

## K POMERANIAN RECORD LOG DIARY SPECIAL MEMORIES TO DO LIST ACADEMIC

When the king heard this story, he said in himself, "Verily, had I given ear to the sayings of my courtiers and inclined to the idle prate [of those who counselled me] in the matter of [the slaying of] my vizier, I had repented to the utterest of repentance, but praised be God, who hath disposed me to mansuetude and long-suffering and hath endowed me with patience!" Then he turned to the vizier and bade him return to his dwelling and [dismissed] those who were present, as of wont..Peace on you, people of my troth! With peace I do you greet, ii. 224..? ? ? ? s. The Stolen Necklace dxvii. When Tuhfeh beheld this, she called to mind her lord and wept sore and said, 'I beseech God the Most High to vouchsafe me speedy deliverance, so I may return to my palace and that my high estate and queendom and glory and be reunited with my lord and master Er Reshid.' Then she walked in that garden and saw in its midst a dome of white marble, raised on columns of black teak and hung with curtains embroidered with pearls and jewels. Amiddleward this pavilion was a fountain, inlaid with all manner jacinths, and thereon a statue of gold, and [beside it] a little door. She opened the door and found herself in a long passage; so she followed it and behold, a bath lined with all kinds of precious marbles and floored with a mosaic of pearls and jewels. Therein were four cisterns of alabaster, one facing other, and the ceiling of the bath was of glass coloured with all manner colours, such as confounded the understanding of the folk of understanding and amazed the wit..But for the spying of the eyes [ill-omened,] we had seen, i. 50..When the damsel heard these verses, she wept till her clothes were drenched and drew near the old woman, who said to her, 'Knowest thou such an one?' And wept and said, 'He is my lord. Whence knowest thou him?' 'O my lady,' answered the old woman, 'sawst thou not the madman who came hither yesterday with the old woman? He was thy lord. But this is no time for talk. When it is night, get thee to the top of the palace [and wait] on the roof till thy lord come to thee and contrive for thy deliverance.' Then she gave her what she would of perfumes and returning to the chamberlain, acquainted him with that which had passed, and he told the youth..Fourteenth Officer's Story, The, ii. 183..Shah Bekht and his Vizier Er Rehwan, King, i. 215..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..Awhile after this, two merchants presented themselves to the king with two horses, and one said, 'I ask a thousand dinars for my horse,' and the other, 'I seek five thousand for mine.' Quoth the cook, 'We have experienced the old man's just judgment; what deemeth the king of fetching him?' So the king bade fetch him, and when he saw the two horses, he said, 'This one is worth a thousand and the other two thousand dinars.' Quoth the folk, 'This [horse that thou judgeth the lesser worth] is an evident thoroughbred and he is younger and swifter and more compact of limb than the other, ay, and finer of head and clearer of skin and colour. What token, then, hast thou of the truth of thy saying?' And the old man said, 'This ye say is all true, but his sire is old and this other is the son of a young horse. Now, when the son of an old horse standeth still [to rest,] his breath returneth not to him and his rider falleth into the hand of him who followeth after him; but the son of a young horse, if thou put him to speed and make him run, [then check him] and alight from off him, thou wilt find him untired, by reason of his robustness.'.One of the host am I of lovers sad and sere, ii. 252..Then he kept them under guard, and when the morning morrowed, he referred their case to El Hejjaj, who caused bring them before him and enquiring into their affair, found that the first was the son of a barber-surgeon, the second of a [hot] bean-seller and the third of a weaver. So he marvelled at their readiness of speech (82) and said to his session-mates, "Teach your sons deportment; (83) for, by Allah, but for their ready wit, I had smitten off their heads!".So the young man went to his lodging and fetching a purse, returned to the girl's owner and counted out to him the price aforesaid, whilst the draper was between them. Then said he, "Bring her forth;" but the other answered, "She cannot come forth at this present; but be thou my guest the rest of this day and night, and on the morrow thou shall take thy slave-girl and go in the protection of God." The youth fell in with him of this and he carried him to his house, where, after a little, he let bring meat and wine, and they [ate and] drank. Then said Nouredin to the girl's owner, "I beseech thee bring me the damsel, for that I bought her not but for the like of this time." So he arose and [going in to the girl], said to her, "O Sitt el Milan, the young man hath paid down thy price and we have bidden him hither; so he hath come to our dwelling and we have entertained him, and he would fain have thee be present with him." "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." ? ? ? ? ? And when the sun of morning sees her visage and her smile, O'ercome. he hasteneth his face behind the clouds to hide..When the evening evened, the king summoned the vizier and

