

THE MORNING WATCHES AND NIGHT WATCHES NEW YORK 1874

43. The Man of Yemen and his six Slave-girls cccxxxiv. There was once a man hight Khelbes, who was a lewd fellow, a calamity, notorious for this fashion, and he had a fair wife, renowned for beauty and loveliness. A man of his townfolk fell in love with her and she also loved him. Now Khelbes was a crafty fellow and full of tricks, and there was in his neighbourhood a learned man, to whom the folk used to resort every day and he told them stories and admonished them [with moral instances]; and Khelbes was wont to be present in his assembly, for the sake of making a show before the folk..The young man marvelled at his story and lay the night with him; and when he arose in the morning, he found his strays. So he took them and returning [to his family.], acquainted them with what he had seen and that which had betided him. Nor," added the vizier, "is this more marvellous or rarer than the story of the king who lost kingdom and wealth and wife and children and God restored them unto him and requited him with a kingdom more magnificent than that which he had lost and goodlier and rarer and greater of wealth and elevation." .? ? ? ? ? Favour or flout me, still my soul shall be Thy ransom, in contentment or despite..On this wise he continued to do for the space of a whole year, till, one day, as he sat on the bridge, according to his custom, expecting who should come to him, so he might take him and pass the night with him, behold, [up came] the Khalif and Mesrou, the swordsman of his vengeance, disguised [in merchants' habits] as of their wont. So he looked at them and rising up, for that he knew them not, said to them, "What say ye? Will you go with me to my dwelling-place, so ye may eat what is ready and drink what is at hand, to wit, bread baked in the platter (8) and meat cooked and wine clarified?" The Khalif refused this, but he conjured him and said to him, "God on thee, O my lord, go with me, for thou art my guest this night, and disappoint not my expectation concerning thee!" And he ceased not to press him till he consented to him; whereat Aboulhusn rejoiced and going on before him, gave not over talking with him till they came to his [house and he carried the Khalif into the] saloon. Er Reshid entered and made his servant abide at the door; and as soon as he was seated, Aboulhusn brought him somewhat to eat; so he ate, and Aboulhusn ate with him, so eating might be pleasant to him. Then he removed the tray and they washed their hands and the Khalif sat down again; whereupon Aboulhusn set on the drinking vessels and seating himself by his side, fell to filling and giving him to drink and entertaining him with discourse..When the morning morrowed and the folk came forth of the city, they found a murdered man cast down in a corner of the burial-ground and seeing Bihkerd there, doubted not but it was he who had slain him; so they laid hands on him and carried him up to the king and said to him, 'This fellow hath slain a man.' The king bade imprison him; [so they clapped him in prison] and he fell a-saying in himself, what while he was in the prison, 'All that hath befallen me is of the abundance of my sins and my tyranny, for, indeed, I have slain much people unrighteously and this is the requital of my deeds and that which I have wrought aforetime of oppression.' As he was thus pondering in himself, there came a bird and lighted down on the coign of the prison, whereupon, of his much eagerness in the chase, he took a stone and cast it at the bird..There was once a man of Nishapour, (1) who had a wife of the utmost loveliness and piety, and he was minded to set out on the pilgrimage. So he commended his wife to the care of his brother and besought him to aid her in her affairs and further her to her desires till he should return, so they both abode alive and well. Then he took ship and departed and his absence was prolonged. Meanwhile, the brother went in to his brother's wife, at all times and seasons, and questioned her of her circumstances and went about her occasions; and when his visits to her were prolonged and he heard her speech and looked upon her face, the love of her gat hold upon his heart and he became distraught with passion for her and his soul prompted him [to evil]. So he besought her to lie with him, but she refused and chid him for his foul deed, and he found him no way unto presumption; (2) wherefore he importuned her with soft speech and gentleness..When the king heard this story, he deemed it pleasant and said, "This story is near unto that which I know and meseemeth I should do well to have patience and hasten not to slay my vizier, so I may get of him the story of the king and his son." Then he gave the vizier leave to go away to his own house; so he thanked him and abode in his house all that day..My fortitude fails, my endeavour is vain, ii. 95..? ? ? ? ? Whenas the fire of passion flamed in my breast, with tears, Upon the day of wailing, to quench it I was fain..The folk marvelled at this story and as for the prefect and El Melik ez Zahir, they said, 'Wrought ever any the like of this device?' And they marvelled with the utterest of wonderment Then arose a third officer and said, 'Hear what betided me, for it is yet stranger and more extraordinary..Therewith the king was filled with wrath and said, "Bring him forthright," So they brought the youth before him, shackled, and the king said to him, "Out on thee! Thou hast sinned a great sin and the time of thy life hath been long; (112) but needs must we put thee to death, for that there is for us no ease in thy life after this," "O king," answered he, "know that I, by Allah, am guiltless, and by reason of this I hope for life, for that he who is guiltless of offence goeth not in fear of punishment neither maketh great his mourning and his concern; but whoso hath sinned, needs must his sin be expiated upon him, though his life be prolonged, and it shall overtake him, even as it overtook Dadbin the king and his vizier." "How was that?" asked Azadbekht, and the youth said,.So, of the heaviness of his wit, he believed her and turning back, went in to the trooper; but she had foregone him, and when he saw her beside her lover, he fell to looking on her and pondering. Then he saluted her and she returned him the salutation; and when she spoke, he was bewildered. So the trooper said to him, 'What ails thee to be thus?' And he answered, 'This woman is my wife and the voice is her voice.' Then he rose in haste and returning to his own house, saw his wife, who had foregone him by the secret passage. So he went back to the trooper's house and saw her sitting as before; whereupon he was abashed before her and sitting down in the trooper's sitting-chamber, ate and drank with him and became drunken and abode without sense all that day till nightfall, when the trooper arose and shaving off some of the fuller's hair (which was long and flowing) after the fashion of the Turks,

