

THE PUPPET CROWN

????? Say, by the lightnings of thy teeth and thy soul's pure desire, Moan'st thou as moan the doves and is thy heart for doubt on fire?. My secret is disclosed, the which I strove to hide, iii. 89.. There was once in a city of Khorassan a family of affluence and distinction, and the townsfolk used to envy them for that which God had vouchsafed them. As time went on, their fortune ceased from them and they passed away, till there remained of them but one old woman. When she grew feeble and decrepit, the townsfolk succoured her not with aught, but put her forth of the city, saying, 'This old woman shall not harbour with us, for that we do her kindness and she requiteth us with evil.' So she took shelter in a ruined place and strangers used to bestow alms upon her, and on this wise she abode a while of time.. Ishac entered, he and his company, and seating themselves in the place of honour, amused themselves by looking on the slave-girls and mamelukes and watching how they were sold, till the sale came to an end, when some of the folk went away and other some sat. Then said the slave-dealer, 'Let none sit with us except him who buyeth by the thousand [dinars] and upwards.' So those who were present withdrew and there remained none but Er Reshid and his company; whereupon the slave-dealer called the damsel, after he had caused set her a chair of fawwak, (170) furnished with Greek brocade, and it was as she were the sun shining in the clear sky. When she entered, she saluted and sitting down, took the lute and smote upon it, after she had touched its strings and tuned it, so that all present were amazed. Then she sang thereto the following verses:.. 2. The Fisherman and the Genie iii.????? d. The Lover's Trick against the Chaste Wife dccccclxxx.106. The Man of Upper Egypt and his Frank Wife dccclxii.????? a. The First Calender's Story xxxvii.. So Belehwan the froward abode king in his father's room and his affairs prospered, what while the young Melik Shah lay in the underground dungeon four full-told years, till his charms faded and his favour changed. When God (extolled be His perfection and exalted be He!) willed to relieve him and bring him forth of the prison, Belehwan sat one day with his chief officers and the grandees of his state and discoursed with them of the story of King Suleiman Shah and what was in his heart. Now there were present certain viziers, men of worth, and they said to him, 'O king, verily God hath been bountiful unto thee and hath brought thee to thy wish, so that thou art become king in thy father's stead and hast gotten thee that which thou soughtest. But, as for this boy, there is no guilt in him, for that, from the day of his coming into the world, he hath seen neither ease nor joyance, and indeed his favour is faded and his charms changed [with long prison]. What is his offence that he should merit this punishment? Indeed, it is others than he who were to blame, and God hath given thee the victory over them, and there is no fault in this poor wight.' Quoth Belehwan, 'Indeed, it is as ye say; but I am fearful of his craft and am not assured from his mischief; belike the most part of the folk will incline unto him.' 'O king,' answered they, 'what is this boy and what power hath he? If thou fear him, send him to one of the frontiers.' And Belehwan said, 'Ye say sooth: we will send him to be captain over such an one of the marches.' 'Twere better and meeter thy presence to leave, For, if the eye see not, the heart doth not grieve.' Now Ilmeddin Senjer was at that time Master of Police and he was a man of experience, well versed in affairs: so the king sent for him and when he came before him, he discovered to him that which was in his mind. Quoth Ilmeddin Senjer, 'I will do my endeavour for that which our lord the Sultan seeketh.' Then he arose and returning to his house, summoned the captains of the watch and the lieutenants of police and said to them, 'Know that I purpose to marry my son and make him a bride-feast, and it is my wish that ye assemble, all of you, in one place. I also will be present, I and my company, and do ye relate that which ye have heard of extraordinary occurrences and that which hath betided you of experiences.' And the captains and sergeants and agents of police made answer to him, saying, 'It is well: in the name of God! We will cause thee see all this with thine eyes and hear it with thine ears.' Then the master of police arose and going up to El Melik ez Zahir, informed him that the assembly would take place on such a day at his house; and the Sultan said, 'It is well,' and gave him somewhat of money for his expenses.. My watering lips, that cull the rose of thy soft cheek, declare, iii. 134.. When the poor man heard the merchant's story, he became desirous of marrying his daughter. So he took her to wife and was vouchsafed of her exceeding love. Nor," added the vizier, "is this story more extraordinary than that of the rich man and his wasteful heir."