required of him the [promised] story; so he said, "It is well. Know, O king, that. The billows of thy love o'erwhelm me passing sore, ii. 226..32. The Khalif Hisham and the Arab Youth dxxxiv. One day, as the prefect sat [in his house], the watchman came in to him and said, "O my lord, the Jew goeth to the house of such an one." Whereupon El Atwesh arose and went forth alone, taking with him none but myself. As he went along, he said to me, "Indeed, this [woman] is a fat piece of meat." (109) And we gave not over going till we came to the door of the house and stood there till a slave-girl came out, as if to buy them somewhat. We waited till she opened the door, whereupon, without further parley, we forced our way into the house and rushed in upon the girl, whom we found seated with the Jew in a saloon with four estrades, and cooking-pots and candles therein. When her eyes fell on the prefect, she knew him and rising to her feet, said, "Welcome and fair welcome! Great honour hath betided me by my lord's visit and indeed thou honourest my dwelling." .134. The Malice of Women dlxxviii. ? ? ? ? ? "Fair patience practise, for thereon still followeth content." So runs the rede 'mongst all that dwell in city or in tent..As for Er Reshid, he shut himself up with Tuhfeh that night and found her a clean maid and rejoiced in her; and she took high rank in his heart, so that he could not endure from her a single hour and committed to her the keys of the affairs of the realm, for that which he saw in her of good breeding and wit and modesty. Moreover, he gave her fifty slave-girls and two hundred thousand dinars and clothes and trinkets and jewels and precious stones, worth the kingdom of Egypt; and of the excess of his love for her, he would not entrust her to any of the slave-girls or eunuchs; but, whenas he went out from her, he locked the door upon her and took the key with him, against he should return to her, forbidding the damsels to go in to her, of his fear lest they should slay her or practise on her with knife or poison; and on this wise he abode awhile..? ? ? ? ? d. The Fourth Officer's Story dccccxxiv. ? ? ? ? ? p. The Man who saw the Night of Power dccccxiii. ? ? ? ? ? Like a sun at the end of a cane in a hill of sand, She shines in a dress of the hue of pomegranate flower..? ? ? ? ? But now hath Allah from my heart blotted the love of thee, After for constancy I'd grown a name of wonderment..? ? ? ? ? All things, indeed, that betide to you are fore-ordered of God; Yet still in your deeds is the source to which their fulfilment is due..34. The City of Irem dxxxviii. She laughed and cried out to the women of the house, saying, "Ho, Fatimeh! Ho, Khedijeh! Ho, Herifeh! Ho, Senineh!" Whereupon all those who were in the place of women and neighbours flocked to me and fell a-laughing at me and saying, "O blockhead, what ailed thee to meddle with gallantry?" Then one of them came and looked in my face and laughed, and another said, "By Allah, thou mightest have known that she lied, from the time she said she loved thee and was enamoured of thee? What is there in thee to love?" And a third said, "This is an old man without understanding." And they vied with each other in making mock of me, what while I suffered sore chagrin..? ? ? ? ? e. King Dadbin and his Viziers cccclv. When the druggist heard the singer's words, he was certified of the case and knew that the calamity, all of it, was in his own house and that the wife was his wife; and he saw the shirt, whereupon he redoubled in certainty and said to the singer, 'Art thou now going to her?' 'Yes, O my brother,' answered he and taking leave of him, went away; whereupon the druggist started up, as he were a madman, and ungarnished his shop. (199) Whilst he was thus engaged, the singer won to the house, and presently up came the druggist and knocked at the door. The singer would have wrapped himself up in the rug, but she forbade him and said to him, 'Get thee down to the bottom of the house and enter the oven (200) and shut the lid upon thyself.' So he did as she bade him and she went down to her husband and opened the door to him, whereupon he entered and went round about the house, but found no one and overlooked the oven. So he stood meditating and swore that he would not go forth of the house till the morrow..As they were thus engaged, behold, up came the dancers and mountebanks, with their pipes and drums, whilst one of their number forewent them, with a great banner in his hand, and played all manner antics with his voice and limbs. When they came to the Courthouse, the Cadi exclaimed, "I seek refuge with God from yonder Satans!" And the merchant laughed, but said nothing. Then they entered and saluting his highness the Cadi, kissed Alaeddin's hands and said, "God's blessing on thee, O son of our uncle! Indeed, thou solacest our eyes in that which thou dost, and we beseech God to cause the glory of our lord the Cadi to endure, who hath honoured us by admitting thee to his alliance and allotted us a part in his high rank and dignity." When the Cadi heard this talk, it bewildered his wit and he was confounded and his face flushed with anger and he said to his son-in-law, "What words are these?" Quoth the merchant, "Knowest thou not, O my lord, that I am of this tribe? Indeed this man is the son of my mother's brother and that other the son of my father's brother, and I am only reckoned of the merchants [by courtesy]!". To return to his wife and her mother. When the former arose in the morning and her husband returned not to her with break of day, she forebode all manner of calamity and straightway despatched her servants and all who were with her in quest of him; but they happened not on any trace of him neither fell in with aught of his news. So she bethought herself concerning her affair and complained and wept and groaned and sighed and blamed perfidious fortune, bewailing that sorry chance and reciting these verses:..Ye chide at one who weepeth for troubles ever new, iii. 30..All this time, the young Damascene was hearkening, and whiles he likened her voice to that of his slave-girl and whiles he put away from him this thought, and the damsel had no whit of knowledge of him. Then she broke out again into song and chanted the following verses:..Issues of Affairs, Of Looking to the, i. 80..? ? ? ? ? Yea, all my passion and desire and love-longing in verse, As pearls in goodly order strung it were, I did enshrine..? ? ? ? ? a. Nimeh ben er Rebya and Num his Slave-girl ccxxxvii. Presently, the princess turned to her maid and bade her fetch them somewhat of food and sweetmeats and dessert and fruits. So Shefikeh brought what she desired and they ate and drank [and abode on this wise] without lewdness, till the night departed and the day came. Then said El Abbas, "Indeed, the day is come. Shall I go to my father and bid him go to thy father and seek thee of him in marriage for me, in accordance with the Book of God the Most High and the Institutes of His Apostle (whom may He bless and keep!) so we may not enter into transgression?" And Mariyeh answered, saying, "By Allah, it is well counselled of thee!" So he went away to his lodging and nought befell between them; and when the

