerning the youth's case; whereupon they told him that he had been prisoned in an underground dungeon and that his uncle had released him and dispatched him to such a place, where they had slain him. When the eunuch heard this, it was grievous to him and his breast was straitened and he knew not what he should do..[When the appointed day arrived], I arose and changing my clothes and favour, donned sailor's apparel; then I took with me a purse full of gold and buying good [victual for the] morning-meal, accosted a boatman [at Deir et Tin] and sat down and ate with him; after which said I to him, "Wilt thou hire me thy boat?" Quoth he, "The Commander of the Faithful hath commanded me to be here;" and he told me the story of the concubines and how the Khalif purposed to drown them that day. When I heard this from him, I brought out to him half a score dinars and discovered to him my case, whereupon quoth he to me, "O my brother, get thee empty calabashes, and when thy mistress cometh, give me to know of her and I will contrive the trick".?? ?? ? ? q. Khelbes and his Wife and the Learned Man dcccvi.?? ?? ? ? ? h. The Drop of Honey dlxxxii.Meanwhile Shah Khatoun went in

to the king's son and conceived by him and bore a son, as he were the resplendent moon. When Belehwan saw this that had betided his brother, jealousy and envy overcame him; so he went in one night to his father's house and coming to his brother's lodging, saw the nurse sleeping at the chamber-door, with the cradle before her and therein his brother's child asleep. Belehwan stood by him and fell to looking upon his face, the radiance whereof was as that of the moon, and Satan insinuated himself into his heart, so that he bethought himself and said, 'Why is not this child mine? Indeed, I am worthier of him than my brother, [yea], and of the damsel and the kingship.' Then envy got the better of him and anger spurred him, so that he took out a knife and setting it to the child's gullet, cut his throat and would have severed his windpipe..Haroun er Reshid and the Woman of the Barmecides, i. 57..Presently, up came a woman with a phial of urine, and when the [mock] physician saw the phial afar off, he said to her, 'This is the urine of a man, a stranger.' 'Yes,' answered she; and he continued, 'Is he not a Jew and is not his ailment indigestion?' 'Yes,' replied the woman, and the folk marvelled at this; wherefore the man was magnified in Galen's eyes, for that he heard speech such as was not of the usage of physicians, seeing that they know not urine but by shaking it and looking into it anear neither know they a man's water from a woman's water, nor a stranger's [from a countryman's], nor a Jew's from a Sherifs. (22) Then said the woman, 'What is the remedy?' Quoth the weaver, 'Pay down the fee.' So she paid him a dirhem and he gave her medicines contrary to that ailment and such as would aggravate the patient's malady..? ? ? ? ? His love he'd have hid, but his tears denounced him to the spy, For the heat of a red-hot coal that 'twixt his ribs did lie..Therewithal Queen Es Shuhba rejoiced and all who were present rejoiced also and admired her speech and fell to kissing her; and when she had made an end of her song, Queen Kemeriyeh said to her, 'O my sister, ere thou go to thy palace, I would fain bring thee to look upon El Anca, daughter of Behram Gour, whom El Anca, daughter of the wind, carried off, and her beauty; for that there is not her match on the face of the earth.' And Queen Es Shuhba said, 'O Kemeriyeh, I [also] have a mind to see her.' Quoth Kemeriyeh, 'I saw her three years agone; but my sister Wekhimeh seeth her at all times, for that she is near unto her, and she saith that there is not in the world a fairer than she. Indeed, this Queen El Anca is become a byword for loveliness and proverbs are made upon her beauty and grace' And Wekhimeh said, 'By the mighty inscription [on the seal-ring of Solomon], there is not her like in the world!' Then said Queen Es Shuhba, 'If it needs must be and the affair is as ye say, I will take Tuhfeh and go with her [to El Anca], so she may see her.'