stuffs. Then they separated and returned each to his quarter. Awhile after this, the old man assembled a company of his fellows and one of them pulled out a costly piece of stuff and said, "Will any one of you sell this piece of stuff in its own market whence it was stolen, that we may confess his [pre-eminence in] sharpening?" Quoth the old man, "I will;" and they said, "Go, and God the Most High prosper thee!" So he abode in this employ, till he had sowed and reaped and threshed and winnowed, and all was sheer in his hand and the owner appointed neither inspector nor overseer, but relied altogether upon him. Then he bethought himself and said, '_I_* misdoubt me the owner of this grain will not give me my due; so I were better take of it, after the measure of my hire; and if he give me my due, I will restore him that which I have taken.' So he took of the grain, after the measure of that which fell to him, and hid it in a privy place. Then he carried the rest to the old man and meted it out to him, and he said to him, 'Come, take [of the grain, after the measure of] thy hire, for which I agreed with thee, and sell it and buy with the price clothes and what not else; and though thou abide with me half a score years, yet shall thou still have this wage and I will acquit it to thee thus.' Quoth the merchant in himself, 'Indeed, I have done a foul thing in that I look it without his leave.'? ? ? ? ? Lo, in my heart the heat of every heart burns high And in mine eyes unite the tears of every eye..Looking to the Issues of Affairs, Of, i. 80..When the morning morrowed, he assembled the cadis and judges and assessors and sending for the Magian and the two youths and their mother, questioned them of their case, whereupon the two young men began and said, 'We are the sons of the king Such-an-one and enemies and wicked men got the mastery of our realm; so our father fled forth with us and wandered at a venture, for fear of the enemies.' [And they recounted to him all that had betided them, from beginning to end.] Quoth he, 'Ye tell a marvellous story; but what hath [Fate] done with your father?' 'We know not how fortune dealt with him after our loss,' answered they; and he was silent..99. The History of Gherib and his brother Agib dxcviii.? ? ? ? ? b. Story of the Enchanted Youth xxi.?STORY OF THE OLD WOMAN, THE MERCHANT AND THE KING..? ? ? ? ? With ruin I o'erwhelm him and abjectness and woe And cause him quaff the goblet of death and distance drear..So saying, he spat in her face and went out from her; whilst Shah Khatoun made him no answer, knowing that, if she spoke at that time, he would not credit her speech. Then she humbled herself in supplication to God the Most High and said, 'O God the Great, Thou knowest the hidden things and the outward parts and the inward' If an advanced term (137) be [appointed] to me, let it not be deferred, and if a deferred one, let it not be advanced!' On this wise she passed some days, whilst the king fell into perplexity and forswore meat and drink and sleep and abode knowing not what he should do and saying [in himself], 'If I kill the eunuch and the youth, my soul will not be solaced, for they are not to blame, seeing that she sent to fetch him, and my heart will not suffer me to slay them all three. But I will not be hasty in putting them to death, for that I fear repentance.' Then he left them, so he might look into the affair..Still by your ruined camp a dweller I abide, ii. 209.. "There was once a king named Bihkerd aed he had wealth galore and many troops; but his deeds were evil and he would punish for a slight offence and never forgave. He went forth one day to hunt and one of his servants shot an arrow, which lit on the king's ear and cut it off. Quoth Bihkerd, 'Who shot that arrow?' So the guards brought him in haste the offender, whose name was Yetrou, and he of his fear fell down on the ground in a swoon. Then said the king, 'Put him to death;' but Yetrou said, 'O King, this that hath befallen was not of my choice nor of my knowledge; so do thou pardon me, in the hour of thy power over me, for that clemency is of the goodliest of things and belike it shall be [in this world] a provision and a good work [for which thou shall be requited] one of these days, and a treasure [laid up to thine account] with God in the world to come. Pardon me, therefore, and fend off evil from me, so shall God fend off from thee evil the like thereof.' When the king heard this, it pleased him and he pardoned the servant, albeit he had never before pardoned any..King Shehriyar marvelled [at this story (146)] and said "By Allah, verily, injustice slayeth its folk!" (147) And he was edified by that wherewith Shehrzad bespoke him and sought help of God the Most High. Then said he to her, "Tell me another of thy stories, O Shehrzad; let it be a pleasant one and this shall be the completion of the story-telling." "With all my heart," answered Shehrzad. "It hath reached me, O august King, that a man once said to his fellows, 'I will set forth to you a means (148) of security (149) against vexation. (150) A friend of mine once related to me and said, "We attained [whiles] to security (151) against vexation, (152)and the origin of it was other than this; to wit, it was as follows. (153).When the morning morrowed and the king sat on the throne of his kingship, he summoned the chief of his viziers and said to him, "What deemest thou of this that yonder robber-youth hath done? Behold, he hath entered my house and lain down on my bed and I fear lest there be an intrigue between him and the woman. How deemest thou of the affair?" "God prolong the king's continuance!" replied the vizier. "What sawest thou in this youth [to make thee trust in him]? Is he not vile of origin, the son of thieves? Needs must a thief revert to his vile origin, and whoso reareth the young of the serpent shall get of them nought but biting. As for the woman, she is not at fault; for, since [the] time [of her marriage with thee] till now, there hath appeared from her nought but good breeding and modesty; and now, if the king give me leave, I will go to her and question her, so I may discover to thee the affair.".Now the king's son was playing in the exercise-ground with the ball and the mall, and the stone lit on his ear and cut it off, whereupon the prince fell down in a swoon. So they enquired who had thrown the stone and [finding that it was Bihkerd,] took him and carried him before the prince, who bade put him to death. Accordingly, they cast the turban from his head and were about to bind his eyes, when the prince looked at him and seeing him cropped of an ear, said to him, 'Except thou wert a lewd fellow, thine ear had not been cut off.' 'Not so, by Allah!' answered Bihkerd. 'Nay, but the story [of the loss] of my ear is thus and thus, and I pardoned him who smote me with an arrow and cut off my ear.' When the prince heard this, he looked in his hand and knowing him, cried out and said, 'Art thou not Bihkerd the king?' 'Yes,' answered he, and the prince said to him 'What bringeth thee here?' So he told him all that had betided him and the folk marvelled and extolled the perfection of God the Most High..? ? ? ? ? "The glory's not in those whom raiment rich makes fair, But

