

GREEN GRAPES ON SILVER PLATTERS

The raft fared on with me, running along the surface of the river, and entered into the inward of the mountain, where the light of day forsook me and I abode dazed and stupefied, unknowing whither I went. Whenas I hungered, I ate a little of the victual I had with me, till it was all spent and I abode expecting the mercy of the Lord of all creatures. (206) Presently I found myself in a strait [channel] in the darkness and my head rubbed against the roof of the cave; and in this case I abode awhile, knowing not night from day, whilst anon the channel grew straiter and anon widened out; and whenas my breast was straitened and I was confounded at my case, sleep took me and I knew neither little nor much..Meanwhile, when Aboulhusn went out from the presence of the Khalif and went to lay out Nuzhet el Fuad, the prince mourned for her and dismissing the divan, arose and betook himself, leaning upon Mesroure, the swordsman of his vengeance, [to the pavilion of the harem, where he went in] to the Lady Zubeideh, that he might condole with her for her slave-girl. He found the princess sitting weeping and awaiting his coming, so she might condole with him for [his boon-companion] Aboulhusn el Khelia. So he said to her, "May thy head outlive thy slave-girl Nuzhet el Fuad!" And she answered, saying, "O my lord, God preserve my slave-girl! Mayst thou live and long survive thy boon-companion Aboulhusn el Khelia! For he is dead." Officer's Story, The Sixth, ii. 146..50. El Melik en Nasir and the Three Masters of Police dciii. 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:..169. Marouf the Cobbler and his Wife Fatimeh dccccxxxix-Mi. When she had made an end of her song, Sherareh was moved to exceeding delight and drinking off her cup, said to her, 'Well done, O gift of hearts!' Then she ordered her an hundred dresses of brocade and an hundred thousand dinars and passed the cup to Queen Wekhimeh. Now she had in her hand somewhat of blood-red anemone; so she took the cup from her sister and turning to Tuhfeh, said to her, 'O Tuhfeh, sing to me on this.' Quoth she, 'I hear and obey,' and improvised the following verses:..Then the Khalif went in to the Lady Zubeideh, pale with anger, and she noted this in him and said to him, "How cometh it that I see the Commander of the Faithful changed of colour?" "O daughter of my uncle," answered he, "I have a beautiful slave-girl, who reciteth verses and telleth stories, and she hath taken my whole heart; but she loveth other than I and avoucheth that she loveth her [former] master; wherefore I have sworn a great oath that, if she come again to my sitting-chamber and sing for other than I, I will assuredly take a span from her highest part." (21) Quoth Zubeideh, "Let the Commander of the Faithful favour me with her presence, so I may look on her and hear her singing." So he bade fetch her and she came, whereupon the Lady Zubeideh withdrew behind the curtain, whereas she saw her not, and Er Reshid said to her, "Sing to us." So she took the lute and tuning it, sang the following verses:..? ? ? ? ? Whenas my sisters dear forsake me, grieved that they Must leave their native place and far away must hie, So each of them fared on with that which was with him and gave not over going till they met in one of the inns (33) and each complained to the other of that which he had abidden of travel [in quest of custom] and of the lack of demand for his wares. Now each of them had it in mind to cheat his fellow; so El Merouzi said to Er Razi, 'Wilt thou sell me that?' 'Yes,' answered he, and the other continued, 'And wilt thou buy that which is with me?' Er Razi assented; so they agreed upon this and each of them sold his fellow that which was with him [in exchange for the other's ware]; after which they bade each other farewell and parted. As soon as they were out of each other's sight, they examined their loads, to see what was therein, and one of them found that he had a load of sheep's dung and the other that he had a load of goat's dung; whereupon each of them turned back in quest of his fellow. They met in the inn aforesaid and laughed at each other and cancelling their bargain, agreed to enter into partnership and that all that they had of money and other good should be in common between them, share and share alike..? ? ? ? ? Love's slave, I keep my troth with them; but, when they vowed, Fate made itself Urcoub, (16) whom never oath could bind..? ? ? ? ? If with her cheek and lustre thou thyself adorn, (120) thou'lt find But chrysolites and gold, with nought of baser metal blent..When Tuhfeh heard this, she gave a great cry, that the folk heard her and Kemeriyeh said, 'Relief is at hand.' Then she looked out to them and called to them, saying, 'O daughters of mine uncle, I am a lonely maid, an exile from folk and country. So, for the love of God the Most High, repeat that song!' So Kemeriyeh repeated it and Tuhfeh swooned away. When she came to herself, she said to Jemreh, 'By the virtue of the Apostle of God (whom may He bless and preserve!) except thou suffer me go down to them and look on them and sit with them awhile, [I swear] I will cast myself down from this palace, for that I am weary of my life and know that I am slain without recourse; wherefore I will slay myself, ere thou pass sentence upon me.' And she was instant with her in asking..Daughter of the Poor Old Man, The Rich Man who married his Fair, i. 247..When Er Reshid heard this, he was sore chagrined and waxed exceeding wroth and said, "Shall this happen in a city wherein I am?" And the Hashimi vein (42) started out between his eyes. Then he bade fetch Jaafer, and when he came before him, he acquainted him with the matter and said to him, "Shall this come to pass in my city and I have no news of it?" Then he bade Jaafer fetch all whom the young Damascene had named [as having maltreated him], and when they came, he let smite off their heads. Moreover, he summoned him whom they called Ahmed and who had been the means of the young man's deliverance a first time and a second, and thanked him and showed him favour and bestowed on him a sumptuous dress of honour and invested him with the governance over his city. (43).The first who sought her in marriage was King Nebhan of Mosul, who came to her with a great company, bringing with him an hundred she-camels laden with musk and aloes-wood and ambergris and as many laden with camphor and jewels and other hundred laden with silver money and yet other hundred laden with raiment of silken and other stuffs and brocade, besides an hundred slave-girls and an hundred magnificent horses of swift and generous breeds,