????? Those who our parting plotted our sev'rance still delights; The spies, for fearful prudence, their wish of us attain.. So the notary went up to the lieutenant, who was among the witnesses, and said "It is well. Is she not such an one whose marriage contract we drew up in such a place?" Then he betook himself to the woman's house and cried out upon her; whereupon she brought him the [forged] contract and he took it and returned with it to the lieutenant of police. When the latter had taken cognizance [of the document and professed himself satisfied, the assessor] said [to the notary,] "Go to our lord and master, the Cadi of the Cadis, and acquaint him with that which befalleth his assessors." The notary rose to go, but the lieutenant of police feared [for himself] and was profuse in beseeching the assessor and kissing his hands, till he forgave him; whereupon the lieutenant went away in the utterest of concern and affright. On this wise the assessor ordered the case and carried out the forgery and feigned marriage with the woman; [and thus was calamity warded off from him] by the excellence of his contrivance." (121).????? To his beloved one the lover's heart's inclined; His soul's a captive slave, in sickness' hands confined.. All who were present were delighted and the sitting-chamber shook with mirth, and Iblis said, 'Well done, O Tuhfet es Sudour!' Then they gave not over wine-bibbing and rejoicing and making merry and tambourining and piping till the night waned and the dawn drew near; and indeed exceeding delight entered into them. The most of them in mirth was the Sheikh Iblis, and for the excess of that which betided him of delight, he put off all that was upon him of coloured clothes and cast them over Tuhfeh, and among the rest a robe broidered with jewels and jacinths, worth ten thousand dinars. Then he kissed the earth and danced and put his finger to his arse and taking his beard in his hand, said to her, 'Sing about this beard and

endeavour after mirth and pleasance, and no blame shall betide thee for this.' So she improvised and sang the following verses: Sindbad the Sailor, The Seventh Voyage of, iii. 224. . . . God knows I ne'er recalled thy memory to my thought, But still with brimming tears straightway mine eyes were fraught; Accordingly, Shefikeh went out and repairing to the nurse's house, found her clad in apparel other (100) than that which she had been wont to wear aforesaid. So she saluted her and said to her, "Whence hadst thou this dress, than which there is no goodlier?" "O Shefikeh," answered the nurse, "thou deemest that I have gotten (101) no good save of thy mistress; but, by Allah, had I endeavoured for her destruction, I had done [that which was my right], for that she did with me what thou knowest (102) and bade the eunuch beat me, without offence of me committed; wherefore do thou tell her that he, on whose behalf I bestirred myself with her, hath made me quit of her and her humours, for that he hath clad me in this habit and given me two hundred and fifty dinars and promised me the like thereof every year and charged me serve none of the folk." When the king heard their speech, he bade the crier make proclamation in the thoroughfares of the city that the troops should prepare [for the march] and that the horsemen should mount and the footmen come forth; nor was it but the twinkling of the eye ere the drums beat and the trumpets sounded; and scarce was the forenoon of the day passed when the city was blocked with horse and foot. So the king passed them in review and behold, they were four-and-twenty thousand in number, horsemen and footmen. He bade them go forth to the enemy and gave the commandment over them to Said ibn el Wakidi, a doughty cavalier and a valiant man of war. So the horsemen set out and fared on along the bank of the Tigris. When her mother went out from her, Mariyeh fell to chiding the damsel for that which she had done and said to her, "Verily, death were liefer to me than this; so look thou discover not my affair to any and I charge thee return not to the like of this fashion." Then she swooned away and lay awhile without life, and when she came to herself, she saw Shefikeh weeping over her; whereupon she took the necklace from her neck and the mantle from her body and said to the damsel, "Lay them in a napkin of damask and carry them to El Abbas and acquaint him with that wherein I am for the persistence of estrangement and the effects of forbiddance." So Shefikeh took them and carried them to El Abbas, whom she found in act to depart, for that he was about to take horse for Yemen. She went in to him and gave him the napkin and that which was therein, and when he opened it and saw what it contained, to wit, the mantle and the necklace, his vexation was excessive and his eyes were distorted, [so that the whites thereof appeared] and his rage was manifest in them. . . . El Abbas from Akil his stead is come again; Prize hath he made of steeds and many a baggage-train; Sharper, The Idiot and the, i. 298. Khorassan, his Son and his Governor, Story of the Man of, i. 218. Now King Azadbekht's wife was big with child and the pains of labour took her in the mountain; so they alighted at the mountain-foot, by a spring of water, and she gave birth to a boy as he were the moon. Behrjaur his mother pulled off a gown of gold-inwoven brocade and wrapped the child therein, and they passed the night [in that place], what while she gave him suck till the morning. Then said the king to her, "We are hampered by this child and cannot abide here nor can we carry him with us; so methinks we were better leave him here and go, for Allah is able to send him one who shall take him and rear him." So they wept over him exceeding sore and left him beside the spring, wrapped