day lightened, she improvised and recited the following verses:..One day, as he went wandering about the streets, he espied a woman of the utmost beauty and grace, and what he saw of her charms amazed him and there betided him what made him forget his present plight. She accosted him and jested with him and he besought her of foregathering and companionship. She consented to this and said to him, 'Let us go to thy lodging.' With this he repented and was perplexed concerning his affair and grieved for that which must escape him of her company by reason of the straitness of his hand, (261) for that he had no jot of spending money. But he was ashamed to say, 'No,' after he had made suit to her; so he went on before her, bethinking him how he should rid himself of her and casting about for an excuse which he might put off on her, and gave not over going from street to street, till he entered one that had no issue and saw, at the farther end, a door, whereon was a padlock..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).When the king heard the vizier's speech, he deemed it goodly and it pleased him; so he bade him go away to his house, and there he abode his day long..Now the king had a brother, who envied him and would fain have been in his place; and when he was weary of looking for his death and the term of his life seemed distant unto him, he took counsel with certain of his partisans and they said, 'The vizier is the king's counsellor and but for him, there would be left the king no kingdom.' So the king's brother cast about for the ruin of the vizier, but could find no means of accomplishing his design; and when the affair grew long upon him, he said to his wife, 'What deemest thou will advantage us in this?' Quoth she, 'What is it?' And he replied, 'I mean in the matter of yonder vizier, who inciteth my brother to devoutness with all his might and biddeth him thereto, and indeed the king is infatuated with his counsel and committeth to him the governance of all things and matters.' Quoth she, 'Thou sayst truly; but how shall we do with him?' And he answered, 'I have a device, so thou wilt help me in that which I shall say to thee.' Quoth she, 'Thou shall have my help in whatsoever thou desirest.' And he said, 'I mean to dig him a pit in the vestibule and dissemble it artfully.' There was once a man who was exceeding cautious over himself, and he set out one day on a journey to a land abounding in wild beasts. The caravan wherein he was came by night to the gate of a city; but the warders refused to open to them; so they passed the night without the city, and there were lions there. The man aforesaid, of the excess of his caution, could not fix upon a place wherein he should pass the night, for fear of the wild beasts and reptiles; so he went about seeking an empty place wherein he might lie..Presently, the idiot returned, with somewhat to add to his hoard, but found it not; so he bethought him who had followed him and remembered that he had found the sharper aforesaid assiduous in sitting with him and questioning him. So he went in quest of him, assured that he had taken the pot, and gave not over looking for him till he espied him sitting; whereupon he ran to him and the sharper saw him. [Then the idiot stood within earshot] and muttered to himself and said, 'In the pot are threescore dinars and I have with me other score in such a place and to-day I will unite the whole in the pot.' When the sharper heard him say this to himself, muttering and mumbling after his fashion, he repented him of having taken the dinars and said, 'He will presently return to the pot and find it empty; wherefore that (264) for which I am on the look-out will escape me; and meseemeth I were best restore the dinars [to their place], so he may see them and leave all that is with him in the pot, and I can take the whole.' Tuhfeh entered the bath, after she had put off her clothes, and behold, the basin thereof was overlaid with gold set with pearls and red rubies and green emeralds and other jewels; so she extolled the perfection of God the Most High and hallowed Him for the magnificence of that which she saw of the attributes of that bath. Then she made her ablutions in that basin and pronouncing the Magnification of Prohibition, (207) prayed the morning prayer and what else had escaped her of prayers; (208) after which she went out and walked in that garden among jessamine and lavender and roses and camomile and gillyflowers and thyme and violets and sweet basil, till she came to the door of the pavilion aforesaid and sat down therein, pondering that which should betide Er Reshid after her, whenas he should come to her pavilion and find her not. She abode sunken in the sea of her solicitude, till presently sleep took her and she slept. The Ninth Night of the Month..? ? ? ? Thou layst on me a load too great to bear, and thus thou dost But that my burdens I may bind and so towards thee fare..I marvel for that to my love I see thee now incline, iii. 112..So she took the hundred dinars and the piece of silk and returned to her dwelling, rejoicing, and went in to Aboulhusn and told him what had befallen, whereupon he arose and rejoiced and girt his middle and danced and took the hundred dinars and the piece of silk and laid them up. Then he laid out Nuzhet el Fuad and did with her even as she had done with him; after which he rent his clothes and plucked out his beard and disordered his turban [and went forth] and gave not over running till he came in to the Khalif, who was sitting in the hall of audience, and he in this plight, beating upon his breast. Quoth the Khalif to him, "What aileth thee, O Aboulhusn!" And he wept and said, "Would thy boon-companion had never been and would his hour had never come!" "Tell me [thy case,]" said the Khalif; and Aboulhusn said, "O my lord, may thy head outlive Nuzhet el Fuad!" Quoth the Khalif, "There is no god but God!" And he smote hand upon hand. Then he comforted Aboulhusn and said to him, "Grieve not, for we will give thee a concubine other than she." And he bade the treasurer give him a hundred dinars and a piece of silk. So the treasurer gave him what the Khalif bade him, and the latter said to him, "Go, lay her out and carry her