? ? ? ? ? Then was my heart by that which caused my agitation seared, And from mine eyelids still the tears poured down without relent..? ? ? ? ? So shall we quaff the cups in ease and cheer, In endless joyance, quit of care and woe..One day the Commander of the Faithful bade bring him to the presence; so his slave-girl changed his raiment and clothing him in sumptuous apparel, mounted him on the mule. Then he rode to the palace and presenting himself before the Khalif, saluted him with the goodliest of salutations and bespoke him with eloquent and deep-thoughted speech. When Er Reshid saw him, he marvelled at the goodliness of his favour and his eloquence and the readiness of his speech and enquiring of him, was told that he was Sitt el Milah's lord; whereupon quoth he, "Indeed, she is excusable in her love for him, and if we had put her to death unrighteously, as we were minded to do, her blood would have been upon our heads." Then he turned to the young man and entering into discourse with him, found him well bred, intelligent, quick of wit and apprehension, generous, pleasant, elegant, erudite. So he loved him with an exceeding love and questioned him of his native city and of his father and of the manner of his journey to Baghdad. Noureddin acquainted him with that which he would know in the goodliest of words and with the concisest of expressions; and the Khalif said to him, "And where hast thou been absent all this while? Indeed, we sent after thee to Damascus and Mosul and other the towns, but lit on no tidings of thee." "O my lord," answered the young man, "there betided thy slave in thy city that which never yet betided any." And he acquainted him with his case from first to last and told him that which had befallen him of evil [from El Muradi and his crew]..Officer's Story, The Third, ii. 137..When the night was half spent, I arose [and went forth the tent] to do an occasion of mine, and none knew of my case save this woman. The dogs misdoubted of me and followed me and gave not over besetting me, till I fell on my back into a deep pit, wherein was water, and one of the dogs fell in with me. The woman, who was then a girl in the first bloom of youth, full of strength and spirit, was moved to pity on me, for that wherein I was fallen, and coming to me with a rope, said to me, "Lay hold of this rope." So I laid hold of the rope and clung to it and she pulled me up; but, when I was halfway up, I pulled her [down] and she fell with me into the pit; and there we abode three days, she and I and the dog..Meanwhile, the Lady Zubeideh, the wife of the Commander of the Faithful, made a banquet in her palace and assembled her slave-girls. As for Sitt el Milah, she came, weeping-eyed and mournful-hearted, and those who were present blamed her for this, whereupon she recited the following verses:.The Tenth Day..The old man betook himself to the city, as she bade him, and enquired for the money-changer, to whom they directed him. So he gave him the ring and the letter, which when he saw, he kissed the letter and breaking it open, read it and apprehended its purport. Then he repaired to the market and buying all that she bade him, laid it in a porter's basket and bade him go with the old man. So the latter took him and went with him to the mosque, where he relieved him of his burden and carried the meats in to Sitt el Milah. She seated him by her side and they ate, he and she, of those rich meats, till they were satisfied, when the old man rose and removed the food from before her..Moreover, he gave her a complete suit of clothes and raising his head to her, said, "When thou toldest me that which Mariyeh had done with thee, God rooted out the love of her from my heart, and never again will she occur to my mind; so extolled be the perfection of Him who turneth hearts and eyes! It was she who was the cause of my coming out from Yemen, and now the time is past for which I engaged with my people and I fear lest my father levy his troops and come forth in quest of me, for that he hath no child other than myself and cannot brook to be parted from me; and on like wise is it with my mother." When the nurse heard his words, she said to him, "O my lord, and which of the kings is thy father?" "My father is El Aziz, lord of Yemen and Nubia and the