in the gown of brocade: then they laid at his head a thousand dinars in a bag and mounting their horses, departed, fleeing. . . . And if a creature in his tears could swim, as in a sea, I to do this of all that breathe were surely first and sole. "Except," continued the Khalif, "he were the enemy of God, he had wished for her in this world, so he might after [repent and] return to righteous dealing. By Allah, he shall not come in to me! Who is at the door other than he?" Quoth Adi, "Jemil ben Mamer el Udhri (51) is at the door;" and Omar said, "It is he who says in one of his odes" ... [And he recited the following:]. . . . Then get thee gone nor covet that which thou shall ne'er obtain; So shall it be, although the time seem near and the event. . . . Fawn of the palace, knowst thou not that I, to look on thee, The world have traversed, far and wide, o'er many a hill and plain? . . . If I must die, then welcome death to heal My woes; 'twere lighter than the pangs I feel. Then the eunuchs went forth, that they might perfume the bath [for the use of the brides]; so they essenced it with rose-water and willow-flower-water and bladders of musk and fumigated it with Cakili (191) aloes-wood and ambergris. Then Shehrzad entered, she and her sister Dinarzad, and they cleansed their heads and clipped their hair. When they came forth of the bath, they donned raiment and ornaments, [such as were] prepared for the kings of the Chosroes; and among Shehrzad's apparel was a dress charactered with red gold and wroughten with semblants of birds and beasts. Moreover, they both encircled their necks with necklaces of jewels of price, in the like whereof Iskender (192) rejoiced not, for therein were great jewels such as amazed the wit and the eye, and the thought was bewildered at their charms, for indeed, each of them was brighter than the sun and the moon. Before them they kindled lighted flambeaux in torch-holders of gold, but their faces outshone the flambeaux, for that they had eyes sharper than drawn swords and the lashes of their eyelids ensorcelled all hearts. Their cheeks were rosy and their necks and shapes swayed gracefully and their eyes wanted. And the slave-girls came to meet them with instruments of music. EL MELIK EZ ZAHIR RUKNEDDIN BIBERS EL BUNDUCDARI AND THE SIXTEEN OFFICERS OF POLICE. (83). Lo, since the day I left you, O my masters, iii. 24. Then the prince rose to him and embraced him and kissed him and entreated him with honour. Moreover, he seated him in a chair and bestowed on him a dress of honour; and he turned to his father and said to him, "This is the king who pardoned me and this is his ear that I cut off with an arrow; and indeed he deserveth pardon from me, for that he pardoned me." Then said he to Bihkerd, 'Verily, the issue of clemency hath been a provision for thee [in thine hour of need].' And they entreated him with the utmost kindness and sent him back to his own country in all honour and worship. Know, then, O King," continued the youth, "that there is no goodlier thing than clemency and that all thou dost thereof, thou shalt find before thee, a treasure laid up for thee." O thou that blamest me for my heart and railest at my ill, ii. 101. . . . Yea, he thou lov'st shall be hard-hearted, recking not Of fortune's turns or fate's caprices, in his pride. Then he turned to the woman and said to her, 'And thou, what sayst

thou?' So she expounded to him her case and recounted to him all that had betided her and her husband, first and last, up to the time when they took up their abode with the old man and woman who dwelt on the sea-shore. Then she set out that which the Magian had practised on her of knavery and how he had carried her off in the ship and all that had betided her of humiliation and torment, what while the cadis and judges and deputies hearkened to her speech. When the king heard the last of his wife's story, he said, 'Verily, there hath betided thee a grievous matter; but hast thou knowledge of what thy husband did and what came of his affair?' 'Nay, by Allah,' answered she; 'I have no knowledge of him, save that I leave him no hour unremembered in fervent prayer, and never, whilst I live, will he cease to be to me the father of my children and my father's brother's son and my flesh and my blood.' Then she wept and the king bowed his head, whilst his eyes brimmed over with tears at her story..? ? ? ? ? Still, as my transports wax, grows restlessness on me And woes have ta'en the place of love-delight denied..So he left him for dead and entering his brother's chamber, saw him asleep, with the damsel by his side, and thought to slay her, but said in himself, 'I will leave the damsel for myself.' Then he went up to his brother and cutting his throat, severed his head from his body, after which he left him and went away. Therewithal the world was straitened upon him and his life was a light matter to him and he sought his father Suleiman Shah's lodging, that he might slay him, but could not win to him. So he went forth from the palace and hid himself in the city till the morrow, when he repaired to one of his father's strengths and fortified himself therein..?STORY OF THE HAWK AND THE LOCUST..Thief, A Merry Jest of a, ii. 186..Accordingly, the king bade fetch the girl [and she came]. Then there befell that which befell of his foregathering with the elder sister, and when he went up to his couch, that he might sleep, the younger sister said to the elder, 'I conjure thee by Allah, O my sister, an thou be not asleep, tell us a story of thy goodly stories, wherewithal we may beguile the watches of our night, against morning come and parting.' 