forth and make her a handsome funeral." So Aboulhusn took that which he had given him and returning to his house, rejoicing, went in to Nuzhet el Fuad and said to her, "Arise, for the wish is accomplished unto us." So she arose and he laid before her the hundred dinars and the piece of silk, whereat she rejoiced, and they added the gold to the gold and the silk to the silk and sat talking and laughing at one another. 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. . . . . And if into the briny sea one day she chanced to spit, Assuredly the salt sea's floods straight fresh and sweet would grow. Then the prince's mother bade fetch the five slave-girls to that assembly; whereupon they came and the ten damsels foregathered. The queen seated five of them on her son's right hand and other five on his left and the folk assembled about them. Then she bade the five who had remained with her speak forth somewhat of verse, so they might entertain therewith the assembly and that El Abbas might rejoice therein. Now she had clad them in the richest of raiment and adorned them with trinkets and ornaments and wroughten work of gold and silver and collars of gold, set with pearls and jewels. So they came forward, with harps and lutes and psalteries and recorders and other instruments of music before them, and one of them, a damsel who came from the land of China and whose name was Baoutheh, advanced and tightened the strings of her lute. Then she cried out from the top of her head (127) and improvising, sang the following verses: Thy haters say and those who malice to thee bear, iii. 8. When she had made an end of her song, she wept till she made the bystanders weep and the Lady Zubeideh condoled with her and said to her, "God on thee, O Sitt el Milah, sing us somewhat, so we may hearken to thee." "Harkening and obedience," answered the damsel and sang the following verses: In every rejoicing a boon (240) midst the singers and minstrels am I, ii. 258. When the king heard this, he said, "Restore him to the prison till the morrow, so we may look into his affair; for that deliberation in affairs is advisable and the slaughter of this [youth] shall not escape [us]." O amir of justice, be kind to thy subjects, iii. 24. 130. Abulhusn ed Durraj and Abou Jaafer the Leper cccclxxxix. On the fourth day, all the troops and the people of the realm assembled together to the [supposed] king and standing at his gate, craved leave to enter. Selma bade admit them; so they entered and paid her the service of the kingship and gave her joy of her brother's safe return. She bade them do suit and service to Selim, and they consented and paid him homage; after which they kept silence awhile, so they might hear what the king should command. Then said Selma, 'Harkye, all ye soldiers and subjects, ye know that ye enforced me to [accept] the kingship and besought me thereof and I consented unto your wishes concerning my investment [with the royal dignity]; and I did this [against my will]; for know that I am a woman and that I disguised myself and donned man's apparel, so haply my case might be hidden, whenas I lost my brother. But now, behold, God hath reunited me with my brother, and it is no longer lawful to me that I be king and bear rule over the people, and I a woman; for that there is no governance for women, whenas men are present. Wherefore, if it like you, do ye set my brother on the throne of the kingdom, for this is he; and I will busy myself with the worship of God the Most High and thanksgiving [to Him] for my reunion with my brother. Or, if it like you, take your kingship and invest therewith whom ye will.' 71. Yehya ben Khalid and the Poor Man dclvi. On the morrow, he betook himself to the shop of his friend the druggist, who welcomed him and questioned him of his case and how he had fared that day. Quoth the singer, 'May God requite thee with good, O my brother! For that thou hast directed me unto easance!' And he related to him his adventure with the woman, till he came to the mention of her husband, when he said, 'And at midday came the cuckold her husband and knocked at the door. So she wrapped me in the mat, and when he had gone about his business, I came forth and we returned to what we were about.' This was grievous to the druggist and he repented of having taught him [how he should do] and misdoubted of his wife. So he said to the singer, 'And what said she to thee at thy going away?' And the other answered, 'She bade me come back to her on the morrow. So, behold, I am going to her and I came not hither but that I might acquaint thee with this, lest thy heart be occupied with me.' Then he took leave of him and went his way. As soon as the druggist was assured that he had reached the house, he cast the net over his shop (195) and made for his house, misdoubting of his wife, and knocked at the door. . . . . ef. Story of the Barber's Sixth Brother xxxiii. . . . . My heart with yearning is ever torn and tortured without cease, Nor can my lids lay hold on sleep, that Sees from them away. . . . . Thy presence honoureth us and we Confess thy magnanimity. . . . . The wine was sweet to us to drink in pleasance and repose, And in a garden of the garths of Paradise we lay. . . . . e. Story of the Portress lxvii. . . . . If slaves thou fain wouldst have by thousands every day Or, kneeling at thy feet, see kings of mickle might. They abode thus awhile and presently she said, "Up to now we have not become drunken; let me pour out." So she took the cup and gave him to drink and plied him with liquor, till he became drunken, when she took him and carried him into a closet. Then she came out, with his head in her hand, what while I stood silent, fixing not mine eyes on hers neither questioning her of this; and she said to me, "What is this?" "I know not," answered I; and she said, "Take it and cast it into the river." I obeyed her commandment and she arose and stripping herself of her clothes, took a knife and cut the dead man's body in pieces, which she laid in three baskets, and said to me, "Throw them into the river." 69. Musab ben ez Zubeir

