

OLD TIMES IN THE COLONIES

Merchant of Cairo and the Favourite of the Khalif El Maraoun El Hakim bi Amrillah, The, iii. 171..? ? ? ? ? Still by your ruined camp a dweller I abide; Ne'er will I change nor e'er shall distance us divide..? ? ? ? ? p. The Foxes and the Wolf dcxxx.No good's in life (to the counsel list of one who's purpose-whole), i. 28..THE TEN VIZIERS; OR THE HISTORY OF KING AZADBEKHT AND HIS SON. (94).Thereupon there sallied forth to him Zuheir ben Hebib, and they wheeled about and feinted awhile, then came to dose quarters and exchanged strokes. El Harith forewent his adversary in smiting and stretched him weltering in his gore; whereupon Hudheifeh cried out to him, saying, "Gifted of God art thou, O Harith! Call another of them." So he cried out, saying, "Is there a comer-forth [to battle?]" But they of Baghdad held back from him; and when it appeared to El Harith that confusion was amongst them, he fell upon them and overthrew the first of them upon their last and slew of them twelve men. Then the evening overtook him and the Baghdadis addressed themselves to flight..There was once a man of the Arabs who had a number of sons, and amongst them a boy, never was seen a fairer than he of favour nor a more accomplished in loveliness, no, nor a more perfect of wit. When he came to man's estate, his father married him to the daughter of one of his uncles, and she excelled not in beauty, neither was she praiseworthy of attributes; wherefore she pleased not the youth, but he bore with her, for kinship's sake..Accordingly, Ishac bade admit her; so she entered, and when her eyes fell upon the Commander of the Faithful, she kissed the earth before him and said, 'Peace be upon thee, O Commander of the Faithful and asylum of the people of the faith and reviver of justice among all creatures! May God make plain the treading of thy feet and vouchsafe thee enjoyment of that which He hath bestowed on thee and make Paradise thy harbourage and the fire that of thine enemies!' Quoth Er Reshid, 'And on thee be peace, O damsel! Sit.' So she sat down and he bade her sing; whereupon she took the lute and tightening its strings, played thereon in many modes, so that the Commander of the Faithful and Jaafer were confounded and like to fly for delight. Then she returned to the first mode and sang the following verses:..Shah Bekht and his Vizier Er Rehwan, King, i. 215..? ? ? ? ? c. The Third Old Man's Story ii.When they had made an end of pious wishes and congratulations, they besought the king to hasten the punishment of the Magian and heal their hearts of him with torment and humiliation. So he appointed them for a day on which they should assemble to witness his punishment and that which should betide him of torment, and shut himself up with his wife and sons and abode thus private with them three days, during which time they were sequestered from the folk. On the fourth day the king entered the bath, and coming forth, sat down on the throne of his kingship, with the crown on his head, whereupon the folk came in to him, according to their wont and after the measure of their several ranks and degrees, and the amirs and viziers entered, ay, and the chamberlains and deputies and captains and men of war and the falconers and armbearers. Then he seated his two sons, one on his right and the other on his left hand, whilst all the folk stood before him and lifted up their voices in thanksgiving to God the Most High and glorification of Him and were strenuous in prayer for the king and in setting forth his virtues and excellences..They have shut out thy person from my sight, iii. 43..? ? ? ? ? To his beloved one the lover's heart's inclined; His soul's a captive slave, in sickness' hands confined..? ? ? ? ? I clipped her (118) in mine arms and straight grew drunken with the scent Of a fresh branch that had been reared in affluence and content..When it was the second day, the second of the king's viziers, whose name was Beheroun, came in to him and said, "God advance the king! This that yonder youth hath done is a grave matter and a foul deed and a heinous against the household of the king." So Azadbekht bade fetch the youth, because of the saying of the vizier; and when he came into his presence, he said to him, "Out on thee, O youth! Needs must I slay thee by the worst of deaths, for indeed thou hast committed a grave crime, and I will make thee a warning to the folk." "O king," answered the youth, "hasten not, for the looking to the issues of affairs is a pillar of the realm and [a cause of] continuance and sure stablishment for the kingship. Whoso looketh not to the issues of affairs, there befalleth him that which befell the merchant, and whoso looketh to the issues of affairs, there betideth him of joyance that which betided the merchant's son." "And what is the story of the merchant and his son?" asked the king. "O king," answered the youth, "When the evening came and the king sat in his privy chamber, he summoned the vizier and required of him the story of the thief and the woman. Quoth the vizier, "Know, O king, that.Fair fall the maid whose loosened locks her cheeks do overcloud! iii. 191..94. The Man's Dispute with the Learned Woman of the relative Excellence of the Sexes dclxxxiii.All intercessions come and all alike do ill succeed, ii. 218..Indeed, many of the notables of the people have sought her of me in marriage, but I would not marry her to any, for that, one night, I saw, in a dream, the balance aforesaid set up and men and women being weighed, one against the other, therein, and meseemed I saw thee [and her] and it was said to me, "This is such a man, (217) the allotted portion of such a woman." (218) Wherefore I knew that God the Most High had allotted unto her none other than thyself, and I choose rather to marry thee to her in my lifetime than that thou shouldst marry her after my death.'Oft as my yearning waxeth, my heart consoleth me, ii. 228..? ? ? ? ? ? ? ? ? ? ? ha. The Thief's Story dcccxxxviii.72. Haroun er Reshid and the three Girls ccclxxxvii.There was once a king of the kings of Hind, who was goodly of polity, praiseworthy in administration, just to his subjects, beneficent to men of learning and piety and asceticism and devoutness and worship and shunning traitors and froward folk and those of lewd life. On this wise of polity he abode in his kingship what God the Most High willed of days and hours and years, and he married the daughter of his father's brother, a beautiful and lovesome woman, endowed with brightness and perfection, who had been reared in the king's house in splendour and delight. She bore him two sons, the comeliest that might be of boys. Then came fore-ordained fate, which there is no warding off, and God the Most High raised up against the king another king, who came forth upon his realm, and all the folk of the city, who had a mind unto evil and lewdness, joined themselves unto him. So he fortified himself against the