those who still adorn the raiment that they wear." . . . I wept, but those who spied to part us had no ruth On me nor on the fires that in my vitals flare. . . . Where is a man's resource and what can he do? It is the Almighty's will; we most submit. Meanwhile, he ceased not, he and his beloved, Queen Mariyeh, in the most delightsome of life and the pleasantest thereof, and he was vouchsafed by her children; and indeed there befell friendship and love between them and the longer their companionship was prolonged, the more their love waxed, so that they became unable to endure from each other a single hour, save the time of his going forth to the Divan, when he would return to her in the utterest that might be of longing. And on this wise they abode in all solace and delight of life, till there came to them the Destroyer of Delights and the Sunderer of Companies. So extolled be the perfection of Him whose kingdom endureth for ever, who is never heedless neither dieth nor sleepeth! This is all that hath come down to us of their story, and so peace [be on you!]. So Ishac returned to the slave-dealer and said to him, 'Harkye, Gaffer Said!*' 'At thy service, O my lord,' answered the old man; and Ishac said, 'In the corridor is a cell and therein a damsel pale of colour. What is her price in money and how much dost thou ask for her?', Quoth the slave-dealer, 'She whom thou mentionest is called Tuhfet el Hemca.' (174) 'What is the meaning of El Hemca?' asked Ishac, and the old man replied, 'Her price hath been paid down an hundred times and she still saith, "Show me him who desireth to buy me;" and when I show her to him, she saith, "This fellow is not to my liking; he hath in him such and such a default." And in every one who would fain buy her she allegeth some default or other, so that none careth now to buy her and none seeketh her, for fear lest she discover some default in him.' Quoth Ishac, 'She seeketh presently to sell herself; so go thou to her and enquire of her and see her price and send her to the palace.' 'O my lord,' answered Said, 'her price is an hundred dinars, though, were she whole of this paleness that is upon her face, she would be worth a thousand; but folly and pallor have diminished her value; and behold, I will go to her and consult her of this.' So he betook himself to her, and said to her, 'Wilt thou be sold to Ishac ben Ibrahim el Mausili?' 'Yes,' answered she, and he said, 'Leave frowardness, (175) for to whom doth it happen to be in the house of Ishac the boon-companion?' (176).?STORY OF THE OLD WOMAN AND THE DRAPER'S WIFE..? . . . So fell and fierce my stroke is, if on a mountain high It lit, though all of granite, right through its midst 'twould shear. Old Woman and the Draper's Wife, The, ii. 55. Then he bade set up for her a tent and another for himself, facing hers, so he might worship God with her, and fell to sending her food; and she said in herself, 'This is a king and it is not lawful for me that I suffer him forsake his subjects and his kingdom for my sake. So she said to the serving-woman, who used to bring her the food, 'Speak to the king, so he may return to his women, for he hath no need of me and I desire to abide in this place, so I may worship God the Most High therein.' The slave-girl returned to the king and told him this, whereupon he sent back to her, saying, 'I have no need of the kingship and I also desire to abide here and worship God with thee in this desert.' When she found this earnestness in him, she consented to his wishes and said, 'O king, I will consent unto thee in that which thou desirest and will be to thee