and Aaisheh his Wife cccclxxxvi.???? Indeed her glance, her sides are soft; but none the less, alas! Her heart is harder than the rock; there is no mercy there..He gained him wealth and returning to his native land, after twenty years' absence, alighted in the neighbourhood of an old woman, whom he bespoke fair and entreated with liberality, requiring of her a wench whom he might lie withal. Quoth she, 'I know none but a certain fair woman, who is renowned for this fashion.' (12) Then she described her charms to him and made him lust after her, and he said, 'Hasten to her forthright and lavish unto her that which she asketh, [in exchange for her favours].' So the old woman betook herself to the damsel and discovered to her the man's wishes and bade her to him; but she answered, saying, 'It is true that I was on this [fashion of] whoredom [aforetime]; but now I have repented to God the Most High and hanker no more after this; nay, I desire lawful marriage; so, if he be content with that which is lawful, I am at his service.' When the evening evened, the king sat in his sitting-chamber and sending for his vizier, bade him relate the story of the wealthy man who lost his wealth and his wit. So he said, "Know, O king, that.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..The king approved her speech and bestowed on her a dress of honour and gave her magnificent gifts; after which, for that his choice had fallen upon his younger son, Melik Shah, he married her with him and made him his heir apparent and caused the folk swear fealty to him. When this came to the knowledge of his brother Belehwan and he was ware that his younger brother had been preferred over him, his breast was straitened and the affair was grievous to him and envy entered into him and rancour; but he concealed this in his heart, whilst fire raged therein because of the damsel and the kingship..?THE FIFTEENTH OFFICER'S STORY..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].???? Tirewomen to the bride, who whiskers, ay, and beard Upon her face produce, they never would assign. (194).So I arose and gathering wood and planks from the wrecks, wrought of them the semblance of a boat [to wit, a raft,] and bound it fast with ropes, saying, 'I will embark thereon and fare with this water into the inward of the mountain. If it bring me to the mainland or to a place where I may find relief and safety, [well and good]; else I shall [but] perish, even as my companions have perished.' Then I collected of the riches and gold and precious stuffs, cast up there, whose owners had perished, a great matter, and of jacinths and crude ambergris and emeralds somewhat past count, and laid all this on the raft [together with what was left me of victual]. Then I launched it on the river and seating myself upon it, put my trust in God the Most High and committed myself to the stream..One night, when the night was half spent, as Selim and Selma sat talking and devising with each other, they heard a noise below the house; so they looked out from a lattice that gave upon the gate of their father's mansion and saw a man of goodly presence, whose clothes were hidden by a wide cloak, which covered him. He came up to the gate and laying hold of the door-ring, gave a light knock; whereupon the door opened and out came their sister, with a lighted flambeau, and after her their mother, who saluted the stranger and embraced him, saying, 'O beloved of my heart and light of mine eyes and fruit of mine entrails, enter.' So he entered and shut the door, whilst Selim and Selma abode amazed..Whilst the Sheikh was thus occupied with taking leave of the kings, Meimoun sought his opportunity, whenas he saw the place empty, and taking up Tuhfeh on his shoulders, soared up with her to the confines of the sky and flew away with her. Presently, Iblis came to look for Tuhfeh and see what she purposed, but found her not and saw the slave-girls buffeting their faces; so he said to them, 'Out on ye! What is to do?' 'O our lord,' answered they, 'Meimoun hath snatched up Tuhfeh and flown away with her.' When Iblis heard this, he gave a cry, to which the earth trembled, and said, 'What is to be done? Out on ye! Shall he carry off Tuhfeh from my very palace and outrage mine honour? Doubtless, this Meimoun hath lost his wits.' Then he cried out a second time, that the earth quaked therefor, and rose up into the air..Ramazan in my life ne'er I fasted, nor e'er, i. 49..INDEX TO THE NAMES OF THE "TALES FROM THE ARABIC".???? By Allah, O thou that chid'st my heart concerning my sister's love, Leave chiding and rather bemoan my case and help me to my will..???? An thou'dst vouchsafe to favour me,'twould lighten my despair, Though but in dreams thine image 'twere that visited my bed..107. Abou Suweid and the Handsome Old Woman cccccxxiii.?? ? ? ? ? b. The Second Officer's Story dccccxxii.???? Great in delight, beloved mine, your presence is with me; Yet greater still the miseries of parting and its bane..Then the Khalif summoned her to his presence a fourth time and said to her, "O Sitt el Milah, sing." So she improvised and sang the following verses:..