king and made himself master of his kingdom, putting his troops to the rout and slaying his guards..Then he re-entered the village and buying the prince a horse, mounted him thereon and they ceased not going, till they came to the frontier of their own country, where there fell robbers upon them by the way and took all that was with them and pinioned them; after which they cast them into a pit hard by the road and went away and left them to die there, and indeed they had cast many folk into that pit and they had died..? ? ? ? ? I fear to be seen in the air, Without my consent, unaware;? ? ? ? ? 'Tis He who pardoneth errors alike to slave and free; On Him is my reliance in good and evil cheer..Mamoun (El) and Zubeideh, i. 199..? ? ? ? ? b. The Enchanted Youth xxi.? ? ? ? ? e. The Barber's Story cxliii."O king," answered the youth, "there is no great forgiveness save in case of a great crime, for according as the offence is great, in so much is forgiveness magnified and it is no dishonour to the like of thee if he spare the like of me. Verily, Allah knoweth that there is no fault in me, and indeed He commandeth unto clemency, and no clemency is greater than that which spareth from slaughter, for that thy forgiveness of him whom thou purposest to put to death is as the quickening of a dead man; and whoso doth evil shall find it before him, even as it was with King Bihkerd." "And what is the story of King Bihkerd?" asked the king. "O king," answered the youth,.? ? ? ? ? c. The Jewish Physician's Story xxviii.Now thieves had followed him, so they might rob him of his good, but availed not unto aught; wherefore he went up to the old woman and kissed her head and exceeded in munificence to her. Then she [warned him of that which awaited strangers entering the town and] said to him, 'I like not this for thee and I fear mischief for thee from these questions that the vizier hath appointed for the confrontation of the ignorant.' And she expounded to him the case according to its fashion. Then said she to him, 'But have no concern: only carry me with thee to thy lodging, and if he question thee of aught, whilst I am with thee, I will expound the answers to thee.' So he carried her with him to the city and established her in his lodging and entreated her kindly..It is told of Jaafer ben Yehya the Barmecide that he sat down one day to drink and being minded to be private (with his friends), sent for his boon-companions, in whom he delighted, and charged the chamberlain (145) that he should suffer none of the creatures of God the Most High to enter, save a man of his boon-companions, by name Abdulmelik ben Salih, (146) who was behindhand with them. Then they donned coloured clothes, (147) for that it was their wont, whenas they sat in the wine-chamber, to don raiment of red and yellow and green silk, and sat down to drink, and the cups went round and the lutes pulsed..At this Queen Es Shuhba was stirred to exceeding delight and said, 'Well done, O queen of delight! By Allah, I know not how I shall do to render thee thy due! May God the Most High grant us to enjoy thy long continuance [on life]!' Then she strained her to her breast and kissed her on the cheek; whereupon quoth Iblis (on whom be malison!), 'Indeed, this is an exceeding honour!' Quoth the queen, 'Know that this lady Tuhfeh is my sister and that her commandment is my commandment and her forbiddance my forbiddance. So hearken all to her word and obey her commandment.' Therewithal the kings rose all and kissed the earth before Tuhfeh, who rejoiced in this. Moreover, Queen Es Shuhba put off on her a suit adorned with pearls and jewels and jacinths, worth an hundred thousand dinars, and wrote her on a sheet of paper a patent in her own hand, appointing her her deputy. So Tuhfeh rose and kissed the earth before the queen, who said to her, 'Sing to us, of thy favour, concerning the rest of the sweet-scented flowers and herbs, so I may hear thy singing and divert myself with witnessing thy skill.' 'Harkening and obedience, O lady mine,' answered Tuhfeh and taking the lute, improvised the following verses: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:~? ? ? ? ? "The glory's not in those whom raiment rich makes fair, But those who still adorn the raiment that they wear.".Draper's Wife, The Old Woman and the, ii. 55..So she donned a devotee's habit and betaking herself to the goldsmith, said to him, 'To whom belongeth the bracelet that is in the king's hand?' Quoth he, 'It belongeth to a man, a stranger, who hath bought him a slave-girl from this city and lodgeth with her in such a place.' So the old woman repaired to the young man's house and knocked at the door. The damsel opened to her and seeing her clad in devotee's apparel, (184) saluted her and said to her, 'Belike thou hast an occasion with us?' 'Yes,' answered the old woman; 'I desire privacy and ablution.' (185) Quoth the girl, 'Enter.' So she entered and did her occasion and made the ablution and prayed. Then she brought out a rosary and began to tell her beads thereon, and the damsel said to her, 'Whence comest thou, O pilgrim?' (186) Quoth she '[I come] from [visiting] the Idol (187) of the Absent in such a church. (188) There standeth up no woman [to prayer] before him, who hath an absent friend and discovereth to him her need, but he acquainteth her with her case and giveth her tidings of her absent one.' 'O pilgrim,' said the damsel, 'we have an absent one, and my lord's heart cleaveth to him and I desire to go to the idol and question him of him.' Quoth the old woman, '[Wait] till to-morrow and ask leave of thy husband, and I will come to thee and go with thee in weal.' "Leave the mention of him. Who is at the door?" Quoth Adi, "El Akhwes el Ansari." (54) "God the Most High put him away and estrange him from His mercy!" cried Omar. "Is it not he who said, berhyming on a man of Medina his slave-girl, so she might outlive her master ... ?" [And he repeated the following line:].And when she had made an end of her song, she wept sore..The two girls let me down from fourscore fathoms' height, i. 49..?STORY OF THE SHARPERS WITH THE MONEY-CHANGER AND THE ASS..? ? ? ? ? a. Story of Taj el Mulouk and the Princess Dunya