a wife, but on condition that thou bring me Dadbin the king and his Vizier Kardan and his chamberlain (116) and that they be present in thine assembly, so I may speak a word with them in thy presence, to the intent that thou mayest redouble in affection for me.' Quoth Kisra, 'And what is thine occasion unto this?' So she related to him her story from first to last, how she was the wife of Dadbin the king and how the latter's vizier had miscalled her honour. Then she cast the lute from her hand and wept till she made the Lady Zubeideh weep, and she said to her, "O Sitt el Milah, methinks he whom thou lovest is not in this world, for that the Commander of the Faithful hath sought him in every place, but hath not found him." Whereupon the damsel arose and kissing the Lady Zubeideh's hands, said to her, "O my lady, if thou wouldst have him found, I have a request to make to thee, wherein thou mayst accomplish my occasion with the Commander of the Faithful." Quoth the princess, "And what is it?" "It is," answered Sitt el Milah, "that thou get me leave to go forth by myself and go round about in quest of him three days, for the adage saith, 'She who mourneth for herself is not the like of her who is hired to mourn.' (29) If I find him, I will bring him before the Commander of the Faithful, so he may do with us what he will; and if I find him not, I shall be cut off from hope of him and that which is with me will be assuaged." Quoth the Lady Zubeideh, "I will not get thee leave from him but for a whole month; so be of good heart and cheerful eye." Whereupon Sitt el Milah was glad and rising, kissed the earth before her once more and went away to her own place, rejoicing. . . . n. The Man whose Caution was the Cause of his Death dcccciii. So Abdulmelik went away to his house, whither he found that the money had foregone him, and on the morrow Jaafer presented himself before the Khalif and acquainted him with what had passed and that he had appointed Abdulmelik's son governor of Egypt and had promised him his daughter in marriage. Er Reshid approved of this and confirmed the appointment and the marriage. [Then he sent for the young man] and he went not forth of the palace of the Khalif till he wrote him the patent [of investiture with the government] of Egypt; and he let bring the Cadis and the witnesses and drew up the contract of marriage. Issues of Good and Evil Actions, Of the, i. 103. . . . To lovers, "What see ye?" he saith, and to hearts of stone, "What love ye," quoth he, "[if to love me ye disdain?"] So the sharper took the two thousand dinars and made off; and when he was gone, the merchant said to his friend, the [self-styled] man of wit and intelligence, 'Harkye, such an one! Thou and I are like unto the hawk and the locust.' 'What was their case?' asked the other; and the merchant said, Thiefs Story, The, ii. 165. So he repaired to the scribe, who wrote him the scroll, and he brought it to his master, who set it on the door and said to the damsel, "Art thou satisfied?" "Yes," answered she. "Arise forthright and get thee to the place before the citadel, where do thou foregather with all the mountebanks and ape-dancers and bear-leaders and drummers and pipers and bid them come to thee to-morrow early, with their drums and pipes, what time thou drinkest coffee with thy father-in-law the Cadi, and congratulate thee and wish thee joy, saying, 'A blessed day, O son of our uncle! Indeed, thou art the vein (266) of our eye! We rejoice for thee, and if thou be ashamed of us, verily, we pride ourselves upon thee; so, though thou banish us from thee, know that we will