'With all my heart,' answered she and fell to relating to her, whilst the king listened. Her story was goodly and delightful, and whilst she was in the midst of telling it, the dawn broke. Now the king's heart clave to the hearing of the rest of the story; so he respited her till the morrow, and when it was the next night, she told him a story concerning the marvels of the lands and the extraordinary chances of the folk, that was yet stranger and rarer than the first. In the midst of the story, the day appeared and she was silent from the permitted speech. So he let her live till the ensuing night, so he might hear the completion of the story and after put her to death..Lavish of House and Victual to one whom he knew not, The Man who was, i. 293..Thou that the dupe of yearning art, how many a melting wight, iii. 86..99. The Three Unfortunate Lovers cccix.69. The Water-Carrier and the Goldsmith's Wife dcliv.The Eighteenth Night of the Month..Then they arose and went up to the palace, whereupon the trays of food were brought and they ate and drank; after which quoth Queen Es Shuhba, 'O Tuhfeh, sing to us, by way of thankoffering for thy deliverance, and favour us with that which shall solace our minds, for that indeed my mind hath been occupied with thee.' Quoth Tuhfeh 'Harkening and obedience, O my lady.' So she improvised and sang the following verses:.When the two young men presented themselves before him and set forth their case to him and to the folk and the king heard their speech, he knew them and his heart was like to fly for joyance in them: the tears poured from his eyes at their sight and that of his wife, and he thanked God the Most High and praised Him for that He had reunited [him with] them. Then he dismissed the folk who were present about him and bade commit the Magian and the woman and the two youths to his armoury (65) [for the night], commanding that they should keep guard over them till God caused the morning morrow, so he might assemble the cadis and the judges and assessors and judge between them, according to the Holy Law, in the presence of the four cadis. So they did his bidding and the king passed the night praying and praising God the Most High for that which He had vouchsafed him of kingship and puissance and victory over (66) him who had wronged him and thanking Him who had reunited him with his family..Jaafer ben Yehya and Abdulmelik ben Salih the Abbaside, i. 183..So on the morrow, early, he took the stuff and carrying it to the market whence it had been stolen, sat down at the shop whence it had been stolen and gave it to the broker, who took it and cried it for sale. Its owner knew it and bidding for it, [bought it] and sent after the chief of the police, who seized the sharper and seeing him an old man of venerable appearance, handsomely clad, said to him, "Whence hadst thou this piece of stuff?" "I had it from this market," answered he, "and from yonder shop where I was sitting." Quoth the prefect, "Did its owner sell it to thee?" "Nay," replied the thief; "I stole it and other than it." Then said the magistrate, "How camest thou to bring it [for sale] to the place whence thou stolest it?" And he answered, "I will not tell my story save to the Sultan, for that I have an advertisement (154) wherewith I would fain bespeak him." Quoth the prefect, "Name it." And the thief said, "Art thou the Sultan?" "No," replied the other; and the old man said, "I will not tell it but to himself."..? ? ? ? ? r. The Man who saw the Night of Power dxcvi.I went out one night to the house of one of my friends and when it was the middle of the night, I sallied forth alone [to go home]. When I came into the road, I espied a sort of thieves and they saw me, whereupon my spittle dried up; but I feigned myself drunken and staggered from side to side, crying out and saying, "I am drunken." And I went up to the walls right and left and made as if I saw not the thieves, who followed me till I reached my house and knocked at the door, when they went away..40. The Khalif El Mamoun and the Strange Doctor cccvi..? ? ? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother cli.I went forth one day, purposing to make a journey, and fell in with a man whose wont it was to stop the way. When he came up with me, he offered to slay me and I said to him, "I have nothing with me whereby thou mayst profit." Quoth he, "My profit shall be the taking of thy life." "What is the cause of this?" asked I. "Hath there been feud between us aforetime?" And he answered, "No; but needs must I slay thee." Therewithal I fled from him to the river-side; but he overtook me and casting me to the ground, sat down on my breast. So I sought help of the Sheikh El Hejjaj (156) and said to him, "Protect me from this oppressor!" And indeed he had drawn a knife, wherewith to cut my throat, when, behold, there came a great crocodile forth of the river and snatching him up from off my breast, plunged with him into the water, with the knife still