completely housed and accoutred, as they were brides; and all this he laid before her father, demanding her of him in marriage. Now King Ins ben Cais had bound himself by an oath that he would not marry his daughter but to him whom she should choose; so, when King Nebhan sought her in marriage, her father went in to her and consulted her concerning his affair. She consented not and he repeated to Nebhan that which she said, whereupon he departed from him. After this came King Behram, lord of the White Island, with riches more than the first; but she accepted not of him and he returned, disappointed; nor did the kings give over coming to her father, on her account, one after other, from the farthest of the lands and the climes, each glorying in more (54) than those who forewent him; but she paid no heed unto any of one them..Merchant and the King, The Old Woman, the, i. 265..To return to his sister Selma. She awaited him till the last of the day, but he came not; and she awaited him a second day and a third and a fourth, yet there came no news of him, wherefore she wept and beat with her hands on her breast and bethought her of her affair and her strangerhood and her brother's absence; and she recited the following verses:..? ? ? ? ? And on their saddles perched are warriors richly clad, That with their hands do smite on kettle-drums amain..Then she took leave of the princess and veiling her face, disguised herself; (30) after which she mounted the mule and sallying forth, went round about seeking her lord in the thoroughfares of Baghdad three days' space, but lit on no tidings of him; and on the fourth day, she rode forth without the city. Now it was the noontide hour and great was the heat, and she was aweary and thirst waxed upon her. Presently, she came to the mosque, wherein the young Damascene had taken shelter, and lighting down at the door, said to the old man, [the Muezzin], "O elder, hast thou a draught of cold water? Indeed, I am overcome with heat and thirst." Quoth he, "[Come up] with me into my house." So he carried her up into his lodging and spreading her [a carpet and cushions], seated her [thereon]; after which he brought her cold water and she drank and said to the eunuch, "Go thy ways with the mule and on the morrow come back to me here." [So he went away] and she slept and rested herself..?THE FIFTH OFFICER'S STORY..? ? ? ? ? 'Twas not of wine that I had drunk; her mouth's sweet honeyed dew It was intoxicated me with bliss and ravishment..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..Presently, his friends and acquaintances among the merchants and people of the market began to come up to him, by ones and twos, to give him joy, and said to him, laughing, "God's blessing on thee! Where an the sweetmeats? Where is the coffee? (262) It would seem thou hast forgotten us; surely, the charms of the bride have disordered thy reason and taken thy wit, God help thee! Well, well; we give thee joy, we give thee joy." And they made mock of him, whilst he gave them no answer and was like to tear his clothes and weep for vexation. Then they went away from him, and when it was the hour of noon, up came his mistress, trailing her skirts and swaying in her gait, as she were a cassia-branch in a garden. She was yet more richly dressed and adorned and more bewitching (263) in her symmetry and grace than on the previous day, so that she made the passers stop and stand in ranks to look on her..? ? ? ? ? j. The Enchanted Springs dccccclxxxvi.Then said the young man, the villager's son, 'And I, O holy woman, my father brought us a woman who had been stoned, and my people tended her till she recovered. Now she was surpassing of beauty; so I required her of herself; but she refused and clave fast to God (to whom belong might and majesty), wherefore folly (8) prompted me, so that I agreed with one of the youths that he should steal clothes and coin from my father's house. Then I laid hands on him [and carried him] to my father and made him confess. So he avouched that the woman was his mistress from the city and had been stoned on his account and that she was of accord with him concerning the theft and had opened the doors to him, and this was a lie against her, for that she had not yielded to me in that which I sought of her. So there befell me what ye see of punishment." And the young man, the thief, said, 'I am he with whom thou agreedst concerning the theft and to whom thou openedst the door, and I am he who avouched against her falsely and calumniously and God (extolled be His perfection and exalted be He!) knoweth that I never did evil with her, no, nor knew her in any wise before then.'"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:].? ? ? ? ? b, The Merchant's Wife and the Parrot dccccclxxx.There abode once, of old days and in bygone ages and times, in the city of Baghdad, the Abode of Peace, the Khalif Haroun er Reshid, and he had boon-companions and story-tellers, to entertain him by night Among his boon-companions was a man called Abdallah ben Nan, who was high in favour with him and dear unto him, so that he was not forgetful of him a single hour. Now it befell, by the ordinance of destiny, that it became manifest to Abdallah that he was grown of little account with the Khalif and that he paid no heed unto him; nor, if he absented himself, did he enquire concerning him, as had been his wont. This was grievous to Abdallah and he said in himself, "Verily, the heart of the Commander of the Faithful and his fashions are changed towards me and nevermore shall I get of him that cordiality wherewith he was wont to entreat me." And this was distressful to him and concern waxed upon him, so that he recited the following verses:..? ? ? ? ? Beauty her appanage is grown in its entirety, And for this cause all hearts must bow to her arbitrament..? ? ? ? ? Were I cut off, beloved, from hope of thy return, Slumber, indeed, for ever my wakeful lids would flee..? ? ? ? ? Wherewith farewell, quoth I, and peace be on thee aye, What while the branches bend, what while the stars abide..When I awoke and opened my eyes, I found myself [in the open air] and the raft moored to the bank of the stream, whilst about me were folk of the blacks of Hind. When they saw that I was awake, they came up to me, to question me; so I rose to them and saluted them. They bespoke me