cvii. Meinsoun drank off his cup and said to her, 'Well done, O perfect of attributes!' Then he signed to her and was absent awhile, after which he returned and with him a tray of jewels worth an hundred thousand dinars, [which he gave to Tuhfeh]. So Kemeriyeh arose and bade her slave-girl open the closet behind her, wherein she laid all that wealth. Then she delivered the key to Tuhfeh, saying, 'All that cometh to thee of riches, lay thou in this closet that is by thy side, and after the festival, it shall be carried to thy palace on the heads of the Jinn.' Tuhfeh kissed her hand, and another king, by name Munir, took the cup and filling it, said to her, 'O fair one, sing to me over my cup upon the jasmine.' 'Harkening and obedience,' answered she and improvised the following verses: *SINDBAD THE SAILOR AND HINDBAD THE PORTER..? ? ? ? ? o. The Fifteenth Officer's Story dccccxl. Lewdness, The Pious Woman accused of, ii. 5..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.* *THE MERCHANT OF CAIRO AND THE FAVOURITE OF THE KHALIF EL MAMOUN EL HAKIM BI AMRILLAH. (180).* When the king heard this from the youth, his anger subsided; so he bade restore him to the prison, and the folk dispersed that day..? ? ? ? ? Our loves are joined and cruelty at last is done away; Ay, and the cup of love-delight 'twixt us doth circulate..? ? ? ? ? Read thou my writ and apprehend its purport, for my case This is and fate hath stricken me with sorrows past allay..The damsel rejoiced, when the old man returned to her with the lute, and taking it from him, tuned its strings and sang the following verses: *Relief, Story of the Prisoner and how God gave him, i. 174..There was once a king of the kings, who had a high palace, overlooking a prison of his, and he used to hear in the night one saying, 'O Ever-present Deliverer, O Thou whose relief is nigh, relieve Thou me!' One day the king waxed wroth and said, "Yonder fool looketh for relief from [the consequences of] his crime. 'Then said he to his officers, 'Who is in yonder prison?' And they answered, 'Folk upon whom blood hath been found.' (139) So the king bade bring the man in question before him and said to him, 'O fool, little of wit, how shall thou be delivered from this prison, seeing that thine offence is great?' Then he committed him to a company of his guards and said to them, 'Take this fellow and crucify him without the city.'* Moreover, King Shehriyar summoned chroniclers and copyists and bade them write all that had betided him with his wife, first and last; so they wrote this and named it "The Stories of the Thousand Nights and One Night." The book came to (195) thirty volumes and these the king laid up in his treasury. Then the two kings abode with their wives in all delight and solace of life, for that indeed God the Most High had changed their mourning into joyance; and on this wise they continued till there took them the Destroyer of Delights and Sunderer of Companies, he who maketh void the dwelling-places and peopled the tombs, and they were translated to the mercy of God the Most High; their houses were laid waste and their palaces ruined and the kings inherited their riches..Then came up El Abbas to the door of the tent, and therein were four-and-twenty golden doves; so he took them, after he had beaten them down with the end of his lance. Then he called out, saying, "Harkye, Zuheir! Doth it not suffice thee that thou hast quelled El Akil's repute, but thou art minded to quell that of those who sojourn round about him? Knowest thou not that he is of the lieutenants of Kunder ben [Hisham of the Benou] Sheiban, a man renowned for prowess? Indeed, covetise of him hath entered into thee and jealousy of him hath gotten possession of thee. Doth it not suffice thee that thou hast orphaned his children (94) and slain his men? By the virtue of the Chosen Prophet, I will make thee drink the cup of death!" So saying, he drew his sword and smiting Zuheir on his shoulder, caused the steel issue, gleaming, from the tendons of his throat. Then he smote the vizier and clove his head in sunder..? ? ? ? ? e. King Dadbin and his Viziers cccclv. Then they displayed Dinarzad in a second and a third and a fourth dress and she came forward, as she were the rising sun, and swayed coquettishly to and fro; and indeed she was even as saith the poet of her in the following verses: *Numan (En) and the Arab of the Benou Tai, i. 203..When thou comest to the house, begin by searching the roofs; then search the closets and cabinets; and if thou find nought, humble thyself unto the Cadi and make a show of abjection and feign thyself defeated, and after stand at the door and look as if thou soughtest a place wherein to make water, for that there is a dark corner there. Then come forward, with a heart stouter than granite, and lay hold upon a jar of the jars and raise it from its place. Thou wilt find under it the skirt of a veil; bring it out publicly and call the prefect in a loud voice, before those who are present. Then open it and thou wilt find it full of blood, exceeding of redness, (103) and in it [thou wilt find also] a woman's shoes and a pair of trousers and somewhat of linen." When I heard this from her, I rose to go out and she said to me, "Take these hundred dinars, so they may advantage thee; and this is my guest-gift to thee." So I took them and bidding her farewell, returned to my lodging..When the king heard their speech, he bade the crier make proclamation in the thoroughfares of the city that the troops should prepare [for the march] and that the horsemen should mount and the footmen come forth; nor was it but the twinkling of the eye ere the drums beat and the trumpets sounded; and scarce was the forenoon of the day passed when the city was blocked with horse and foot. So the king passed them in review and behold, they were four-and-twenty thousand in number, horsemen and footmen. He bade them go forth to the enemy and gave the commandment over them to Said ibn el Wakidi, a doughty cavalier and a valiant man of war. So the horsemen set out and fared on along the bank of the Tigris..Then said the king, "How long wilt thou beguile us with thy prate, O youth? But now the hour of thy slaughter is come." And he bade crucify him upon the gibbet. [So they carried him to the place of execution] and were about to hoist him up [upon the cross,] when, behold, the captain of the thieves, who had found him and reared him, (141) came up at that moment and asked what was that assembly and [the cause of] the crowds gathered there. They told him that a servant of*