in his hand; whilst I abode extolling the perfection of God the Most High and rendering thanks for my preservation to Him who had delivered me from the hand of that oppressor. .?STORY OF THE MAN WHO WAS LAVISH OF HIS HOUSE AND HIS VICTUAL TO ONE WHOM HE KNEW NOT..? ? ? ? ? Camphor itself to me doth testify And in my presence owns me white as snow..The vizier obeyed the king's commandment and going out from before him, [returned to his own house. When it was night, he took his elder daughter and carried her up to the king; and when she came into his presence,] she wept; whereupon quoth he to her, 'What causeth thee weep? Indeed, it was thou who willedst this.' And she answered, saying, 'I weep not but for longing after my little sister; for that, since we grew up, I and she, I have never been parted from her till this day; so, if it please the king to send for her, that I may look on her and take my fill of her till the morning, this were bounty and kindness of the king.'? ? ? ? ? Midst colours, my colour excelleth in light And I would every eye of my charms might have sight..42. Er Reshid and the Barmecides dlxvii.The Twenty-fifth Night of the Month..? ? ? ? ? Yea, to the earth that languished for lack of rain, the clouds Were bounteous; so it flourished and plenteous harvests bore;.? ? ? ? ? d. The Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man dcccxcii.? ? ? ? ? c. The Third Old Man's Story ii.When the king heard this from his son, he rose to his feet and calling for his charger of state, took horse with four-and-twenty amirs of the chief officers of his empire. Then he betook himself to the palace of the King of Baghdad, who, when he saw him coming, bade his chamberlains open the doors to him and going down himself to meet him, received him with all worship and hospitality and entreated him with the utmost honour. Moreover, he carried him [and his suite] into the palace and causing make ready for them carpets and cushions, sat down upon a chair of gold, with traverses of juniper- wood, set with pearls and jewels. Then he bade bring sweetmeats and confections and odoriferous flowers and commanded to slaughter four-and-twenty head of sheep and the like of oxen and make ready geese and fowls, stuffed and roasted, and pigeons and spread the tables; nor was it long before the meats were set on in dishes of gold and silver. So they ate till they had enough and when they had eaten their fill, the tables were removed and the wine-service set on and the cups and flagons ranged in order, whilst the mamelukes and the fair slave- girls sat down, with girdles of gold about their middles, inlaid with all manner pearls and diamonds and emeralds and rubies and other jewels. Moreover, the king bade fetch the musicians; so there presented themselves before him a score of damsels, with lutes and psalteries and rebecks, and smote upon instruments of music, on such wise that they moved the assembly to delight.. 'This is idle talk,' answered the cook. 'Thou canst not deliver thyself with this, O youth, for that in thy deliverance is my destruction.' Quoth Selim, 'I swear to thee and give thee the covenant of God (to whom belong might and majesty) and His bond, that He took of His prophets, that I will not discover thy secret ever.' But the cook answered, saying, 'Away! Away! This may no wise be.' However, Selim ceased not to conjure him and make supplication to him and weep, while the cook persisted in his intent to slaughter him. Then he wept and recited the following verses:.She abode with Ins ben Cais twelve years, during which time he was blessed with no children by her; wherefore his breast was straitened, by reason of the failure of lineage, and he besought his Lord to vouchsafe him a child. Accordingly the queen conceived, by permission of God the Most High; and when the days of her pregnancy were accomplished, she gave birth to a maid-child, than whom never saw eyes a goodlier, for that her face was as it were a pure pearl or a shining lamp or a golden (50) candle or a full moon breaking forth of a cloud, extolled be the perfection of Him who created her from vile water (51) and made her a delight to the beholders! When her father saw her on this wise of loveliness, his reason fled for joy, and when she grew up, he taught her the art of writing and polite letters (52) and philosophy and all manner of tongues. So she excelled the folk of her time and overpassed her peers; (53) and the sons of the kings heard of her and all of them desired to look upon her..Here Queen Es Shuhba bade them farewell and taking her troops, returned to her palace, whilst the kings also went away to their abodes and the Sheikh Aboutawaif addressed himself to divert Tuhfeh till nightfall, when he mounted her on the back of one of the Afrits and bade other thirty gather together all that she had gotten of treasure and raiment and jewels and dresses of honour. [Then they flew off,] whilst Iblis went with her, and in less than the twinkling of an eye he set her down in her sleeping-chamber. Then he and those who were with him took leave of her and went away. When Tuhfeh found herself in her own chamber and on her couch, her reason fled for joy and it seemed to her as if she had never stirred thence. Then she took the lute and tuned it and touched it on wondrous wise and improvised verses and sang..Abou Temam, Story of Ilan Shah and, i. 126..Now a party of the troops had banded themselves together for Belehwan; so they sent to him and bringing him privily, went in to the little