in a tongue I knew not, whilst I deemed myself in a dream, and for the excess of my joy, I was like to fly and my reason refused to obey me. Then there came to my mind the verses of the poet and I recited, saying:..84. The Devout Woman and the two Wicked Elders cccxciv. Then he bade fetch the youth; so they brought him before him and the viziers said, "O base of origin, out on thee! Thy term is at hand and the earth hungereth for thy body, so it may devour it." But he answered them, saying, "Death is not in your word nor in your envy; nay, it is an ordinance written upon the forehead; wherefore, if aught be written upon my forehead, needs must it come to pass, and neither endeavour nor thought-taking nor precaution will deliver me therefrom; [but it will surely happen] even as happened to King Ibrahim and his son." Quoth the king, "Who was King Ibrahim and who was his son?" And the youth said, "O king,.As for Aboulhusn, he gave not over sleeping till God the Most High brought on the morning, when he awoke, crying out and saying, "Ho, Tuffaheh! Ho, Rahet el Culoub! Ho, Miskeh! Ho, Tuhfeh!" And he gave not over calling upon the slave-girls till his mother heard him calling upon strange damsels and rising, came to him and said, "The name of God encompass thee! Arise, O my son, O Aboulhusn! Thou dreamest." So he opened his eyes and finding an old woman at his head, raised his eyes and said to her, "Who art thou?" Quoth she, "I am thy mother;" and he answered, "Thou liest! I am the Commander of the Faithful, the Vicar of God." Whereupon his mother cried out and said to him, "God preserve thy reason! Be silent, O my son, and cause not the loss of our lives and the spoiling of thy wealth, [as will assuredly betide,] if any hear this talk and carry it to the Khalif."..? ? ? ? ? ? ? ? ? ? ba. Story of the Envier and the Envied (225) xiii. When the king had made an end of his story, he bade the bystanders spit in the Magian's face and curse him; and they did this. Then he bade cut out his tongue and on the morrow he bade cut off his ears and nose and pluck out his eyes. On the third day he bade cut off his hands and on the fourth his feet; and they ceased not to lop him limb from limb, and each member they cast into the fire, after its cutting-off, before his face, till his soul departed, after he had endured torments of all kinds and fashions. The king bade crucify his trunk on the city-wall three days' space; after which he let burn it and reduce its ashes to powder and scatter them abroad in the air..79. The Devout Prince dclxiv.? ? ? ? ? Be patient under its calamities, For all things have an issue soon or late..Meanwhile, King Azadbekht and his wife stayed not in their flight till they came to [the court of] the King of Fars, (97) whose name was Kutrou. (98) When they presented themselves to him, he entreated them with honour and entertained them handsomely, and Azadbekht told him his story, first and last. So he gave him a great army and wealth galore and he abode with him some days, till he was rested, when he made ready with his host and setting out for his own dominions, waged war upon Isfehend and falling in upon the capital, defeated the rebel vizier and slew him. Then he entered the city and sat down on the throne of his kingship; and whenas he was rested and the kingdom was grown peaceful for him, he despatched messengers to the mountain aforesaid in quest of the child; but they returned and informed the king that they had not found him..27. The Khalif Hisham and the Arab Youth cclxxi. Then she took Tuhfeh under her armpit and flying up, swiffler than the blinding lightning, set her down with Kemeriyeh and her company; whereupon she went up to them and accosted them, saying, 'Fear not, no harm shall betide you; for I am a mortal, like unto you, and I would fain look on you and talk with you and hear your singing.' So they welcomed her and abode in their place, whilst Jemreh sat down beside them and fell a-snuffing their odours and saying, 'I smell the scent of the Jinn! I wonder whence [it cometh!]' Then said Wekhimeh to her sister Kemeriyeh, 'Yonder filthy one [smelleth us] and presently she will take to flight; so what is this remissness concerning her?' (245) Thereupon Kemeriyeh put out a hand, (246) as it were a camel's neck, (247) and dealt Jemreh a buffet on the head, that made it fly from her body and cast it into the sea. Then said she, 'God is most great!' And they uncovered their faces, whereupon Tuhfeh knew them and said to them, 'Protection!..? ? ? ? ? Wind of the East, if thou pass by the land where my loved ones dwell, I pray, The fullest of greetings bear to them from me, their lover, and say. When his brother saw him on this wise, he doubted not but that this had betided him by reason of severance from his people and family and said to him, 'Come, let us go forth a-hunting.' But he refused to go with him; so the elder brother went forth to the chase, whilst the younger abode in the pavilion aforesaid. As he was diverting himself by looking out upon the garden from the window of the palace, behold, he saw his brother's wife and with her ten black slaves and as many slave-girls. Each slave laid hold of a damsel [and swived her] and another slave [came forth and] did the like with the queen; and when they had done their occasions, they all returned whence they came. Therewithal there betided the King of Samarcand exceeding wonder and solacement and he was made whole of his malady, little by little..? ? ? ? ? And whenas the dogs at a fountain have lapped, The lions to drink of the water forbear."..162. Aboukir the Dyer and Abousir the Barber dccccxxx.? ? ? ? ? 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..There was once, of old days and in bygone ages and times, a king of the kings of the Persians, who was passionately addicted to the love of women. His courtiers bespoke him of the wife of a chamberlain of his chamberlains, for that she was endowed with beauty and loveliness and perfection, and this prompted him to go in to her. When she saw him, she knew him and said to him, 'What prompteth the king unto this that he doth?' And he answered, saying, 'Verily, I yearn after thee with an exceeding yearning and needs must I enjoy thy favours.' And he gave her of wealth that after the like whereof women hanker; but she said, 'I cannot do that whereof the king speaketh, for fear of my husband.' And she refused herself to him with the most rigorous of refusals and would not do his desire. So the king went out, full of wrath, and forgot his girdle in the place..? ? ? ? ? Persist not on my weakness with thy disdain nor be Treason and breach of love its troth to thee attributed; However, after awhile, one of the women took pity on me and brought me a rag of thin stuff and cast it on me. With this I covered my privities, and no more, and abode awhile thus. Then said I in myself, "The husbands of these women will presently gather together on me and I shall be disgraced." So I went out by another door of the house, and young and old crowded about me, running after me and saying, "A madman! A madman!" till I came to my house and knocked at the