not forsake thee, albeit thou forsakest us.' And do thou fall to strewing dinars and dirhems amongst them; whereupon the Cadi will question thee, and do thou answer him, saying, 'My father was an ape-dancer and this is our original condition; but out Lord opened on us [the gate of fortune] and we have gotten us a name among the merchants and with their provost.' 169. Marouf the Cobbler and his Wife Fatimeh dccccclxxxix-Mi. Quoth I (and mine a body is of passion all forslain), iii. 81..End of Volume I.????? And when my feet trod earth, "Art slain, that we should fear," Quoth they, "or live, that we may hope again thy sight?".????? She let him taste her honey and wine (183) before his death: This was his last of victual until the Judgment Day..?OF THE USELESSNESS OF ENDEAVOUR AGAINST PERSISTENT ILL FORTUNE..On the morrow, the Commander of the Faithful sat [in his hall of audience] and his Vizier Jaafer ben Yehya the Barmecide came in to him; whereupon he called to him, saying, "I would have thee bring me a youth who is lately come to Baghdad, hight [Sidi Noureddin Ali] the Damascene." Quoth Jaafer, "Hearkening and obedience," and going forth in quest of the youth, sent to the markets and khans and caravanserais three days' space, but found no trace of him, neither lit upon tidings of him. So on the fourth day he presented himself before the Khalif and said to him, "O our lord, I have sought him these three days, but have not found him." Quoth Er Reshid, "Make ready letters to Damascus. Belike he hath returned to his own land." So Jaafer wrote a letter and despatched it by a dromedary-courier to the city of Damascus; and they sought him there and found him not.????? I wonder, shall I and the friend who's far from me Once more be granted of Fate to meet, we twain!.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."????? i. The Spider and the Wind dcxv.So he repaired to the vizier and repeated to him the answer; and he marvelled at its justness and said to him, 'Go; by Allah, I will ask thee no more questions, for thou with thy skill marrest my foundation.' (233) Then he entreated him friendly and the merchant acquainted him with the affair of the old woman; whereupon quoth the vizier, 'Needs must the man of understanding company with those of understanding.' Thus did this weak woman restore to that man his life and good on the easiest wise. Nor," added the vizier, "is this more extraordinary than the story of the credulous husband."????? Th' Amir (quoth it) am I whose charms are still desired; Absent or present, all in loving me consent.."By Allah, he treadeth no carpet of mine! Who is at the door other than he?" "Jerir ibn el Khetefa," answered Adi; and Omar said, "It is he who saith ... " [And he recited as follows:].When Zuheir heard his words, he bade smite off his head; but his Vizier said to him, "Slay him not, till his friend be present." So he commanded the two slaves to fetch his friend; whereupon they repaired to El Abbas and called to him, saying, "O youth, answer the summons of King Zuheir." "What would the king with me?" asked he, and they answered, "We know not." Quoth he, "Who gave the king news of me?" "We went to draw water," answered they, "and found a man by the water. So we questioned him of his case, but he would not acquaint us therewith; wherefore we carried him perforce to King Zuheir, who questioned him of his case and he told him that he was going to Akil. Now Akil is the king's enemy and he purposeth to betake himself to his camp and make prize of his offspring and cut off his traces." "And what," asked El Abbas, "hath Akil done with King Zuheir?" And they replied, "He engaged for himself that he would bring the king every year a thousand dinars and a thousand she-camels, besides a thousand head of thoroughbred horses and two hundred black slaves and fifty slave-girls; but it hath reached the king that Akil purposeth to give nought of this; wherefore he is minded to go to him. So hasten thou with us, ere the king be wroth with thee and with us." 10. The Enchanted Horse ccxlii.Sixth Officer's Story, The, ii. 146..But for the spying of the eyes [ill-omened,] we had seen, i. 50..72. Haroun er Reshid and the three Girls ccclxxxvii.As he and his father were thus engaged in talk, in came his mother and caught hold of him; and he said to her, "God on thee, let me go my gait and strive not to turn me from my purpose, for that needs must I go." "O my son," answered she, "if it must be so and there is no help for it, swear to me that them wilt not be absent from me more than a year." And he swore to her. Then he entered his father's treasuries and took therefrom what he would of jewels and jacinths and everything heavy of worth and light of carriage. Moreover, he bade his servant Aamir saddle him two horses and the like for himself, and whenas the night darkened behind him, (65) he rose from his couch and mounting his horse, set out for Baghdad, he and Aamir, whilst the latter knew not whither he intended..116. The Two Kings and the Vizier's Daughters M.KING SHAH BEKHT AND HIS VIZIER ER REHWAN. (177).The Twenty-First Night of the Month..14. Khelif the Fisherman (227) cccxxi.48. Haroun Er Reshid with the Damsel and Abou Nuwas dc.When it was the ninth day, the viziers [foregathered and] said, one to another, "Verily, this youth baffleth us, for as often as the king is minded to put him to death, he beguileth him and ensorcelleth him with a story; so what deem ye we should do, that we may slay him and be at rest from him?" Then they took counsel together and were of accord that they should go to the king's wife [and prompt her to urge the king to slaughter the youth. So they betook themselves to her] and said to her, "Thou art heedless of this affair wherein thou art and this heedlessness will not profit thee; whilst the king is occupied with eating and drinking and diversion and forgetteth that the folk beat upon tabrets and sing of thee and say, 'The king's wife loveth the youth;' and what while he abideth on life, the talk will increase and not diminish." Quoth she, "By Allah, it was ye set me on against him, and what shall I do [now]?" And they answered, "Do thou go in to the king and weep and say to him,