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." How many, in Yemameh, dishevelled widows plain! i. 50..10. The Birds and Beasts and the Son of Adam cxlvi. Man who was lavish of House and Victual to One whom he knew not, The, i 293.. Then said I, "A man cannot well accomplish all whereof he hath need in the market-places." "Hast thou a house?" asked she. "No, by Allah," answered I; "nor is this town my dwelling-place." "By Allah," rejoined she, "nor have I a place; but I will contrive for thee." Then she went on before me and I followed her till she came to a lodging-house and said to the housekeeper, "Hast thou an empty chamber?" "Yes," answered she; and my mistress said, "Give us the key." So we took the key and going up to see the room, entered it; after which she went out to the housekeeper and [giving her a dirhem], said to her, "Take the key-money, (110) for the room pleaseth us, and here is another dirhem for thy trouble. Go, fetch us a pitcher of water, so we may [refresh ourselves] and rest till the time of the noonday siesta pass and the heat decline, when the man will go and fetch the [household] stuff." Therewith the housekeeper rejoiced and brought us a mat and two pitchers of water on a tray and a leather rug.. After that, there appeared a queen, never saw eyes a goodlier than she nor than her attributes; she was clad in rich raiment, embroidered with pearls and jewels, and on her head was a crown set with various kinds of pearls and jewels. About her were five hundred slave-girls, high-bosomed maids, as they were moons, screening her, right and left, and she among them as she were the moon on the night of its full, for that she was the most of them in majesty and dignity. She gave not over walking, till she came to Tuhfeh, whom she found gazing on her in amazement; and when the latter saw her turn to her, she rose to her, standing on her feet, and saluted her and kissed the earth before her..? ? ? ? Favour or flout me, still my soul shall be Thy ransom, in contentment or despite..? ? ? ? When I recall the season of love-delight with them, The sweet of sleep forsakes me, my body wastes amain..? ? ? ? v. The Stolen Purse dccccxcix. And the king bade him depart to his own house..? ? ? ? y. The Debauchee and the Three-year-old Child dcxv. Therewithal El Abbas smiled and her verses pleased him. Then he bade the fourth damsel come forward and sing. Now she was from the land of Morocco and her name was Belekhsa. So she came forward and taking the lute and the psaltery, tightened the strings thereof and smote thereon in many modes; then returned to the first mode and improvising, sang the following verses:..? THE SIXTH VOYAGE OF SINDBAD THE SAILOR..100. The Rogueries of Delileh the Crafty and her Daughter Zeyneb the Trickstress dclvi. ? STORY OF THE UNJUST KING AND THE TITHER..? ? ? ? Of beryl, all glowing with beauty, wherein Thick stars of pure silver shine forth to the eye.."There was once a man, a merchant, who was fortunate in trade, and at one time his [every] dirhem profited [him] fifty. Presently, his luck turned against him and he knew it not; so he said in himself, 'I have wealth galore, yet do I weary myself and go round about from country to country; I were better abide in my own country and rest myself in my house from this travail and affliction and sell and buy at home.' Then he made two parts of his money, with one whereof he bought wheat in summer, saying, 'When the winter cometh, I will sell it at a great profit.' But, when the winter came, wheat became at half the price for which he had bought it, whereat he was sore concerned and left it till the next year. However, next year, the price fell yet lower and one of his friends said to him, 'Thou hast no luck in this wheat; so do thou sell it at whatsoever price.' Quoth the merchant, 'This long while have I profited and it is allowable that I lose this time. God is all-knowing! If it abide [with me] half a score years, I will not sell it save at a profit.' There was once aforetime a certain sharper, who [was so eloquent that he] would turn the ear inside out, and he was a man of understanding and quick wit and skill and perfection. It was his wont to enter a town and [give himself out as a merchant and] make a show of trafficking and insinuate himself into the intimacy of people of worth and consort with the merchants, for he was [apparently] distinguished for virtue and piety. Then he would put a cheat on them and take [of them] what he might spend and go away to another city; and he ceased not to do thus a great while..? ? ? ? In my soul the fire of yearning and affliction rageth aye; Lo, I burn with love and longing; nought in answer can I say..? ? ? ? k. The Blind Man and the Cripple dcxvi. A certain king sat one day on the roof of his palace, diverting himself with looking about him, and presently, chancing to look aside, he espied, on [the roof of] a house over against his palace, a woman, never saw his eyes her like. So he turned to those who were present and said to them, "To whom belongeth yonder house?" "To thy servant Firouz," answered they, "and that is his wife." So he went down, (and indeed love had made him drunken and he was passionately enamoured of her), and calling Firouz, said to him, "Take this letter and go with it to such a city and bring me the answer." Firouz took the letter and going to his house, laid it under his head and passed that night. When the morning morrowed, he took leave of his wife and set out for the city in question, unknowing what the king purposed against him..118. The Jewish Cadi and his Pious Wife ccclxv. ? ? ? ? Or if to me "I'm absent" thou sayest, "'Tis a lie," My heart replies, bewildered 'twixt doubt and certainty.