Islands (91) of the Benou Kehtan and the Two Noble Sanctuaries (92) (God the Most High have them in His keeping!)," answered El Abbas; "and whenas he taketh horse, there mount with him an hundred and twenty and four thousand horsemen, all smiters with the sword, let alone attendants and servants and followers, all of whom give ear unto my word and obey my commandment." "Why, then, O my lord," asked the nurse, "didst thou conceal the secret of thy rank and lineage and passedst thyself off for a wayfarer? Alas for our disgrace before thee by reason of our shortcoming in rendering thee thy due! What shall be our excuse with thee, and thou of the sons of the kings?" But he rejoined, "By Allah, thou hast not fallen short! Nay, it is incumbent on me to requite thee, what while I live, though I be far distant from thee." .? ? ? ? ? v. The Stolen Purse dccccxcix. Issues of Good and Evil Actions, Of the, i. 103.. See, then, O august king," continued the youth, "what envy doth and injustice and how God caused the viziers' malice revert upon their own necks; and I trust in God that He will succour me against all who envy me my favour with the king and show forth the truth unto him. Indeed, I fear not for my life from death; only I fear lest the king repent of my slaughter, for that I am guiltless of offence, and if I knew that I were guilty of aught, my tongue would be mute." .Bihkerd, Story of King, i. 121..? ? ? ? ? Our Lord, after sev'rance, with them hath conjoined us, for he who doth good Shall ne'er disappointed abide and kindnesses kindness entail..[Then they all flew off in haste and] lighting down in the place where were their father Es Shisban and their grandfather the Sheikh Aboultawaif, found the folk on the sorriest of plights. When their grandfather Iblis saw them, he rose to them and wept, and they all wept for Tuhfeh. Then said Iblis to them, 'Yonder dog hath outraged mine honour and taken Tuhfeh, and I doubt not but that she is like to perish [of concern] for herself and her lord Er Reshid and saying "All that they said and did (239) was false.'" Quoth Kemeriyeh, 'O grandfather mine, there is nothing left for it but [to use] stratagem and contrivance for her deliverance, for that she is dearer to me than everything; and know that yonder accursed one, whenas he is ware of your coming upon him, will know that he hath no power to cope with you, he who is the least and meanest [of the Jinn]; but we fear that, when he is assured of defeat, he will kill Tuhfeh; wherefore nothing will serve but that we contrive for her deliverance; else will she perish.' 'And what hast thou in mind of device?' asked he; and she answered, 'Let us take him with fair means, and if he obey, [all will be well]; else will we practise stratagem against him; and look thou not to other than myself for her deliverance.' Quoth Iblis, 'The affair is thine; contrive what thou wilt, for that Tuhfeh is thy sister and thy solicitude for her is more effectual than [that of] any.' .? ? ? ? ? Ye, of your strength, have burdened me, upon my weakness, With burdens not to be endured of mountain nor of plain..73. The Miller and his Wife cclxxxvii.? ? ? ? ? ef. Story of the Barber's Sixth Brother clxiv.101. The Mad Lover ccccxix

[Money and the Mechanism of Exchange](#)

[Daniel Chodowiecki](#)

[Die Gottesbeweise Bei Thomas Von Aquin Und Aristoteles](#)

[Operation Ces Success Make Your Next Ces Appearance an Undeniable Success for Your Business and Career](#)

[Das Werden Des Neuen Dramas](#)

[Nathan Der Weise](#)

[Die Araber Des Sahels](#)

[Old and New London Vol 2 A Narrative of Its History Its People and Its Places Illustrated with Numerous Engravings from the Most Authentic Sources](#)

[The Monist 1917 Vol 27 A Quarterly Magazine Devoted to the Philosophy of Science](#)

[The Modern Part of an Universal History from the Earliest Account of Time Vol 8 Compiled from Original Writers](#)

[The Monthly Repository of Theology and General Literature Vol 20 January to December Inclusive 1825](#)

[In the United States Circuit Court of Appeals for the Ninth Circuit Transcript of Record Vol 1 Andrew Anderson G Boole H Nelson J A Beaton J K](#)

[C Hobbs J D Wall E Henrix J B Chase A Beaton and E Carlson and Henry Nelson and Geo](#)

[The Royal Navy Vol 5 of 6 A History from the Earliest Times to the Present](#)