door; whereupon out came my wife and seeing me naked, tall, bareheaded, cried out and ran in again, saying, "This is a madman, a Satan!" But, when she and my family knew me, they rejoiced and said to me, "What aileth thee?" I told them that thieves had taken my clothes and stripped me and had been like to kill me; and when I told them that they would have killed me, they praised God the Most High and gave me joy of my safety. So consider the craft of this woman and this device that she practised upon me, for all my pretensions to sleight and quickwittedness. Then they attired Dinarzad in a dress of blue brocade and she became as she were the full moon, whenas it shineth forth. So they displayed her in this, for the first dress, before King Shahzeman, who rejoiced in her and well-nigh took leave of his wits for longing and amorous desire; yea, he was distraught with love for her, whenas he saw her, for, indeed, she was as saith of her one of her describers in the following verses: And horses eke wouldst have led to thee day by day And girls, high-breasted maids, and damsels black and white, I marvel for that to my love I see thee now incline, What time my heart, indeed, is fain to turn away from thine. .62. Aboulaswed and his Squinting Slave-girl dcli. Then he returned to the city and forgot the youth; so the servants went in to him and said to him, 'O king, if thou keep silence concerning yonder youth, who would have slain thee, all thy servants will presume upon thee, and indeed the folk talk of this matter.' With this the king waxed wroth and saying, 'Fetch him hither,' commanded the headsman to strike off his head. So they [brought the youth and] bound his eyes; and the headsman stood at his head and said to the king, 'By thy leave, O my lord, I will strike off his head.' But the king said, 'Stay, till I look into his affair. Needs must I put him to death and the slaying of him will not escape [me].' So he restored him to the prison and there he abode till it should be the king's will to put him to death. .50. Ibrahim ben el Mehdi and the Merchant's Sister Night ccxlvi. But rigour still hath waxed on me and changed my case And love hath left me bound, afflicted, weeping-eyed. Lover, The Favourite and her, iii. 165. When her people arose in the morning and saw her not, they sought her in the camp, but, finding her not and missing me also, doubted not but she had fled with me. Now she had four brothers, as they were falcons, and they mounted and dispersed in quest of us. When the day dawned [on the fourth morning], the dog began to bark and the other dogs answered him and coming to the mouth of the pit, stood howling to him. My wife's father, hearing the howling of the dogs, came up and standing at the brink of the pit, [looked in and] beheld a marvel. Now he was a man of valour and understanding, an elder versed (62) in affairs so he fetched a rope and bringing us both forth, questioned us of our case. I told him all that had betided and he abode pondering the affair. a. The First Voyage of Sindbad the Sailor dxxxviii. El Abbas from Akil his stead is come again; Prize hath he made of steeds and many a baggage-train; The prince thanked them and said to them, 'God requite you with all good, for indeed ye give me loyal counsel; but whither would ye have me go?' Quoth they, 'Get thee to the land of the Greeks, the abiding-place of thy mother.' And he said, 'My grandfather Suleiman Shah, when the King of the Greeks wrote to him, demanding my mother in marriage, concealed my affair and hid my secret; [and she hath done the like,] and I cannot make her a liar.' 'Thou sayst sooth,' rejoined they; 'but we desire thine advantage, and even if thou tookest service with the folk, it were a means of thy continuance [on life].' Then each of them brought out to him money and gave to him and clad him and fed him and fared on with him a parasang's distance till they brought him far from the city, and giving him to know that he was safe, departed from him, whilst he fared on till he came forth of the dominions of his uncle and entered those [of the king] of the Greeks. Then he entered a village and taking up his abode therein, betook himself to serving one there in ploughing and sowing and the like. .90. The Apples of Paradise delxxvi. b. The Second Voyage of Sindbad the Sailor. Ali of Damascus and Sitt el Milah, Noureddin, iii. 3. Learned Man, Khelbes and his Wife and the, i. 301. .104. El Amin and his Uncle Ibrahim ben el Mehdi ccccxviii. wa. The Hawk and the Locust dccccxvi. When she had made an end of her song, she wept sore, till presently sleep overcame her and she slept. q. Khelbes and his Wife and the Learned Man dccccvi. 34. The Imam Abou Yousuf with Haroun er Reshid and his Vizier Jaafer cccxcvi. "O elder," added she, "if Muslims and Jews and Nazarenes drink wine, who are we [that we should abstain from it]?" "By Allah, O my lady," answered he, "spare thine endeavour, for this is a thing to which I will not hearken." When she knew that he would not consent to her desire, she said to him, "O elder, I am of the slave-girls of the Commander of the Faithful and the food waxeth on me (34) and if I drink not, I shall perish, (35) nor wilt thou be assured against the issue of my affair. As for me, I am quit of blame towards thee, for that I have made myself known to thee and have bidden thee beware of the wrath of the Commander of the Faithful." When the evening evened, the king let fetch the vizier and required of him the [promised] story. So he said, "Know, O king, that. So she hastened to admit the eunuch, who entered; and when he saw the Commander of the Faithful, he saluted not neither kissed the earth, but said, 'Quick, quick! Arise in haste! My lady Tuhfeh sitteth in her chamber, singing a goodly ditty. Come to her in haste and see all that I say to thee! Hasten! She sitteth [in her chamber].' The Khalif was amazed at his speech and said to him, 'What sayst thou?' 'Didst thou not hear the first of the speech?' replied the eunuch. 'Tuhfeh sitteth in the sleeping-chamber, singing and playing the lute. Come thy quickest! Hasten!' So Er Reshid arose and donned his clothes; but he credited not the eunuch's words and said to him, 'Out on thee! What is this thou sayst? Hast thou not seen this in a dream?' 'By Allah,' answered the eunuch, 'I know not what thou sayest, and I was not asleep.' Quoth Er Reshid, 'If thy speech be true, it shall be for thy good luck, for I will enfranchise thee and give thee a thousand dinars; but, if it be untrue and thou have seen this in sleep, I will crucify thee.' And the eunuch said in himself, 'O Protector, (250) let me not have seen this in Sleep!' Then he left the Khalif and going to the chamber-door, heard the sound of singing and lute-playing; whereupon he returned to Er Reshid and said to him, 'Go and hearken and see who is asleep.' Thus," continued Shehrzad, "none is safe from the calamities of fortune and the vicissitudes of time, and [in proof of this], I will relate unto thee yet another story still rarer and more extraordinary than this. Know, O King, that one said to me, 'A friend of mine, a merchant, told me the following story. Quoth he, . . . The Ninth Night