the king had committed a great crime and that he was about to put him to death. So the captain of the thieves pressed forward and looking upon the prisoner, knew him, whereupon he went up to him and embraced him and clipped him and fell to kissing him upon his mouth. Then said he, "This is a boy whom I found under such a mountain, wrapped in a gown of brocade, and I reared him and he fell to stopping the way with us. One day, we set upon a caravan, but they put us to flight and wounded some of us and took the boy and went their way. From that day to this I have gone round about the lands in quest of him, but have not lighted on news of him [till now;] and this is he." .? ? ? ? ? In her revolving scheme, to bitter sweetness still Succeeds and things become straight, after crookedness..Then said El Aziz to the King of Baghdad, "I would fain speak a word to thee; but do thou not exclude from us those who are present. If thou consent unto my wish, that which is ours shall be thine and that which is incumbent on thee shall be incumbent on us, (121) and we will be to thee a mighty aid against all enemies and opposites." Quoth Ins ben Cais, "Say what thou wilt, O King, for indeed thou excellest in speech and attainest [the mark] in that which them sayest" So El Aziz said to him, "I desire that thou give thy daughter Mariyeh in marriage to my son El Abbas, for thou knowest that wherewithal he is gifted of beauty and loveliness and brightness and perfection and how he beareth himself in the frequentation of the valiant and his constancy in the stead of smiting and thrusting." "By Allah, O king," answered Ins ben Cais, "of my love for Mariyeh, I have appointed her disposal to be in her own hand; wherefore, whomsoever she chooseth of the folk, I will marry her to him." .? ? ? ? ? f. The Lady and her Two Lovers dlxxxi. Then came forward the fourteenth officer and said, 'Know that the story I have to tell is pleasanter and more extraordinary than this; and it is as follows..When the morning morrowed, the people went seeking for him, but found him not; and when the king knew this, he was perplexed concerning his affair and abode unknowing what he should do. Then he sought for a vizier to fill his room, and the king's brother said, 'I have a vizier, a sufficient man.' 'Bring him to me,' said the king. So he brought him a man, whom he set at the head of affairs; but he seized upon the kingdom and clapped the king in irons and made his brother king in his stead. The new king gave himself up to all manner of wickedness, whereat the folk murmured and his vizier said to him, 'I fear lest the Indians take the old king and restore him to the kingship and we both perish; wherefore, if we take him and cast him into the sea, we shall be at rest from him; and we will publish among the folk that he is dead.' And they agreed upon this. So they took him up and carrying him out to sea, cast him in..Then said she to him, "O chief of the kings, the wise say, 'The kingship is a building, whereof the troops are the foundation,' and whenas the foundation is strong, the building endureth; wherefore it behoveth the king to strengthen the foundation, for that they say, 'Whenas the foundation is weak, the building falleth.' On like wise it behoveth the king to care for his troops and do justice among his subjects, even as the owner of the garden careth for his trees and cutteth away the weeds that have no profit in them; and so it behoveth the king to look into the affairs of his subjects and fend off oppression from them. As for thee, O king," continued Shehrzad, "it behoveth thee that thy vizier be virtuous and versed in the knowledge of the affairs of the folk and the common people; and indeed God the Most High hath named his name (166) in the history of Moses (on whom be peace!) whenas He saith, [Quoth Moses] 'And make me a vizier of my people, Aaron [my brother]. (167) Could a vizier have been dispensed withal, Moses ben Imran had been worthier [than any of this dispensation]. (168).? ? ? ? ? i. The Spider and the Wind dccccviii. Merchant and his Sons, The, i. 81..15. The Cat and the Crow cl.? ? ? ? ? e. The Fifth Officer's Story dccccxxiv.23. Hatim et Tal; his Generosity after Death cclxx.Voyage of Sindbad the Sailor, The Seventh, iii. 224..? ? ? ? ? His eyelids' sorcery from mine eyes hath banished sleep; since he From me departed, nought see I except a drowsy fair. (137).? ? ? ? ? The road of right thou hast made straight, that erst was crooked grown; Yea, for its path of old had fall'n to ruin and decay..Full many a man incited me to infidelity, i. 205..? ? ? ? ? So arise, by your lives I conjure you, arise And come let us fare to our loved ones away..? ? ? ? ? This is my saying; apprehend its purport, then, and know I may in no wise yield consent to that thou dost opine..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..So, when the night darkened, we sallied forth to make our round, attended by men with sharp swords, and went round about the streets and compassed the city, till we came to the by-street where was the woman, and it was the middle of the night Here we smelt rich scents and heard the clink of earrings; so I said to my comrades, "Methinks I spy an apparition," And the captain of the watch said, "See what it is." So I came forward and entering the lane, came presently out again and said, "I have found a fair woman and she tells me that she is from the Citadel and that the night surprised her and she espied this street and seeing its cleanness and the goodness of its ordinance, knew that it appertained to a man of rank and that needs must there be in it a guardian to keep watch over it, wherefore she took shelter therein." Quoth the captain of the watch to me, "Take her and carry her to thy house." But I answered, "I seek refuge with Allah! (93) My house is no place of deposit (94) and on this woman are trinkets and apparel [of price]. By Allah, we will not deposit her save with Amin el Hukrn, in whose street she hath been since the first of the darkness; wherefore do thou leave her with him till the break of day." And he said, "As thou wilt." Accordingly, I knocked at the Cadi's door and out came a black slave of his slaves, to whom said I, "O my lord, take this woman and let her be with you till break of day, for that the lieutenant of the Amir Ilmeddin hath found her standing at the door of your house, with trinkets and apparel [of price] on her, and we feared lest her responsibility be upon you; (95) wherefore it