[The Andover Review Vol 6 A Religious and Theological Monthly July December 1886](#)

[China Vol 2 of 2 A History of the Laws Manners and Customs of the People](#)

[The Critical Review of Theological and Philosophical Literature Vol 13](#)

[Proceedings of the Royal Society of London Vol 46 From May 2 1889 to November 30 1889](#)

[The New Testament The Authorized Version Corrected](#)

[Catalogue of Copyright Entries Vol 5 Part 1 Group 3 Dramatic Compositions and Motion Pictures For the Year 1932 Nos 1-12](#)

[Palestine in the Time of Christ](#)

[Chronological History of the West Indies Vol 2 of 3](#)

[The Gospel According to St Mark The Greek Text with Introduction Notes and Indices](#)

[Outing and the Wheelman Vol 3 An Illustrated Monthly Magazine of Recreation October 1883 March 1884](#)

[The Ohio Naturalist 1909-1912 Official Organ of the Biological Club of the Ohio State University and of the Ohio Academy of Science Volumes](#)

[X XI and XII](#)

[Monthly Notices of the Royal Astronomical Society Vol 46 Containing Papers Abstracts of Papers and Reports of the Proceedings of the Society from November 1885 to November 1886](#)

[Wall-Street to Cashmere A Journal of Five Years in Asia Africa and Europe Comprising Visits During 1851 2 3 4 5 6 to the Danemora Iron Mines the Seven Churches Plains of Troy Palmyra Jerusalem Petra Seringapatam Surat](#)

[Sketches of the History of Man Vol 3 of 3](#)

[A Textbook on Mechanical and Electrical Engineering Vol 2 Steam and Steam Engines Strength of Materials Applied Mechanics Steam Boilers With Practical Questions and Examples](#)

[The Harleian Miscellany or a Collection of Scarce Curious and Entertaining Pamphlets and Tracts Vol 4 As Well in Manuscript as in Print Found in the Late Earl of Oxfords Library Interspersed with Historical Political and Critical Notes with a](#)

[An Index of Prognosis and End-Results of Treatment](#)

[The Theory and Practice of Modern Framed Structures Designed for the Use of Schools and for Engineers in Professional Practice](#)

[Sermons on Old Testament Characters](#)

[History of the British Empire](#)

[Court Life in Egypt](#)

[Fairy Tales from the Far North](#)

[Cathedral and University Sermons](#)

[Die OLE Des Pflanzen- Und Tierreiches](#)

[Wensley and Other Stories](#)

[Sapho Parisian Manners](#)

[Cadet Days](#)

[Birds of the British Empire](#)

[Cossack Fairy Tales and Folk-Tales](#)

[Otto the Knight](#)

[Atheism and the Value of Life](#)

[Poems by Lucretia Maria Davidson](#)

[Die Theorie Der Ebenen Kurven Dritter Ordnung](#)

[Lesebuch Fur Evangelisch-Lutherische Schulen](#)

[Coleopteren](#)

[Merkwürdige Lebensgeschichte](#)

[Little Shells from Many Shores](#)

[Judge Elbridge](#)

[Buddhaghoshas Parables](#)

[Outline Evolution of Empire and Prophecy](#)

[Paul Carah Cornishman](#)

[Orientalische Bibliographie](#)

[Historia Litteraria or an Exact and Early Account of the Most Valuable Books Vol 1 Published in the Several Parts of Europe](#)

[A History of the United States Vol 2 A Century of Colonial History 1660-1760](#)

[The Whole Works of the REV Mr John Flavel Late Minister of the Gospel at Dartmouth Devon Vol 2 of 6 To Which Is Added an Alphabetical Table of the Principal Matters Contained in the Whole](#)

[Proceedings of the American Academy and Arts and Sciences Vol 17 From June 1881 to June 1882](#)

[Proceedings of the American Academy of Arts and Sciences Vol 43 From May 1907 to May 1908](#)