of the Month..Tither, The Unjust King and the, i. 273..88. The Mad Lover dclxxiv.107. Abou Suweid and the Handsome Old Woman ccccxxiii.Noureddin fell to kissing his hand and calling down blessings on him and said to him, "Know that I am a stranger in this your city and the completion of kindness is better than the beginning thereof; wherefore I beseech thee of thy favour that thou complete to me thy good offices and kindness and bring me to the gate of the city. So will thy beneficence be accomplished unto me and may God the Most High requite thee for me with good!" ["Fear not,"] answered Ahmed; "no harm shall betide thee. Go; I will bear thee company till thou come to thy place of assurance." And he left him not till he brought him to the gate of the city and said to him, "O youth, go in the safeguard of God and return not to the city; for, if they fall in with thee [again], they will make an end of thee." Noureddin kissed his hand and going forth the city, gave not over walking till he came to a mosque that stood in one of the suburbs of Baghdad and entered therein with the night..69. Musab ben ez Zubeir and Aaisheh his Wife ccclxxxvi.? ? ? ? Our stead, that late was desert, grew green and eke our trees, That barren were, grew loaded with ripened fruits galore..111 El Melik es Zahir Rukneddin Bibers el Bunduccari and the Sixteen Officers of Police dccccxxx.Next morning, the old woman said to him, 'When the lady cometh to thee, do thou arise and kiss her hand and say to her, "I am a strange man and indeed cold and hunger slay me;" so haply she may give thee somewhat that thou mayst expend upon thy case.' And he answered, 'Hearkening and obedience.' Then she took him by the hand and carrying him without her house, seated him at the door. As he sat, behold, the lady came up to him, whereupon the old woman rose to her and Selim kissed her hand and offered up prayers for her. Then he looked on her and when he saw her, he knew her for his wife; so he cried out and wept and groaned and lamented; whereupon she came up to him and cast herself upon him; for indeed she knew him with all knowledge, even as he knew her. So she laid hold of him and embraced him and called to her serving-men and attendants and those who were about her; and they took him up and carried him forth of that place..? ? ? ? w. The King's Son and the Afrit's Mistress dcii.So he sat down upon the throne of the Khalifate and laid the dagger in his lap, whereupon all [present] came up to kiss the earth before him and called down on him length of life and continuance [of glory and prosperity]. Then came forward Jaafer the Barmecide and kissing the earth, said, "May the wide world of God be the treading of thy feet and may Paradise be thy dwelling-place and the fire the habitation of thine enemies! May no neighbour transgress against thee nor the lights of fire die out for thee, (29) O Khalif of [all] cities and ruler of [all] countries!".So they made ready his affair and the king conferred on him a dress of honour, and he took with him a present and a letter under the king's hand and setting out, fared on till he came to the [capital] city of Turkestan. When the king of the Turks knew of his coming, he despatched his officers to receive him and entreated him with honour and lodged him as befitted his rank. Then he entertained him three days, after which he summoned him to his presence and Abou Temam went in to him and prostrating himself before him, as beseemeth unto kings, laid the present before him and gave him the letter..Wind of the East, if thou pass by the land where my loved ones dwell, I pray, ii. 204, 271.. "If it must be and no help, admit Jerir." So Adi went forth and admitted Jerir, who entered, saying: When I came forth, I swooned away: so I sat down till my trouble subsided; then I made for my comrades and said to them, "I have found the booty and the thief, and I affrighted him not neither troubled him, lest he should flee; but now, come, let us go to him, so we may make shift to lay hold upon him." Then I took them and repaired to the keeper of the garden, who had tortured me with beating, meaning to make him taste the like of that which he had done with me and lie against him and cause him eat stick. So we rushed into the water-wheel and seizing the keeper, pinioned him..There was once, of old days and in bygone ages and times, a king of the kings of the time, by name Shah Bekht, who had troops and servants and guards galore and a vizier called Er Rehwan, who was wise, understanding, a man of good counsel and a cheerful acceptor of the commandments of God the Most High, to whom belong might and majesty. The king committed to him the affairs of his kingdom and his subjects and said according to his word, and on this wise he abode a long space of time..?THE NINTH OFFICER'S STORY..? ? ? ? ? To whom save thee shall I complain, of whom relief implore, Whose image came to visit me, what while in dreams I lay?.Then they displayed Shehrzad in the third dress and the fourth and the fifth, and she became as she were a willow-wand or a thirsting gazelle, goodly of grace and perfect of attributes, even as saith of her one in the following verses:.? ? ? ? ? So, O Aamir, haste thy going, e'en as I do, so may I Heal my sickness and the draining of the cup of love essay;.When Hafizeh had made an end of her song, El Abbas said to her, "Well done! Indeed, thou quickenest hearts from sorrows." Then he called another damsel of the daughters of the Medes, by name Merjaneh, and said to her, "O Merjaneh, sing to me upon the days of separation." "Hearkening and obedience," answered she and improvising, sang the following verses:.? ? ? ? ? Whenas we saw the cup, forthright we signed to past it round And sun and moon unto our eyes shone sparkling from it straight..? ? ? ? ? God knows I ne'er recalled thy memory to my thought, But still with brimming tears straightway mine eyes were fraught;.86. Omar ben el Khettab and the Young Bedouin cccxcv.A certain thief was a [cunning] workman and used not to steal aught, till he had spent all that was with him; moreover, he stole not from his neighbours, neither companied with any of the thieves, lest some one should come to know him and his case get wind. On this wise he abode a great while, in flourishing case, and his secret was concealed, till God the Most High decreed that he broke in upon a poor man, deeming that he was rich. When he entered the house, he found nought, whereat he was wroth, and necessity prompted him to wake the man, who was asleep with his wife. So he aroused him and said to him, 'Show me thy treasure.'There was once, of old days, a king of the kings, whose name was Azadbekht; his [capital] city was called Kuneim Mudoud and his kingdom extended to the confines of Seistan and from the frontiers of Hindustan to the sea He had ten viziers, who ordered his state and his dominion, and he was possessed of judgment and exceeding wisdom. One day he went forth with certain of his guards to the chase and fell in with an eunuch on horseback, holding in his hand the halter of a mule, which he led along. On the mule's back was a litter of gold-inwoven brocade,