Melik Shah and seized him and seated his uncle Belehwan on the throne of the kingship. Then they proclaimed him king and did homage to him all, saying, 'Verily, we desire thee and deliver to thee the throne of the kingship; but we wish of thee that thou slay not thy brother's son, for that on our consciences are the oaths we swore to his father and grandfather and the covenants we made with them.' So Belehwan granted them this and imprisoned the boy in an underground dungeon and straitened him. Presently, the heavy news reached his mother and this was grievous to her; but she could not speak and committed her affair to God the Most High, daring not name this to King Caesar her husband, lest she should make her uncle King Suleiman Shah a liar..When King Shehriyar heard his brother's words, he rejoiced with an exceeding joy and said, "Verily, this is what I had wished, O my brother. So praised be God who hath brought about union between us!" Then he sent after the Cadis and learned men and captains and notables, and they married the two brothers to the two sisters. The contracts were drawn up and the two kings bestowed dresses of honour of silk and satin on those who were present, whilst the city was decorated and the festivities were renewed. The king commanded each amir and vizier and chamberlain and deputy to decorate his palace and the folk of the city rejoiced in the presage of happiness and content. Moreover, King Shehriyar bade slaughter sheep and get up kitchens and made bride-feasts and fed all comers, high and low..? ? ? ? ? And to the birds' descant in the foredawns, From out the boughs it flowered forth and

grew, Quoth the company, 'Tell us thy story and expound it unto us, so we may see that which it hath of extraordinary.' And he said 'Know, then, that. . . . Now God forbid thou shouldst attain thy wishes! What care I If thou have looked on me a look that caused thee languishment? Pious Woman accused of Lewdness, The, ii. 5. Therewithal El Abbas smiled and her verses pleased him. Then he bade the fourth damsel come forward and sing. Now she was from the land of Morocco and her name was Belekhsa. So she came forward and taking the lute and the psaltery, tightened the strings thereof and smote thereon in many modes; then returned to the first mode and improvising, sang the following verses: When the vizier was ware that she was Arwa and heard her speech, he knew that it behoved him not to lie and that nought would avail him but truth-speaking; so he bowed [his head] to the ground and wept and said, 'Whoso doth evil, needs must he abide it, though his day be prolonged. By Allah, I am he who hath sinned and transgressed, and nought prompted me unto this but fear and overmastering desire and the affliction written upon my forehead; (118) and indeed this woman is pure and chaste and free from all fault.' When King Dadbin heard this, he buffeted his face and said to his vizier, 'God slay thee! It is thou that hast parted me and my wife and wronged me!' But Kisra the king said to him, 'God shall surely slay thee, for that thou hastenedst and lookedst not into thine affair and knewest not the guilty from the guiltless. Hadst thou wrought deliberately, the false had been made manifest to thee from the true; so where was thy judgment and thy sight?'. So each of them went up to the [supposed] dead man and dealt him nigh upon a hundred blows, exclaiming the while, one, 'This is for (45) my father!' and another, 'This is for my grandfather!' whilst a third said, 'This is for my brother!' and a fourth, 'This is for my mother!' And they gave not over taking turns at him and beating him, till they were weary, what while El Merouzi stood laughing and saying in himself, 'It is not I alone who have entered into sin against him. There is no power and no virtue save in God the Most High, the Supreme!'. . . . Where is a man's resource and what can he do? It is the Almighty's will; we most submit. So saying, he left him and went away, whereupon up came the three other sharpers, the comrades of him of the ass, and said to the money-changer, 'God requite thee for us with good, for that thou hast bought him! How can we requite thee!' Quoth he, 'I will not sell him but for ten thousand dirhems.' When they heard this, they returned to the ass and fell again to examining him and handling him. Then said they to the money-changer, 'We were mistaken in him. This is not the ass we sought and he is not worth more than half a score paras to us.' Then they left him and offered to go away, whereat the money-changer was sore chagrined and cried out at their speech, saying, 'O folk, ye besought me to buy him for you and now I have bought him, ye say, "We were deceived [in him], and he is not worth more than ten paras to us."' Quoth they, 'We supposed that in him was that which we desired; but, behold, in him is the contrary of that which we want; and indeed he hath a default, for that he is short of back.' And they scoffed at him and went away from him and dispersed. . . . But now unto me of my loves accomplished are joyance and cheer And those whom I cherish my soul with the wine of contentment regale. There was once a king of the kings of Hind, who was goodly of polity, praiseworthy in administration, just to his subjects, beneficent to men of learning and piety and asceticism and devoutness and worship and shunning traitors and