[Revue de Paris Vol 9 Septembre 1840](#)

[Les Femmes Qui Sont Des Scenes](#)

[Au Mississippi La Premire Exploration \(1673\) Le PRÉ Jacques Marquette de Laon PRTre de la Compagnie de JSus \(1637-1675\) Et Louis Jolliet DAprs Ernest Gagnon](#)

[Revue de Paris Vol 5 Edition Augmentee Des Principaux Articles de La Revue Du Xixe Siecle Mai 1840](#)

[Revue de Paris Vol 4 Edition Augmentee Des Principaux Articles de La Revue Des Deux Mondes Avril 1836](#)

[Revue de Paris Vol 9 Septembre 1834](#)

[The Anglican Pulpit Library Vol 9 Whitsunday Trinity Sunday First Sunday After Trinity Second Sunday After Trinity](#)

[An Inquiry Into the State of Slavery Amongst the Romans From the Earliest Period Till the Establishment of the Lombards in Italy](#)

[The Athena 1914 A College Annual](#)

[Southern Good Roads 1915 Vol 11](#)

[Year Book of the National Association of Cotton Manufacturers 1928](#)

[Polyglot Reader and Guide for Translation Consisting of a Series of English Extracts with Their Translation Into French German Spanish and Italian The Several Parts Designed to Serve as Mutual Keys](#)

[The Chilhowean 1932 Vol 26](#)

[Durham N C Directory 1903-1904 Containing a General and Business Directory and a Guide to the Streets of Durham North Carolina Together with Much Useful Information Classified as Miscellaneous](#)

[The Carontawan 1932](#)

[A Register of National Bibliography Vol 2 With a Selection of the Chief Bibliographical Books and Articles Printed in Other Countries 1937 Legislative Budget of the State of Montana](#)

[Monthly Bulletin of the Dairy and Food Division Vol 1 June 15 1903-January 15 1904](#)

[Ordinances and Resolutions of the Mayor and City Council of Baltimore Passed at the Annual Session 1909-10](#)

[The Journal of the Department of Agriculture of Victoria Australia 1916 Vol 14](#)

[The American Therapist 1897 Vol 6 A Monthly Record of Modern Therapeutics with Practical Suggestions Relating to the Clinical Application of Drugs](#)

[The Second Annual Report of the Indiana State Board of Medical Registration and Examination For the Years Ending December 31 1898 and December 31 1899](#)

[Illinois Register Vol 14 Rules of Governmental Agencies September 14 1990](#)

[Nos Fils Que Feront-Ils?](#)

[Compend of General Pathology](#)

[Journals of the Legislative Assembly of the Province of Ontario Vol 9 From Nov 24th 1875 to Feb 10th 1876 \(Both Days Inclusive\)](#)

[Failsforth Industrial Society Limited Jubilee History 1859-1909](#)

[Frelon 1904-1905 Le Journal Mensuel DEntomologie Descriptive Exclusivement Consacre A Letude Des Coleopteres DEurope Et Des Pays Voisins](#)

[History The City of Harvey 1890-1962](#)

[A History of Printing in Colonial Maryland 1686-1776](#)

[Revue de Paris Vol 8 Edition Augmentee Des Principaux Articles de La Revue Du Xixe Siecle Aout 1838](#)

[Catalogue of the Library of the Institution of Civil Engineers 1895-1904 Subjects](#)

[The Charges of Samuel Horsley LL D F R S F AS Late Lord Bishop of St Asaph Delivered at His Several Visitations of the Dioceses of St Davids Rochester and St Asaph](#)

[Life and Law Or Way to a Bigger Life](#)

[Five Years in China or the Factory Boy Made a Missionary The Life and Observations of REV William Aitchison Late Missionary to China](#)

[The Gospel Visitor 1853-4 Vol 3 A Monthly Publication Devoted to the Exhibition and Defence of Gospel-Principles and Gospel-Practice in Their Primitive Purity and Simplicity in Order to Promote Christian Union Brotherly Love and Universal Charity](#)

[Annuaire-Bulletin de La Societe de LHistoire de France Annee 1911](#)

[The Work of the Holy Spirit in Conversion Considered in Its Relation to the Condition of Man and the Ways of God](#)

[Public and Parlor Readings Prose and Poetry for the Use of Reading Clubs and for Public and Social Entertainment Humorous](#)

[Souvenirs DUne Actrice Mmoires de Louise Fusil \(1774-1848\) Avec Une PRFace Et Des Notes](#)

[The Carolina Magazine Vol 55 October 1914](#)

[Babyhood Vol 16 The Mothers Nursery Guide Devoted to the Care of Children December 1899 to November 1900](#)

[The Athenian Oracle Abridged Containing the Most Valuable Questions and Answers in the Original Work on History Philosophy Divinity Love and Marriage](#)

[The Letters of Madam de Maintenon and Other Eminent Persons in the Age of Lewis XIV To Which Are Added Some Characters Translated from the French](#)

[Catalogue de la Bibliotheque de Feu M Louis Perreau de Dijon](#)