is most fit that she pass the night with you." So the slave opened and took her in with him..When Er Razi heard this, he said, 'Yonder wittol lusteth after my wife; but I will do him a mischief.' Then he rushed in upon them, and when El Merouzi saw him, he marvelled at him and said to him, 'How didst thou make thine escape?' So he told him the trick he had played and they abode talking of that which they had collected from the folk [by way of alms], and indeed they had gotten great store of money. Then said El Merouzi, 'Verily, mine absence hath been prolonged and fain would I return to my own country.' Quoth Er Razi, 'As thou wilt;' and the other said, 'Let us divide the money we have gotten and do thou go with me to my country, so I may show thee my tricks and my fashions.' 'Come to-morrow,' replied Er Razi, 'and we will divide the money.' a. Story of the Chief of the New Cairo Police dciv. I see yon like unto mankind in favour and in form; But oxen, (37) verily, ye are in fashion and in deed..It chanced one day that one of the horsemen, who had fallen in with the young Melik Shah by the water and clad him and given him spending-money, saw the eunuch in the city, disguised as a merchant, and recognizing him, questioned him of his case and of [the reason of] his coming. Quoth he, 'I come to sell merchandise.' And the horseman said, 'I will tell thee somewhat, if thou canst keep it secret.' 'It is well,' answered the eunuch; 'what is it?' And the other said, 'We met the king's son Melik Shah, I and certain of the Arabs who were with me, and saw him by such a water and gave him spending-money and sent him towards the land of the Greeks, near his mother, for that we feared for him, lest his uncle Belehwan should kill him.' Then he told him all that had passed between them, whereupon the eunuch's countenance changed and he said to the cavalier, 'Assurance!' 'Thou shalt have assurance,' answered the other, 'though thou come in quest of him.' And the eunuch rejoined, saying, 'Truly, that is my errand, for there abideth no repose for his mother, lying down or rising up, and she hath sent me to seek news of him.' Quoth the cavalier, 'Go in safety, for he is in a [certain] part of the land of the Greeks, even as I said to thee.' .71. Haroun er Reshid and the two Girls cclclxxxvii. So the king bade fetch the old man and he came and stood before the Sultan, who showed him the two pearls. Quoth he, 'As for this one, it is worth a thousand dinars.' And the king said, 'So saith its owner.' 'But for this other,' continued the old man, 'it is worth but five hundred.' The folk laughed and marvelled at his saying, and the merchant, [the owner of the second pearl], said to him, 'How can this, which is greater of bulk and purer of water and more perfect of rondure, be less of worth than that?' And the old man answered, 'I have said what is with me.' (208) Then said the king to him, 'Indeed, the outward appearance thereof is like unto that of the other pearl; why then is it worth but the half of its price?' 'Yes,' answered the old man, '[its outward resembleth the other]; but its inward is corrupt.' 'Hath a pearl then an outward and an inward?' asked the merchant, and the old man said, 'Yes. In its inward is a boring worm; but the other pearl is sound and secure against breakage.' Quoth the merchant, 'Give us a token of this and prove to us the truth of thy saying.' And the old man answered, 'We will break the pearl. If I prove a liar, here is my head, and if I speak truth, thou wilt have lost thy pearl.' And the merchant said, 'I agree to that.' So they broke the pearl and it was even as the old man had said, to wit, in its midst was a boring worm.. . . . O thou that blamest me for my heart and railest at my ill, Hadst them but tasted my spirit's grief, thou wouldst excuse me still..38. The Lover who feigned himself a Thief to save his Mistress's Honour dlvi. Awaken, O ye sleepers all, and profit, whilst it's here, ii. 234..So she opened the door to him and brought him in. Then she seated him at the upper end of the room and set food before him. So he ate and drank and lay with her and swived her. Then she sat down in his lap and they toyed and laughed and kissed till the day was half spent, when her husband came home and she could find nothing for it but to hide the singer in a rug, in which she rolled him up. The husband entered and seeing the place disordered (194) and smelling the odour of wine, questioned her of this. Quoth she, 'I had with me a friend of mine and I conjured her [to drink with me]; so we drank a jar [of wine], she and I, and she went away but now, before thy coming in.' Her husband, (who was none other than the singer's friend the druggist, that had invited him and fed him), deemed her words true and went away to his shop, whereupon the singer came forth and he and the lady returned to their sport and abode on this wise till eventide, when she gave him money and said to him, 'Come hither to-morrow in the forenoon.' 'It is well,' answered he and departed; and at nightfall he went to the bath.. . . . So hath the Merciful towards Hudheifeh driven you, A champion ruling over all, a lion of great might..When the king heard this, his wrath subsided and he said, "Carry him back to the prison till the morrow, so we may look into his affair."..When it was eventide, the king summoned the vizier and sought of him the story of the King and the Tither, and he said, "Know, O king, that. 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 uttermost of wonderment thereat. But there remaineth somewhat of sweet-scented flowers, that she hath not besung, such as the myrtle and the tuberosa 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, 'Harkening and obedience.' So she took the lute and played thereon in many modes, then returned to the first mode and sang the following verses:..Now it befell, by the ordinance of God the Most High and His providence, that Caesar, king of the Greeks, the husband of Melik Shah's mother Shah Khatoun, [went forth to the chase that day]. He started a head of game, he and his company, and chased it, till they came up with it by that pit, whereupon one of them lighted down from his horse, to slaughter it, hard by the mouth of the pit. He heard a sound of low moaning from the bottom of the pit } so he arose and mounting his horse, waited till the troops were assembled. Then he acquainted the king with this and he bade one of his servants [descend into the pit]. So the man descended and brought out the youth [and the eunuch], aswoon..Then he bade fetch the youth; so they brought him before him and the viziers said, "O base of origin, out on thee! Thy term is at hand and the earth hungereth for thy body, so it may devour it." But he answered them, saying, "Death is not in your word nor in your envy; nay, it is an ordinance written upon the forehead; wherefore, if aught be written upon my forehead, needs must it come to pass, and neither endeavour nor thought-taking