garded about with an embroidered band set with gold and jewels, and over against the litter was a company of horsemen. When King Azadbekht saw this, he separated himself from his companions and making for the mule and the horsemen, questioned the latter, saying, "To whom belongeth this litter and what is therein?". The eunuch answered, (for he knew not that he was King Azadbekht,) saying, "This litter belongeth to Isfehend, vizier to King Azadbekht, and therein is his daughter, whom he purposeth to marry to Zad Shah the King." "Knoweth my loved one when I see her at the lattice high Shine as the sun that flameth forth in heaven's blue demesne?" "The Seventh Voyage of Sindbad the Sailor cclxix. a. Story of the Chief of the New Cairo Police cccxliii." "O Shehrzad," quoth Shehriyar, "finish unto us the story that thy friend told thee, for that it resembleth the story of a king whom I knew; but fain would I hear that which betided the people of this city and what they said of the affair of the king, so I may return from that wherein I was." "With all my heart," answered Shehrzad. "Know, O august king and lord of just judgment and praiseworthy excellence and exceeding prowess, that, when the folk heard that the king had put away from him his custom and returned from that which had been his wont, they rejoiced in this with an exceeding joy and offered up prayers for him. Then they talked with one another of the cause of the slaughter of the girls, and the wise said, 'They (162) are not all alike, nor are the fingers of the hand alike.'" "When the prince came before him, he sought of him his daughter in marriage, and the king said, 'Indeed, thou art her equal, but none dare name a man to her, because of her aversion to men.' So the prince pitched his tents under the windows of the princess's palace, till one day he got hold of one of her favourite slave-girls and gave her wealth galore. Quoth she to him, 'Hast thou a wish?' 'Yes,' answered he and acquainted her with his case; and she said, 'Indeed thou putteth thyself in peril.' Then he abode, flattering himself with false hopes, till all that he had with him was gone and the servants fled from him; whereupon quoth he to one in whom he trusted, 'I am minded to go to my country and fetch what may suffice me and return hither.' And the other answered, 'It is for thee to decide.' So they set out to return, but the way was long to them and all that the prince had with him was spent and his company died and there abode but one with him, on whom he loaded what remained of the victual and they left the rest and fared on. Then there came out a lion and ate the servant, and the prince abode alone. He went on, till his beast stood still, whereupon he left her and fared on afoot till his feet swelled..The company marvelled at the generosity of this man and his clemency (152) and courtesy, and the Sultan said, 'Tell us another of thy stories.' (153) 'It is well,' answered the officer, 'They avouch that. Sans fault of mine, my blood and tears he shed and beggared me Of him I love, yet for himself gained nought thereby whate'er..When the king heard this from the vizier, he bade him go away [and he withdrew to his house]..Midst colours, my colour excelleth in light, ii. 258..80. Yehya ben Khalid and the Poor Man cccxci.133. The City of Brass dlxvi.The Twenty-Third Night of the Month.. b. The Fakir and his Pot of Butter dcx.With this the Khalif waxed wroth, and the Hashimi vein (36) started out from between his eyes and he cried out to Mesrou and said to him, "Go forth and see which of them is dead." So Mesrou went out, running, and the Khalif said to Zubeideh, "Wilt thou lay me a wager?" "Yes," answered she; "I will wager, and I say that Aboulhusn is dead." "And I," rejoined the Khalif, "wager and say that none is dead save Nuzhet el Fuad; and the stake shall be the Garden of Pleasance against thy palace and the Pavilion of Pictures." So they [agreed upon this and] abode awaiting Mesrou, till such time as he should return with news..Merouzi (El) and Er Razi, ii. 28..On this wise they abode a whole year, at the end of which time Selim said to the queen-mother, 'Know that my life is not pleasing to me nor can I abide with you in contentment till I get me tidings of my sister and learn in what issue her affair hath resulted and how she hath fared after me. Wherefore I will go and be absent from you a year's space; then will I return to you, so it please God the Most High and I accomplish of this that which I hope.' Quoth she, 'I will not trust to thy word, but will go with thee and help thee to that which thou desirest of this and further thee myself therein.' So she took a ship and loaded it with all manner things of price, goods and treasures and what not else. Moreover, she appointed one of the viziers, a man in whom she trusted and in his fashion and ordinance, to rule the realm in their absence, saying to him, 'Abide [in the kingship] a full-told year and ordain all that whereof thou hast need.. Wherefore, O stranger, dare thou not approach me with desire, Lest ruin quick and pitiless thy hardihood requite..It is said that En Numan (169) had two boon-companions, one of whom was called Ibn Saad and the other Amrou ben el Melik, and he became one night drunken and bade bury them alive; so they buried them. When he arose on the morrow, he enquired for them and was acquainted with their case, whereupon he built over them a monument and appointed to himself a day of ill-luck and a day of good-luck. If any met him on his day of ill-omen, he slew him and with his blood he washed the monument aforesaid, the which is a place well known in Cufa; and if any met him on his day of grace, he enriched him..Twere fitter and better my loves that I leave, i. 26.. e. The Fifth Voyage of Sindbad the Sailor.77 The Draper and the Thief (234) dclxi. c. The Fishes and the Crab dcxi.Presently, the king [of the city] was minded to go forth to his garden, (206) a-pleasuring, and bade the cook forego him thither and appoint in his stead one who should dress meat for the king, so that, when he returned, he might find it ready. So the cook fell a-considering of whom he should appoint and was bewildered concerning his affair. As he was on this wise, the old man came to him and seeing him perplexed how he should do, said to him, 'Tell me what is in thy mind; belike, I may avail to relieve thee.' So he acquainted him with the king's wishes and he said, 'Have no care for this, but leave me one of the serving-men and go thou in peace and surety, for I will suffice thee of this.' So the cook departed with the king, after he had brought the old man what he needed and left him a man of the guards..49. The Chief of the Cous Police and the Sharper cccxlv. The billows of thy love o'erwhelm me passing sore; I sink and all in vain for succour I implore..Azadbekht and his Son, History of King, i. 61. Read thou my writ and apprehend its purport, for my case This is and fate hath stricken me with sorrows past allay..Favourite of the Khalif El Mamoun el Hakim bi Amrillah, The Merchant of Cairo and the, iii. 171..The ship tarried with him some days, till he should be