[Annalen Der Physik Und Chemie 1878 Vol 5 Neue Folge](#)

[The Whole Works of the REV Mr John Flavel Late Minister of the Gospel at Dartmouth Devon Vol 4 of 6 To Which Is Added an Alphabetical Table of the Principal Matters Contained in the Whole](#)

[The Statistical Account of Scotland Vol 12 Drawn Up from the Communications of the Ministers of the Different Parishes](#)

[Transactions and Proceedings of the Botanical Society of Edinburgh 1911-1915 Vol 26 Including Sessions LXXXVI-LXXXIX](#)

[Saga Book of the Viking Club Vol 7 Part I](#)

[The Apocalypse Explained According to the Spiritual Sense Vol 3 of 6 In Which Are Revealed the Arcana Which Are There Predicted and Have Been Hitherto Deeply Concealed](#)

[Journal of the Royal Institution of Cornwall 1895-6-7-8 Vol 13](#)
[Collectanea de Rebus Hibernicis Vol 2 Containing No V of the Literature of the Irish Nation in Heathenish Times No VI an Essay on the Study of Irish Antiquities No VII Druidism Revived No VIII an Essay on the Antiquity of the Irish Language](#)
[The British Bee Journal and Bee-Keepers Adviser Vol 17 January December 1889](#)
[Proceedings of the American Academy of Arts and Sciences Vol 22 From May 1886 to December 1886 Selected from the Records](#)
[Cyclopedia of Applied Electricity Vol 7 of 7 A General Reference Work on Direct-Current Generators and Motors Storage Batteries Electrochemistry Welding Electric Wiring Meters Electric Lighting Electric Railways Power Stations Switchboards Po](#)
[Lehrbuch Der Balneotherapie Vol 2 of 2 Specielle Balneotherapie](#)
[The Journal of Germanic Philology Vol 4](#)
[Memoirs Read Before the Anthropological Society of London 1863-4 Vol 1](#)
[Annual Report of the American Historical Association for the Year 1902 Vol 1 of 2](#)
[Historia Antigua y de la Conquista de Mexico Vol 1](#)
[History of the Christian Church Vol 3 A D 1122 1303](#)
[Naval and Military Memoirs of Great Britain from 1727 to 1783 Vol 4 of 6](#)
[Letters Concerning the Constitution and Order of the Christian Ministry Addressed to the Members of the Presbyterian Churches in the City of New York To Which Is Prefixed a Letter on the Present Aspect and Bearing of the Episcopal Controversy](#)
[In Vino Veritas A British Police Procedural](#)
[Museum of Stones Ancient and Contemporary Art at the Noguchi Museum](#)
[John Hall Travelling Light A 45-Year Survey of Paintings](#)
[Naval History of Great Britain from the Declaration of War by France in 1793 to the Accession of George IV Volume Two](#)
[Rendezvous with God Revealing the Meaning of the Jewish Holidays and Their Mysterious Rituals](#)
[The Fourth Reich](#)
[Clinical Pharmacology and Therapeutics for Veterinary Technicians](#)
[Jean Prouv Maison Demontable Les Jours Meilleurs Demountable House 1956](#)
[Gramscis Common Sense Inequality and Its Narratives](#)
[Emily 1873](#)
[Sticks Stones The Designs of Lew French](#)
[Jean Prouv Maison D montable 6x6 Demountable House Adaptation Rogers Stirk Harbour+partners 1944-2015](#)
[Yosemite](#)
[Jean Prouv cole Provisoire Villejuif Temporary School 1956](#)
[Blood Land a Karmic Journey A Story Based on True Events](#)
[Shadow Self Spirit](#)
[Peace by Piece Quilted Memories of Newfoundland in the Great War](#)
[Glacier](#)
[Yellowstone](#)
[50 Kunstgeschichten Aus Dem Herzog Anton Ulrich-Museum Braunschweig](#)
[Principles of Akkadian Textual Criticism](#)