froward folk and those of lewd life. On this wise of polity he abode in his kingship what God the Most High willed of days and hours and years, and he married the daughter of his father's brother, a beautiful and lovesome woman, endowed with brightness and perfection, who had been reared in the king's house in splendour and delight. She bore him two sons, the comeliest that might be of boys. Then came fore-ordained fate, which there is no warding off, and God the Most High raised up against the king another king, who came forth upon his realm, and all the folk of the city, who had a mind unto evil and lewdness, joined themselves unto him. So he fortified himself against the king and made himself master of his kingdom, putting his troops to the rout and slaying his guards. . . . All wasted is my body and bowels tortured sore; Love's fire on me still waxeth, mine eyes with tears still rain. As for the man, he committed his affair to God the Most High, relying upon Him for deliverance, and said in himself, 'What is this affair?' Then he did away the leaves from himself and rising, saw great plenty of men's bones there, of those whom the lion had devoured. He looked again and saw a heap of gold lying alongside a girdle; (140) whereat he marvelled and gathering up the gold in his skirts, went forth of the thicket and fled in affright at hazard, turning neither to the right nor to the left, in his fear of the lion; till he came to a village and cast himself down, as he were dead. He lay there till the day appeared and he was rested from his fatigue, when he arose and burying the gold, entered the village. Thus God gave him relief and he came by the gold." The absent ones' harbinger came us unto, iii. 153. Prince Bihzad, Story of, i. 99. The Fifteenth Night of the Month. When the dead man found himself alone, he sprang up, as he were a Satan, and donning the washer's clothes, (39) took the bowls and water-can and wrapped them up in the napkins. Then he took his shroud under his arm and went out. The doorkeepers thought that he was the washer and said to him, 'Hast thou made an end of the washing, so we may tell the Amir?' 'Yes,' answered the sharper and made off to his lodging, where he found El Merouzi soliciting his wife and saying to her, 'Nay, by thy life, thou wilt never again look upon his face; for that by this time he is buried. I myself escaped not from them but after travail and trouble, and if he speak, they will put him to death.' Quoth she, 'And what wilt thou have of me?' 'Accomplish my desire of thee,' answered he, 'and heal my disorder, for I am better than thy husband.' And he fell a-toying with her. Then he called for a chest and bringing out thence a necklace of Greek handiwork, worth a thousand dinars, wrapped it in a mantle of green silk, set with pearls and jewels and inwrought with red gold, and joined thereto two caskets of musk and ambergris. Moreover, he put off upon the girl a mantle of Greek silk, striped with gold, wherein were divers figures and semblants depicted, never saw eyes its like. Therewithal the girl's wit fled for joy and she went forth from his presence and returned to her mistress. When she came in to her, she acquainted her with that which she had seen of El Abbas and that which was with him of servants and attendants and [set out to her] the loftiness of his station and gave her that which was with her. . . . My heart with yearning is ever torn and tortured without cease, Nor can my lids lay hold on sleep,

that Sees from them away..A fair one, to idolaters if she herself should show, iii. 10..? ? ? ? k. The Vizier's Son and the Bathkeeper's Wife dlxxxiv.79. Khusrau and Shirin and the Fisherman cccxci.? ? ? ? What if the sabre cut me limb from limb! No torment 'twere for lovers true and leal..146. The Lovers of Bassora dcxciii.The Khalif smiled and said to his eunuch, "O Mesrou, verily women are little of wit. I conjure thee, by Allah, say, was not Aboulhusn with me but now?" ["Yes, O Commander of the Faithful," answered Mesrou] Quoth the Lady Zubeideh, laughing from a heart full of wrath, "Wilt thou not leave thy jesting? Is it not enough that Aboulhusn is dead, but thou must kill my slave-girl also and bereave us of the two and style me little of wit?" "Indeed," answered the Khalif, "it is Nuzhet el Fuad who is dead." And Zubeideh said, "Indeed he hath not been with thee, nor hast thou seen him, and none was with me but now but Nuzhet el Fuad, and she sorrowful, weeping, with her clothes torn. I exhorted her to patience and gave her a hundred dinars and a piece of silk; and indeed I was awaiting thy coming, so I might condole with thee for thy boon- companion Aboulhusn el Khelia, and was about to send for thee." The Khalif laughed and said, "None is dead but Nuzhet el Fuad;" and she, "No, no, my lord; none is dead but Aboulhusn." Now there accosted him once, on his day of ill-omen, an Arab of the Benou Tai, (170) and En Numan would have put him to death; but the Arab said, "God quicken the king! I have two little girls and have made none guardian over them; so, if the king see fit to grant me leave to go to them, I will give him the covenant of God (171) that I will return to him, whenas I have appointed them a guardian." En Numan had compassion on him and said to him, "If a man will be surety for thee of those who are with us, [I will let thee go], and if thou return not, I