'Verily, the women come to me and tell me that I am become a byword in the city, and what is thine advantage in the sparing of this youth? If thou wilt not slay him, slay me, so this talk may be estopped from us.'" Thereat Queen Zelzeleh was moved to exceeding delight and bidding her treasurers bring a basket, wherein were fifty pairs of bracelets and the like number of earrings, all of gold, set with jewels of price, the like whereof nor men nor Jinn possessed, and an hundred robes of coloured brocade and an hundred thousand dinars, gave the whole to Tuhfeh. Then she passed the cup to her sister Sherareh, who had in her hand a stalk of narcissus; so she took it from her and turning to Tuhfeh, said to her, 'O Tuhfeh, sing to me on this.' 'Harkening and obedience,' answered she and improvised and sang the following verses:..Presently, El Abbas, son of King El Aziz, lord of the land of Yemen and Zebidoun (55) and Mecca (which God increase in honour and brightness and beauty!), heard of her; and he was of the great ones of Mecca and the Hejaz (56) and was a youth without hair on his cheeks. So he presented himself one day in his father's sitting-chamber, (57) whereupon the folk made way for him and the king seated him on a chair of red gold, set with pearls and jewels. The prince sat, with his head bowed to the ground, and spoke not to any; whereby his father knew that his breast was straitened and bade the boon-companions and men of wit relate marvellous histories, such as beseem the assemblies of kings; nor was there one of them but spoke forth the goodliest of that which was with him; but El Abbas still abode with his head bowed down. Then the king bade his session-mates withdraw, and when the chamber was void, he looked at his son and said to him, "By Allah, thou rejoicest me with thy coming in to me and chagrinst me for that thou payest no heed to any of the session-mates nor of the boon-companions. What is the cause of this?". Therewithal Nouredin's life was troubled; so he arose and donned his clothes, and his host said, "Whither away this night, O my lord?" Quoth Nouredin, "I mean to go to my lodging, and to-morrow I will betake myself to the palace of the Commander of the Faithful and demand my slave-girl." "Sleep till the morning," said the other, "and go not forth at the like of this hour." But he answered, "Needs must I go;" and the host said to him, "[Go] in the safeguard of God." So Nouredin went forth, and drunkenness had got the mastery of him, wherefore he threw himself down on [a bench before one of] the shops. Now the watch were at that hour making their round and they smelt the sweet scent [of essences] and wine that exhaled from him; so they made for it and found the youth lying on the bench, without sense or motion. They poured water upon him, and he awoke, whereupon they carried him to the house of the Chief of the Police and he questioned him of his affair. "O my lord," answered Nouredin, "I am a stranger in this town and have been with one of my friends. So I came forth from his house and drunkenness overcame me." .59. The Enchanted Horse Night cclvii. ? ? ? ? i. The Credulous Husband dcccxcviii. 134. The Malice of Women dlxxviii. The draper answered with "Harkening and obedience" and going forth from the deputy's presence, betook himself to his shop and brought out thence [the casket and] somewhat considerable, which he removed to his house. At break of day he arose and going to his shop, broke the lock and cried out and shrieked and called [on God for help,] till the folk assembled about him and all who were in the city were present, whereupon he cried out to them, saying even as the prefect had bidden him; and this was bruited abroad. Then he made for the prefecture and presenting himself before the chief of the police, cried out and complained and made a show of distraction. FIROUZ AND HIS WIFE (175). ? ? ? ? They have forbid their image to visit me in sleep; So even my nightly phantom forsaketh me, heigho!. A thief of the thieves of the Arabs went [one night] to a certain man's house, to steal from a heap of wheat there, and the people of the house surprised him. Now on the heap was a great copper measure, and the thief buried himself in the corn and covered his head with the measure, so that the folk found him not and went away; but, as they were going, behold, there came a great crack of wind forth of the corn. So they went up to the measure and [raising it], discovered the thief and laid hands on him. Quoth he, "I have eased you of the trouble of seeking me: for I purposed, [in letting wind], to direct you to my [hiding-]place; wherefore do ye ease me and have compassion on me, so may God have compassion on you!" So they let him go and harmed him not. 132. Sindbad the Sailor and Sindbad the Porter dxxxvi. ? ? ? ? w. The Fox and the Folk (235) M. The Lady Zubeideh answered him many words and the talk waxed amain between them. At last the Khalif sat down at the heads of the pair and said, "By the tomb of the Apostle of God (may He bless and preserve him!) and the sepulchres of my fathers and forefathers, whoso will tell me which of them died before the other, I will willingly give him a thousand dinars!" When Aboulhusn heard the Khalif's words, he sprang up in haste and said, "I died first, O Commander of the Faithful! Hand over the thousand dinars and quit thine oath and the conjuration by which thou sworest." Then Nuzhet el Fuad rose also and stood up before the Khalif and the Lady Zubeideh, who both rejoiced in this and in their safety, and the princess chid her slave-girl. Then the Khalif and the Lady Zubeideh gave them joy at their well-being and knew that this [pretended] death was a device to get the money; and the princess said to Nuzhet el Fuad, "Thou shouldst have sought of me that which thou desiredst, without this fashion, and not have consumed my heart for thee." And she said, "Indeed, I was ashamed, O my lady." .? Story of Ilan Shah and Abou Teman..? ? ? ? And deemedst me a waif, a homeless good-for-nought, A slave-begotten brat, a wanton, witless wight..30. Maan ben Zaideh and the Bedouin dxxxii. ? STORY OF THE UNJUST KING AND THE TITHER..? ? ? ? k. The Blind Man and the Cripple dcccxc. ? ? ? ? ? "What is the taste of love?" quoth one, and I replied, "Sweet water 'tis at first; but torment lurks behind."