certified what he would do, (104) and he said, 'I will enquire of the merchants what this merchandise profiteth and in what country it lacketh and how much is the gain thereon.' [So he questioned them and] they directed him to a far country, where his dirhem should profit a hundredfold. Accordingly, he set sail and steered for the land in question; but, as he went, there blew on him a tempestuous wind and the ship foundered. The merchant saved himself on a plank and the wind cast him up, naked as he was, on the sea-shore, hard by a town there. So he praised God and gave Him thanks for his preservation; then, seeing a great village hard by, he betook himself thither and saw, seated therein, a very old man, whom he acquainted with his case and that which had betided him. The old man grieved sore for him, when he heard his story, and set food before him. So he ate and the old man said to him, 'Abide here with me, so I may make thee my steward and factor over a farm I have here, and thou shall have of me five dirhems (105) a day.' 'God make fair thy reward,' answered the merchant, 'and requite thee with benefits!'.? ? ? ? Upon the parting day our loves from us did fare And left us to endure estrangement and despair..This was all the merchant's good; so he said, "O youth, I will play thee another game for the shop." Now the value of the shop was four thousand dinars; so they played and El Abbas beat him and won his shop, with that which was therein; whereupon the other arose, shaking his clothes, and said to him, "Up, O youth, and take thy shop." So El Abbas arose and repairing to the shop, took possession thereof, after which he returned to [the place where he had left] his servant [Aamir] and found there the Amir Saad, who was come to bid him to the presence of the king. El Abbas consented to this and accompanied him till they came before King Ins ben Cais, whereupon he kissed the earth and saluted him and exceeded (78) in the salutation. Quoth the king to him, "Whence comest thou, O youth?" and he answered, "I come from Yemen."

[From Avalon And Other Poems](#)

[Ventilation For Dwellings Rural Schools and Stables](#)

[The Problem of Life](#)

[The Romance and Reality of the Vaal Diamond Diggings](#)

[The Princeton Seminary Bulletin 1987 Vol 8](#)

[The Chorus Glee Book Consisting of Glees Quartets Trios Duets and Solos Mostly Selected and Arranged from the Best European and American Composers](#)

[Original Lyrics](#)

[Change Your Brain](#)

[A Memorial of the Proceedings of the Late Ministry and Lower House of Parliament With an Account of Several Secret Correspondences with Foreign Ministers of State Letters and Messages Sent from London to Paris and Utrecht and from Utrecht and Paris T](#)

[Seeds from the Flower City 1920](#)

[American Poultry World Vol 3 October 1912](#)

[The Dilemmas of Labour and Education](#)

[Idea and Essence in the Philosophies of Hobbes and Spinoza](#)

[Gods Judgments Upon the Wicked the Salvation of His Church Two Sermons Delivered at Hatfield in the Months of March and April A D 1813](#)

[Occasioned by the Total Rout and Overthrow of the French Armies in Their Late Invasion of the Russian Empire](#)

[The Basis of Moral Reformation A Lecture](#)

[Management Training for Supervisors and Staff Officers Vol 2 Working with People](#)

[Directory of the City of Norwalk Ohio 1903 Giving Names and Places of Residence of All People Living in the City](#)

[Ivans Love-Quest and Other Poems](#)

[Memorials of the Hospital of St Cross and Alms House of Noble Poverty](#)

[First Aid Practice for Factory Dispensaries With Some Health Hints for Industrial Workers](#)

[Hulls Temperance Glee Book Containing a Choice Variety of Temperance Songs Duets and Choruses Suitable for the Sociable Entertainments of the Several Temperance Organizations Together with a Glee Department Containing Selections Especially Designed F](#)

[Man and His Work An Introduction to Human Geography](#)

[Christ the Man God Our Redeemer](#)

[The Manual and Platoon Exercises](#)

[Louisiana Conservation Review Vol 10 Summer 1941](#)

[Piscatorial Rambles Or the Fishermans Pocket Companion](#)

[An Account of the Explorations and Discoveries of Samuel de Champlain and of the Founding of Quebec](#)

[China Trade Containing the Entire Substance of the Evidence Laid Before the House of Commons in the Session of 1830 Extracted and Condensed from the Report of the Committee For Commercial and Political Uses](#)

[Garment Dyeing](#)

[Edith A Poem in Four Parts Vol 1 of 4](#)

[Poems of Love and Home](#)

[Is He Jealous? An Operetta in One Act](#)

[A Catalogue of the Pictures in the Shakspeare Gallery Pall-Mall](#)

[Introductory](#)

[A Course in Interpolation and Numerical Integration for The Mathematical Laboratory](#)

[A Discourse Occasioned by the Death of Daniel Webster Preached at the Melodeon on Sunday October 31 1852](#)

[Robin Hood A Comic Opera in Three Acts](#)

[Proofs That the Common Theories and Modes of Reasoning Respecting the Depravity of Mankind Exhibit It as a Physical Attribute With a View of the Scriptural Doctrine Relative to the Nature and Character of Man as Moral Agent](#)

[Observations on the Speech of Albert Gallatin in the House of Representatives of the United States on the Foreign Intercourse Bill](#)

[North Auburn Grange Cook Tested Recipes](#)

[Catalogue de Tableaux Modernes Aquarelles Pastels Et Dessins Parmi Lesquels Des Oeuvres Remarquables de l'Ecole de 1830 Bronzes de Barye Et de Fremiet Le Tout Depend de la Faillite Henri Garnier](#)

[Major Abraham Kirkpatrick and His Descendants](#)

[Proceedings of a Convention of Lake Underwriters Held at Buffalo N Y January 8th 1856](#)

[Improvement Era Vol 26 July 1923](#)

[Our National Flag the Stars and Stripes Its History in a Century Address Delivered Before the New York Historical Society June 14th 1877 the](#)

[Centennial of the Adoption of the Stars and Stripes as Our National Flag](#)

[Chemin de la Croix Suivi Des Prieres Pour Les Stations Du Jeudi Saint Le](#)