nor precaution will deliver me therefrom; [but it will surely happen] even as happened to King Ibrahim and his son." Quoth the king, "Who was King Ibrahim and who was his son?" And the youth said, "O king..32. The Khalif Hisham and the Arab Youth dxxxiv.Cairo (The Merchant of) and the Favourite of the Khalif El Mamoun El Hakim bi Amrillah, iii. 171..Now the merchant's wife aforesaid, who was the nurse of the king's daughter, was watching him from a window, unknown of him, and [when she heard his verses], she knew that there hung some rare story by him; so she went in to him and said, "Peace be on thee, O afflicted one, who acquaintest not physician with thy case! Verily, thou expositest thyself unto grievous peril! I conjure thee by the virtue of Him who hath afflicted thee and stricken thee with the constraint of love-liking, that thou acquaint me with thine affair and discover to me the truth of thy secret; for that indeed I have heard from thee verses that trouble the wit and dissolve the body." So he acquainted her with his case and enjoined her to secrecy, whereof she consented unto him, saying, "What shall be the recompense of whoso goeth with thy letter and bringeth thee an answer thereto?" He bowed his head for shamefastness before her [and was silent]; and she said to him, "Raise thy head and give me thy letter." So he gave her the letter and she took it and carrying it to the princess, said to her, "Read this letter and give me the answer thereto." .? ? ? ? a. Story of the Physician Douban xi."Except," continued the Khalif, "he were the enemy of God, he had wished for her in this world, so he might after [repent and] return to righteous dealing. By Allah, he shall not come in to me! Who is at the door other than he?" Quoth Adi, "Jemil ben Mamer el Udhri (51) is at the door;" and Omar said, "It is he who says in one of his odes" ... [And he recited the following:].I am filled full of longing pain and memory and dole, iii. 15..On this wise she abode a great while and indeed yearning for him came nigh to slay her; so she stood and watched for him one day at the door of her chamber and straining him to her bosom, kissed him on the cheek and breast. At this moment, out came the master of the king's household and seeing her embracing the youth, abode amazed. Then he asked to whom that chamber belonged and was answered, 'To Shah Khatoun, wife of the king,' whereupon he turned back, trembling as [one smitten by] a thunderbolt. The king saw him quaking and said to him, 'Out on thee! what is the matter?' 'O king,' answered he, 'what matter is graver than that which I see?' 'What seest thou?' asked the king and the officer said, 'I see that yonder youth, who came with the eunuch, he brought not with him but on account of Shah Khatoun; for that I passed but now by her chamber door, and she was standing, watching; [and when the youth came up,] she rose to him and clipped him and kissed him on his cheek.' Hindbad the Porter, Sindbad the Sailor and, iii. 199..? ? ? ? e. The Fifth Voyage of Sindbad the Sailor dlvi.41. Jaafer ben Yehya (229) and the Man who forged a Letter in his Name dlxvi.Shehriyar, Shehrzad and, ii. 111, iii. 141, 157..? ? ? ? Fawn of the palace, knowst thou not that I, to look on thee, The world have traversed, far and wide, o'er many a hill and plain? ? ? ? ? But now unto me of my loves accomplished are joyance and cheer And those whom I cherish my soul with the wine of contentment regale.