[Volume Fifteen of the Wisconsin Medical Recorder January to December 1912](#)

[Memoir of the REV Edward Bickersteth Late Rector of Watton Herts Vol 1](#)

[Early Lessons Vol 3 of 4 Containing the Continuation of Frank and the Beginning of the Continuation of Rosamond](#)

[Lessons in Elocution or a Selection of Pieces in Prose and Verse for the Improvement of Youth in Reading and Speaking To Which Are Prefixed](#)

[Elements of Gesture Illustrated by Four Plates And Rules for Expressing with Propriety the Various Passions](#)
[Beyond the Valley A Sequel to The Magic Staff an Autobiography of Andrew Jackson Davis](#)
[A Midsummer-Nights Dream](#)
[The Assistant of Education Religious and Literary 1824 Vol 2 Intended for the Use of Young Persons from Ten to Sixteen Years of Age](#)
[A Classical Tour Through Italy Vol 1](#)
[Oeuvres Completes de Rollin Vol 19 Nouvelle Edition Accompagnee DObservations Et DEclaircissements Histoire Romaine Tome VII](#)
[The Edinburgh New Philosophical Journal Vol 22 Exhibiting a View of the Progressive Discoveries and Improvements in the Sciences and the Arts](#)
[October 1836-April 1837](#)
[Oeuvres Completes de M Le Vicomte de Chateaubriand Pair de France Membre de LAcademie Francoise Vol 15](#)
[The Edinburgh New Philosophical Journal Vol 24 Exhibiting a View of the Progressive Discoveries and Improvements in the Sciences and the Arts](#)
[October 1837-April 1838](#)
[Histoire de la Monarchie de Juillet Vol 6](#)
[Voyage Archeologique Dans La Regence de Tunis Vol 1](#)
[Histoire de la Civilisation En France Depuis La Chute de LEmpire Romain Vol 2](#)
[Walks in Rome Vol 1 of 2](#)
[A Classical Tour Through Italy Vol 4 An 1802](#)
[A Short History of the English People Vol 2](#)
[Historia General de Espana Vol 11 Desde Los Tiempos Primitivos Hasta La Muerte de Fernando VII](#)
[A Classical Tour Through Italy An MDCCCII Vol 3](#)
[Oeuvres de P L Courier Vol 3 of 3](#)
[The Edinburgh New Philosophical Journal Exhibiting a View of the Progressive Discoveries and Improvements in the Sciences and the Arts](#)
[October 1828-March 1829](#)
[Histoire Diplomatique de LEurope Depuis LOuverture Du Congres de Vienne Jusqua La Fermeture Du Congres de Berlin \(1814-1878\) Vol 1 La Sainte-Alliance](#)
[The History of the Reign of the Emperor Charles V Vol 3](#)
[Oeuvres Completes de J J Rousseau Citoyen de Geneve Vol 11](#)
[The Civil Engineer and Architects Journal 1850 Vol 13 Scientific and Railway Gazette](#)
[A Classical Tour Through Italy An 1802 Vol 2](#)
[Etudes Sur Les Tragiques Grecs Vol 1 Eschyle](#)
[Proceedings of the American Philosophical Society Held at Philadelphia for Promoting Useful Knowledge Vol 31 January to December 1893](#)
[LOsservatore Fiorentino Sugli Edifizi Della Sua Patria Vol 1](#)
[Word Formation in the Roman Sermo Plebeius An Historical Study of the Development of Vocabulary in Vulgar and Late Latin with Special Reference to the Romance Languages](#)
[Texas Far and Wide The Tornado with Eyes Gettysburgs Last Casualty the Celestial Skipping Stone and Other Tales](#)
[Pashmina](#)
[Wreckers of Civilisation](#)
[Lure Healthy Sustainable Seafood Recipes from the West Coast](#)
[Proceedings of the Davenport Academy of Sciences Vol 8 1899-1900](#)
[Selected Works of Richard Sibbes Memoir of Richard Sibbes Description of Christ the Bruised Reed and Smoking Flax the Sword of the Wicked the Souls Conflict with Itself and Victory Over Itself by Faith the Saints Safety in Evil Times Christ Is Best Or St Pauls Strait Christs Anne of Ingleside](#)
[What Is Energy and How We Might Think about It?](#)
[My Happy Life for Sale](#)
[Eternal Bloodlines](#)
[Winter Solstice](#)
[Deep Listening A Healing Practice to Calm Your Body Clear Your Mind and Open Your Heart](#)
[Discover The Earth - Educational Box Set](#)
[1000 Facts About The Whitehouse](#)
[Into the Fog This Cant Be Gods Plan!](#)
[Awaken You Wonderful We How Do We Create Heaven on Earth? the Secret of One Page Table Reveal All the Real Causes of All Phenomena](#)

[and Problems](#)

[Guerre Des Juifs Livre V](#)

[Arbeit Am Status Philologien Im Spannungsfeld Von Wissenschaft Und Gesellschaft](#)