[Les Lombards En France Et a Paris Vol 2 Leurs Marques Leurs Poids-Monnaie Leurs Sceaux de Plomb LEchiquier Les Tailles Jetons Des Lombards Aux Xive Et Xve Siecles](#)

[Proserpine de Camille Saint-Saens Etude Analytique](#)

[Wohnsitze Und Wanderungen Der Arabischen Stamme Die](#)

[Repertoire Numerique de la Serie L Administration Du Departement Des Districts Et Des Cantons](#)

[Malice Pour Malice Comedie En Trois Actes Et En Vers](#)

[Correspondant de Ciceron AP Claudius Pulcher Un](#)

[Mexico Hacia El Fin del Virreinato Espanol Antecedentes Sociologicos del Pueblo Mexicano](#)

[Expose de la Position Financiere de la Province de Quebec Discours Prononce Par LHon M Robertson En PResentant Le Budget Le 28 Novembre 1872](#)

[La Fille de LAvare Comedie-Vaudeville En Deux Actes](#)

[Religioese Lyrik Des Deutschen Katholizismus in Der Ersten Halfte Des 19 Jahrhunderts Die Unter Besonderer Berucksichtigung Annettens Von Droste](#)

[Camp Des Bourgeoises Le Comedie En Un Acte Melee de Couplets](#)

[Satyres Chretiennes de la Cuisine Papale](#)

[Catalogue Des Ouvrages Condamnes Comme Contraires A La Morale Publique Et Aux Bonnes Moeurs Du 1er Janvier 1814 Au 31 Decembre 1873 Premiere Periode 1er Janvier 1814 Au 31 Decembre 1849 Deuxieme Periode 1er Janvier 1850 Au 31 Decembre 1873](#)

[Quand Ils Auront Passe de LOmbre a la Lumiere Un Acte En Prose](#)

[Les Oeuvres DHospitalite de Nuit En France Leur Developpement Leur Etat Actuel Leur Avenir](#)

[Ecole Normale Superieure An Historical Sketch](#)

[de la Renaissance Des Lettres a Bordeaux Au Xvie Siecle Discours de Reception Prononce a lAcademie de Bordeaux Le 17 Decembre 1863](#)

[Berhandlungen Der Gelehrten Estnischen Gesesschaft Zu Dorpat Vol 8 1 Heft](#)

[Apotre de la Bretagne Un Le Venerable Pere Julien Maunoir de la Compagnie de Jesus 1606-1683](#)

[Die Aussprache Des Schriftdeutschen Mit Dem woerterverzeichnis Fur Die Deutsche Rechtschreibung Zum Gebrauch in Den Preussischen Schulen in Phonetischer Umschrift Sowie Phonetischen Texten](#)

[Jeanne D'Arc Protectrice de la France Petit Drame Populaire En 2 Actes Et 2 Tableaux Pour Fillettes Et Jeunes Filles](#)

[Die Mittelatlantischen Vulkaninseln](#)

[Nuit de Noel Ou Les Superstitions La Tradition Allemande En Un Acte](#)

[DOS Cartas y Un Caracol Comedia En Tres Actos](#)

[Sumaire Ou Epitome Du Livre de Asse Fait Par Le Commandement Du Roy](#)

[First Annual Report of the Director of the Department of Archives and History of the State of Mississippi From March 14th 1902 to October 1st 1902](#)

[The Camosun Vol 12 November 1919](#)

[A Sermon Preached at Portland Maine Sept 12 1838 Before the American Board of Commissioners for Foreign Missions at Their Twenty-Ninth Annual Meeting](#)

[Le Voeu de la Renaissance](#)

[Nordamerikanische Laubmoose Torfmoose Und Lebermoose](#)

[Annali D'Italia Dal 1750 Al 1861 Vol 2 Indice Generale Dal 1846 Al 1861](#)

[A Bone to Gnaw for the Democrats or Observations on a Pamphlet Entitled the Political Progress of Britain](#)

[Introduccion Al Estudio del Arte del Alfabeto En Cataluna Documentos Sobre La Forma Composicion y Ornamentacion de la Letra de Los Siglos X Al XIII](#)

[Aventures Du Prince de Galles Vol 1 Peregrine](#)

[Notes de Voyage Le Golfe Et Les Provinces Maritimes](#)

[Matrimonio Segreto Il Melodramma Giocoso Da Rappresentarsi Nel R I Teatro Alla Scala L'Autunno del 1817](#)

[Die Juden in Der Modernen Rassentheorie](#)

[Pomes de Paris Parisiennes Tableaux Et Paysages Parisiens](#)

[Congr s Scientifique de Dax Premi re Session Mai 1882](#)

[Annual Report of the Town of Atkinson N H for the Year Ending December 31 1949 Together with Report of Schools for the Year Ending June 30 1949 and Vital Statistics for the Year Ending December 31 1949](#)

[Architecture Monastique Partie 2-3](#)

[Le Chirurgien Dentiste Ou Trait Des Dents Tome 1](#)

[Histoire Des Fran ais Depuis Le Temps Des Gaulois Jusquen 1830 Edition 4 Tome 3](#)

[L'glise M tropolitaine Et Primatiale Saint Andr de Bourdeaux Tome 2](#)

[Association Fran aise Pour l'Avancement Des Sciences 21e Session Septembre 1892](#)

[Histoire de l'Empire Ottoman Depuis Son Origine Jusqu Nos Jours Tome 12](#)

[La Bulgarie Danubienne Et Le Balkan Etudes de Voyage 1860-1880](#)

[Armorial Des Landes Tome 2](#)

[L'Univers France Dictionnaire Encyclop dique Tome 5 Cha-Con](#)

[Montaigne l'Homme Et l'Oeuvre](#)

[L'Univers France Dictionnaire Encyclop dique Tome 3 Bil-Cai](#)

[M moires d'Artillerie Tome 2](#)

[Explication l'mentaire Du Code Napol on Mise En Rapport Avec La Doctrine Et La Jurisprudence](#)

[Trait d'Hygi ne Hygi ne Industrielle Tome 7](#)