- [Memorials of Brookss from the Foundation of the Club 1764 to the Close of the Nineteenth Century Compiled from the Records of the Club](#)
- [Catena Aurea Vol 1 Commentary on the Four Gospels Collected Out of the Works of the Fathers St Matthew Part II](#)
- [How God Inspired the Bible Thoughts for the Present Disquiet](#)
- [The Sphagnaceae or Peat-Mosses of Europe and North America](#)
- [The Decian Persecution](#)
- [Kiplings India](#)
- [Notes on the Shorter Catechism](#)
- [The Penitential Hymn of Judah and Israel After the Spirit An Exposition of the Fifty-Third Chapter of Isaiah](#)
- [The Saviour of the World Sermons Preached in the Chapel of Princeton Theological Seminary](#)
- [Dissertations on the Opening of the Sealed Book Illustrating the Prophetic Signs Used in Daniel and the Revelation](#)
- [The Gospel Epistles and Revelation of St John Edited with an Introduction and Notes](#)
- [The Solemn Warnings of the Dead or an Admonition to Unconverted Sinners And a Call to the Unconverted](#)
- [The Irish Liber Hymnorum Vol 2 Edited from the Mss with Translations Notes and Glossary Translations and Notes](#)
- [Words That Shook the World or Martin Luther His Own Biographer Being Pictures of the Great Reformer Sketched Mainly from His Own Sayings](#)
- [Exposition of the Pilgrims Progress With Illustrative Quotations from Bunyans Minor Works](#)
- [Life of Ulrich Zwingli the Swiss Patriot and Reformer The Chapters of This Book with Bibliography Were Presented to the Hartford Theological Seminary as a Thesis for the Degree of Doctor of Philosophy](#)
- [Reports of Captain L A Beardslee U S Navy Relative to Affairs in Alaska and the Operations of the U S S Jamestown Under His Command While in the Waters of That Territory](#)
- [A Treatise on Plane Trigonometry Containing an Account of Hyperbolic Functions with Numerous Examples](#)
- [A Treatise on Problems of Maxima and Minima Solved by Algebra](#)
- [Elements of the Differential and Integral Calculus With Examples and Practical Applications](#)
- [Proceedings of the California Academy of Natural Sciences 1858-1862 Vol 2](#)
- [A Treatise on Trilinear Co-Ordinates Intended Chiefly for the Use of Junior Students](#)
- [Tables of Minor Planets Discovered by James C Watson Vol 1 Tables of \(93\) Minerva \(101\) Helena \(103\) Hera \(105\) Artemis \(115\) Thyra \(119\)](#)

[Althaea \(128\) Nemesis \(133\) Cyrene \(139\) Juewa \(161\) Athor \(174\) Phaedra \(179\) Klytaemnestra](#)

[Vegetable Organography or an Analytical Description of the Organs of Plants Vol 2](#)

[Robbinss New Solid Geometry](#)

[Einführung in Die Physikalische Anatomie I Teil Allgemeine Elasticitäts-Und Festigkeitslehre in Elementarer Darstellung II Teil Die Elasticität Und Festigkeit Der Menschlichen Gewebe Und Organe](#)

[Sketches of Rulers of India Vol 2 The Companys Governors Clive Hastings Munro Malcolm Elphinstone Metcalfe Thomason Colvin](#)

[Proceedings of the Rochester Academy of Science Vol 4 February 1902 to May 1910](#)

[Cornelius ODowd Upon Men and Women and Other Things in General](#)

[Sussex Manors Advowsons Etc Recorded in the Feet of Fines Henry VIII to William IV \(1509-1833\) Vol 2 Alphabetically Arranged and Edited M-Z](#)

[Valves and Valve-Gearing A Practical Text-Book for the Use of Engineers Draughtsmen and Students](#)

[Japan Vol 1 Its History Arts and Literature](#)

[Guide to the Mushrooms](#)

[Delight the Soul of Art Five Lectures](#)

[The Life of Thomas Story Carefully Abridged In Which the Principal Occurrences and the Most Interesting Remarks and Observations Are Retained](#)

[First Love and Punin and Baburin](#)

[Useful Knowledge or a Familiar Account of the Various Productions of Nature Mineral Vegetable and Animal Which Are Chiefly Employed for the Use of Man Vol 2 of 3 Illustrated with Numerous Figures and Intended as a Work Both of Instruction and Ref](#)

[Botany Developmental and Descriptive](#)

[Our Early Wild Flowers A Study of the Herbaceous Plants Becoming in Early Spring in the Northern States](#)

[Torreya Vol 4 January 1904](#)

[Mary Gray](#)

[Mathematische Und Naturwissenschaftliche Berichte Aus Ungarn 1903 Vol 21 Mit Unterstützung Der Ungarischen Akademie Der Wissenschaften Und Der Koniglich Ungarischen Naturwissenschaftlichen Gesellschaft](#)

[A View of the Human Heart In a Series of Allegorical Designs Illustrative of Its Evil Passions For the Instruction of Youth](#)

[Gospel-Libertie in the Extensions and Limitations of It Wherein Is Laid Down an Exact Way to End the Present Dissentions and to Preserve Future Peace Among the Saints](#)

[A Commentary on the New Testament Vol 3 Acts of the Apostles](#)

[Plain Sermons by Contributors to the Tracts for the Times Vol 8](#)

[Sermons and Religious Tracts of the Late Reverend Philip Doddridge DD Vol 3 of 3](#)

[The Testimony of the Catacombs and of Other Monuments of Christian Art From the Second to the Eighteenth Century Concerning Questions of Doctrine Now Disputed in the Church](#)

[The Latter-Day Saints Millennial Star 1841 Vol 1 Containing a Great Variety of Useful Information in Regard to the Doctrine Principles Rise Progress Success Opposition Persecution C of the Church of Jesus Christ of Latter-Day Saints](#)