[Chess Calculation Training Volume 2 Endgames](#)

[The 2-8-2 TANK PAPERS TANK 7200-7253](#)

[The Business of Dying The Complete Western Stories](#)

[Gleanings of the Vintage or Letters to the Spiritual Edification of the Church of Christ Vol 1](#)

[Obstacles to Peace](#)

[Cymbeline A Tragedy](#)

[A History of Ireland Vol 2 From the Earliest Period to the Present Time In a Series of Letters Addressed to William Hamilton Esq](#)

[The Last Sentence](#)

[The Christian Monitor 1806 Vol 2 A Religious Periodical Work](#)

[Secrets of Victory](#)

[Sermons Vol 8](#)

[History of English Literature Vol 1](#)

[The Masterpieces and the History of Literature Analysis Criticism Character and Incident Vol 3 Analysis Criticism Character and Incident](#)

[The Wood-Rangers or the Trappers of Sonora](#)

[The Parochial Hymn Book Complete Edition with Words and Accompaniments Containing Devotional Exercises for All the Faithful and for Different Confraternities Ordinary of the Mass Complete Vespers and Compline in Faux Bourdons The Liturgical Hymns for](#)

[The Great Drama or the Millennial Harbinger Vol 2](#)

[The Harvest of the Sea](#)

[The Christian Parlor Book 1854 Vol 10 Devoted to Science Literature and Religion](#)

[Hartas Maturin](#)

[Free Soil](#)

[The Temple Choir A Collection of Sacred and Secular Music Comprising a Great Variety of Tunes Anthems Glees Elementary Exercises and Social Songs Suitable for Use in the Choir the Singing School and the Social Circle](#)

[The Works of Mrs Sherwood Vol 5 Being the Only Uniform Edition Ever Published in the United States](#)

[These Eighty Years or the Story of an Unfinished Life Vol 1](#)

[A Mystery of the Pacific](#)

[The Life of Thuanus](#)

[The Advancement of Science Occasional Essays and Addresses](#)

[The West Virginia Medical Journal Vol 2 July 1907](#)

[Lezioni Sul Dante E Prose Varie Di Benedetto Varchi Vol 2 Prose Varie](#)

[Figures Disparues Portraits Contemporains Litteraires Et Politiques](#)

[Mathematical Questions with Their Solutions from the Educational Times Vol 40 With Many Papers and Solutions Not Published in the Educational Times](#)

[Elements of Natural History and of Chemistry Vol 2 Being the Second Edition of the Elementary Lectures on Those Sciences First Published in 1782 and Now Greatly Enlarged and Improved](#)

[Lettres Ecrites DEgypte Et de Nubie En 1828 Et 1829](#)

[Die Therapie Der Chronischen Lungenschwindsucht](#)

[The Works of the REV John Wesley Vol 6 Containing the Twenty and Twenty-First Numbers of His Journals Particulars of His Death Review of His Character C](#)

[Lettres Sur LAmerique Du Nord Vol 1](#)

[The Edinburgh Medical and Surgical Journal 1830 Vol 34 Exhibiting a Concise View of the Latest and Most Important Discoveries in Medicine Surgery and Pharmacy](#)

[Life and Labour of the People in London Vol 2 Streets and Population Classified](#)

[The History of the Rise Progress and Establishment of the Independence of the United States of America Vol 3 Including an Account of the Late War and of the Thirteen Colonies from Their Origin to That Period](#)

[The Law Magazine and Law Review or Quarterly Journal of Jurisprudence Vol 6 November 1858 to February 1859](#)

[Herculanum Et Pompei Recueil General Des Peintures Bronzes Mosaiques Etc Decouverts Jusqua Ce Jour Et Reproduits DApres Le Antichita Di](#)

[Ercolano Il Museo Borbonico Et Tous Les Ouvrages Analogues Augmente de Sujets Inedit](#)

[The Works of Thomas Middleton Vol 4 of 8](#)

[Memoires Du General Dirk Van Hogendorp Comte de L'Empire Etc](#)

[Vies Des Dames Galantes 1740](#)

[Memorial Historico Espanol Vol 24 Coleccion de Documentos Opusculos y Antiguedades](#)

[Essai Sur L'Histoire de la Philosophie En France Au Dix-Neuvieme Siecle](#)

[The Essex Institute Historical Collections 1926 Vol 62](#)

[L'Etat Et Ses Limites Suivi DEssais Politiques Sur Alexis de Tocqueville L'Instruction Publique Les Finances Le Droit de Petition Etc](#)

[Zeitschrift Fur Naturwissenschaften 1903 Vol 76 Organ Des Naturwissenschaftlichen Vereins Fur Sachsen Und Thuringen Zu Halle AS](#)

[Tierische Parasiten](#)

[Chefs-DOeuvre de Shakespeare Vol 1 Traduction En Vers Macbeth Et Hamlet](#)

[The Works of the REV Jonathan Swift D D Dean of St Patricks Dublin Vol 9 of 19](#)