[de la Socit Amricaine Vol 3](#)

[the Naked Popery or the Naked Falshood of a Book Called the Catholick Naked Truth or the Puritain Convert to Apostolical Christianity Written by W H Opening Their Fundamental Errour of Unwritten Tradition and Their Unjust Description of the Puritan](#)

[Revue de Paris Vol 6 Edition Augmentee Des Principaux Articles de La Revue Des Deux Mondes Juin 1836](#)

[Monseigneur Paul Larocque Deuxieme Eveque de Sherbrooke Souvenir de 1893-94](#)

[Bulletin de la Societe Internationale de Science Sociale 1904](#)

[Heart Disease Its Care Cure and Prevention](#)

[Errors of Russellism A Brief Examination of the Teachings of Pastor Charles T Russell as Set Forth in His Studies in Scriptures](#)

[Revue de Paris Vol 7 Juillet 1834](#)

[Bibliography of Education](#)

[Bestiaire Le](#)

[Millions of Mischief The Story of a Great Secret](#)

[Devant Le Siecle](#)

[Selections in Poetical and Prose Literature for Third Class Teachers Examination](#)

[Petrus Borel Le Lycanthrope Sa Vie Et Son Oeuvre Suivi DUne Bibliographie Orne DUn Portrait Et de 8 Reproductions En Heliogravure](#)

[Les Almanachs de la Revolution](#)

[Oeuvres Completes de Eugene Scribe Vol 32](#)

[Commis Et Prince Vol 1](#)

[Repertoire General Du Theatre Francais Vol 44 Compose Des Tragedies Comedies Et Drames Des Auteurs Du Premier Et Du Second Ordre Restes Au Theatre Francais Comedies En Vers Tome X](#)

[The Mining Congress Journal Vol 8 October 1922](#)

[The Princeton Review July 1851](#)

[Annuaire Des Bibliothèques Et Des Archives Pour 1886](#)

[Ditte Towards the Stars](#)

[Confessions of a Tradesman](#)

[Calendar 1911-1912](#)

[Elfa A Romance](#)

[La France Transatlantique Le Canada](#)

[The Works of the REV Edward Bickersteth Rector of Watton Herts Vol 15 The Signs of the Times](#)

[Nerve Control and How to Gain It](#)

[Revue de Paris Vol 2 Edition Augmentee Des Principaux Articles de La Revue Du Xixe Siecle Fevrier 1839](#)

[L'Homme Aux Neuf Millions](#)

[The Sum of the Episcopal Controversy as It Is Pleaded from the Holy Scriptures Wheein the Scripture-Arguments for Presbytery Are Vindicated These for Prelacy Confuted and the False Reasonings of Prelatists Discovered The Perpetual War Among Them](#)

[Far Horizons Ships of Araby](#)

[Jean-Christophe Vol 5 La Foire Sur La Place](#)

[The Scalpel 1852 An Entirely Original Quarterly Expositor of the Laws of Health and Abuses of Medicine and Domestic Life Volumes III and IV Paris Oublie](#)

[Belles Lettres 1935 Vol 1 An Annual Anthology of Student Writing](#)

[Living Thoughts on Lifes Problems or the World as We Make It](#)

[Epaves Theatre Histoire Anecdotes Mots](#)

[Confessio Amantis the Lovers Shrift](#)

[Natural History Vol 52 The Magazine of the American Museum of Natural History July-December 1943](#)

[Common-Sense Christianity Being Many of the Congregationalist Articles](#)

[Le Canadien-Francais Esquisse de Ses Principaux Reliefs Caracteriels](#)

[Voyage Au Pays Du Petrole](#)

[The Normal School Bulletin July 1924 Vol 18 Catalogue Number 1924-25 Announcement for 1924-1925](#)

[H R 3396 the Retirement Protection Act of 1993 Hearing Before the Committee on Ways and Means House of Representatives One Hundred Third Congress Second Session Tuesday April 19 1994](#)

[Directory and Handbook of the Town of Ware Massachusetts With Two Maps](#)

[Gooch on Some of the Most Important Diseases Peculiar to Women With Other Papers](#)

[Report of the City Auditor of the Receipts and Expenditures of the City of Boston and the County of Suffolk Commonwealth of Massachusetts for the Financial Year 1936 January 1 1936 to December 31 1936 \(Both Included\)](#)

[Preventive Medicine Two Prize Essays The General Principles of Preventive Medicine And the Medical Inspection of Schools a Problem in Preventive Medicine](#)

[Journal of Proceedings Vol 89 The Minutes of the Board of Supervisors City and County of San Francisco Wednesday September 7 1994](#)

[The 1918 Instano Vol 7](#)

[Jean-Christophe Vol 3 LAdolescent](#)

[Transactions of the Medical Society of New Jersey 1867](#)

[The Life of John Murdoch LL D The Literary Evangelist of India](#)

[Oeuvres de Saint-Simon Et DEnfantin Vol 2 Publiies Par Les Membres Du Conseil Institui Par Enfantin Pour LExicution de Ses Dernieres Volontis Et PRiCidies de Deux Notices Historiques](#)

---