[A Series of Lectures on the Doctrine of Universal Benevolence Delivered in the Universalist Church in Lombard Street Philadelphia in the Autumn of 1818 and Published at the Request of the Brethren Attending in Said Church](#)

[The Faith and Duties of Christians A Treatise in Eight Chapters](#)

[Extracts and Collections from Various Authors](#)

[Lile Percee The Finial of the St Lawrence or Gaspé Flaneries Being a Blend of Reveries and Realities Of History and Science Of Description and Narrative As Also a Signpost to the Traveler](#)

[A Digest of the Military and Naval Laws of the Confederate States from the Commencement of the Provisional Congress to the End of the First Congress Under the Permanent Constitution Analytically Arranged](#)

[The Society of Friends A Domestic Narrative Illustrating the Peculiar Doctrines Held by the Disciples of George Fox](#)

[The British Critic Quarterly Theological Review and Ecclesiastical Record January 1830](#)

[The Churchs Broken Unity On Anabaptism the Independents and Quakerism](#)

[Catechism on the Doctrines Usages and Holy Days of the Protestant Episcopal Church](#)

[The Vision We Forget A Laymans Reading of the Book of the Revelation of St John the Divine](#)

[Lectures](#)

[The Storykiller The Riveting Debut Thriller You Cannot Afford to Miss](#)

[Lectures and Sermons Vol 2 of 2](#)

[Henry Anson Buttz His Book Vol 2 Lectures Essays Sermons Exegetical Notes Parts III and IV](#)

[The Lives and Times of the Popes Vol 10 of 10 Including the Complete Gallery of the Portraits of the Pontiffs Reproduced from Effigies](#)

[Pontificum Romanorum Dominici Basae](#)

[The Journal of Race Development Vol 1 1910-1911](#)

[The War of Four Thousand Years Being a Connected History of the Various Efforts Made to Suppress the Vice of Intemperance in All Ages of the World from the Foundation of the Class of Nazarites by Moses to the Institution of the Order of the Sons of Te](#)

[Key and Flora Northern and Central States](#)

[American Medical Botany Being a Collection of the Native Medicinal Plants of the United States Vol 2 Containing Their Botanical History and Chemical Analysis and Properties and Uses in Medicine Diet and the Arts with Coloured Engravings](#)

[English Botany or Coloured Figures of British Plants Vol 34 With Their Essential Characters Synonyms and Places of Growth To Which Will Be Added Occasional Remarks](#)

[Hawkins Electrical Guide Questions Answers and Illustrations Vol 7 A Progressive Course of Study for Engineers Electricians Students and Those Desiring to Acquire a Working Knowledge of Electricity and Its Applications A Practical Treatise](#)

[The Far East and the New America Vol 5 A Picturesque and Historic Account of These Lands and Peoples China \(Continued\)](#)

[The Old Harbor Town A Novel](#)

[Sermons on Old Testament Characters](#)

[Descriptive List of Trees and Shrubs Between the Ganges and the Sarda Rivers](#)

[Sulphur Compounds in Gas Report of the Proceedings Before a Committee of the House of Commons on the Crystal Palace District Gas and the Gaslight Coke Company Bills](#)

[Elements in Baptist Development A Study of Denominational Contributions to National Life Christian Ideals and World Movements](#)

[Treaty Ports in China A Study in Diplomacy](#)

[Foundations of American Grape Culture](#)

[Embassy to the Kingdom of Ava in 1795 Vol 2 of 2](#)

[Statement of Claims of the British Subjects Interested in Opium Surrendered to Captain Elliot at Canton for the Public Service](#)

[Missouri Botanical Garden Eleventh Annual Report](#)

[First Lessons in Botany Designed for Common Schools in the United States](#)

[Proceedings of the Association of Municipal and Sanitary Engineers and Surveyors Vol 15 1888-89](#)

[Scriptural Views of Holiness](#)

[Hookers Journal of Botany and Kew Garden Miscellany Vol 4](#)

[Luthers Epistle Sermons Vol 1 Advent and Christmas Season Translated with the Help of Others \(Volume VII of Luthers Complete Works\)](#)

[Divine Guidance or the Holy Guest A Discussion of the Believers Privilege in Christ Jesus The Holy Spirit as Guide Into All Truth The Pentecostal](#)

[Baptism Physical Religious Manifestations](#)

[Japan in Our Day](#)

[Studies in the Book Containing Studies on the New Testament Historical Books the General Epistles and the Apocalypse](#)

[The Drama of the Ages](#)

[A Series of Picturesque Views of Seats of the Noblemen and Gentlemen of Great Britain and Ireland Vol 2 With Descriptive and Historical Letterpress](#)

[The Jesuit Relations and Allied Documents Vol 53 Travels and Explorations of the Jesuit Missionaries in New France 1610-1791 The Original French Latin and Italian Texts with English Translations and Notes Illustrated by Portraits Maps and Facs](#)

[The Merchants Daughter And Other Narratives](#)

[The Centaur](#)

[Le Parfum de La Dame En Noir](#)

[Proceedings of the American Philosophical Society Vol 2 Held at Philadelphia for Promoting Useful Knowledge 1844](#)

[The House of the Seven Gables](#)

[The London Flat Second Chances](#)

[An Attempt to Determine the Chronological Order of Shakespeares Plays The Harness Essay 1877](#)

[Catalogue of a Large and Valuable Collection of Ancient and Modern Books New and Second Hand in Every Department of Literature Science and Art Including Many Valuable and Rare Works in Theology and Ecclesiastical History](#)