will put him to death." Now there was with En Numan his vizier Sherik ben Amrou; so the Tai (172) looked at him and said,.It befell one day that he entered a certain city and sold somewhat that was with him of merchandise and got him friends of the merchants of the place and fell to sitting with them and entertaining them and inviting them to his lodging and his assembly, whilst they also invited him to their houses. On this wise he abode a long while, till he was minded to leave the city; and this was bruited abroad among his friends, who were concerned for parting from him. Then he betook himself to him of them, who was the richest of them in substance and the most apparent of them in generosity, and sat with him and borrowed his goods; and when he was about to take leave, he desired him to give him the deposit that he had left with him. 'And what is the deposit?' asked the merchant. Quoth the sharper, 'It is such a purse, with the thousand dinars therein.' And the merchant said, 'When didst thou give it me?' 'Extolled be the perfection of God!' replied the sharper. 'Was it not on such a day, by such a token, and thus and thus?' 'I know not of this,' rejoined the merchant, and words were bandied about between them, whilst the folk [who were present also] disputed together concerning their affair and their speech, till their voices rose high and the neighbours had knowledge of that which passed between them..The Eleventh Day..? ? ? ? My kinsmen and my friends for thee I did forsake And left them weeping tears that poured as 'twere a tide..118. The Jewish Cadi and his Pious Wife cccclxv.Zubeideh, El Mamoun and, i. 199.When the Khalif heard this, her speech pleased him and he strained her to his bosom. Then he went forth from her and locked the door upon her, as before; whereupon she took the book and sat looking in it awhile. Presently, she laid it down and taking the lute, tightened its strings. Then she smote thereon, after a wondrous fashion, such as would have moved inanimate things [to delight], and fell to singing marvellous melodies and chanting the following verses:..? ? ? ? b. The Second Officer's Story dccccxxii.72. Haroun er Reshid and the three Girls cclxxxvii.The old man carried Tuhfeh up [to the dais and seated her] on a chair of gold beside the throne, whilst she was amazed at that which she saw in that place and magnified her Lord (extolled be His perfection and exalted be He!) and hallowed Him. Then the kings of the Jinn came up to the throne and seated themselves thereon; and they were in the semblance of mortals, excepting two of them, who were in the semblance of the Jinn, with eyes slit endlong and jutting horns and projecting tusks. After this there came up a young lady, fair of favour and pleasant of parts; the light of her face outshone that of the flambeaux, and about her were other three women, than whom there were no fairer on the face of the earth. They saluted Tuhfeh and she rose to them and kissed the earth before them; whereupon they embraced her and sat down on the chairs aforesaid..Then he stripped him of his clothes and clapping on his neck a heavy chain, bound him to a high lattice and fell to drubbing him two bouts a day and two anights; and on this wise he abode the space of ten days. Then his mother came to him and said, "O my son, O Aboulhusn, return to thy reason, for this is the Devil's doing." Quoth he, "Thou sayst sooth, O my mother, and bear thou witness of me that I repent [and forswear] that talk and turn from my madness. So do thou deliver me, for I am nigh upon death." So his mother went out to the superintendant and procured his release and he returned to his own house..The Tenth Night of the Month..Quoth I (and mine a body is of passion all forslain), iii. 81..? ? ? ? q. The Lady and her five Suitors dxciii.After this the king sat, with his son by his side and the viziers sitting before him, and summoned his chief officers and the folk of the city. Then the prince turned to the viziers and said to them, "See, O wicked viziers, that which God hath done and the speedy [coming of] relief." But they answered not a word and the king said, "It sufficeth me that there is nothing alive but rejoiceth with me this day, even to the birds in the sky, but ye, your breasts are straitened. Indeed, this is the greatest of ill-will in you to me, and had I hearkened to you, my regret had been prolonged and I had died miserably of grief." "O my father," quoth the prince, "but for the fairness of thy thought and thy judgment and thy longanimity and deliberation in affairs, there had not bedded thee this great joyance. Hadst thou slain me in haste, repentance would have been sore on thee and long grief, and on this wise doth he who ensueth haste repent." Now thieves had followed him, so they might rob him of his good, but availed not unto aught; wherefore he went up to the old woman and kissed her head and exceeded in munificence to her. Then she [warned him of that which awaited strangers entering the town and] said to him, 'I like not this for thee and I fear mischief for thee from these questions that the vizier hath appointed for the confrontation of the ignorant.' And she expounded to him the case according to its fashion. Then said she to him, 'But have no concern: only carry me with thee to thy lodging,

and if he question thee of aught, whilst I am with thee, I will expound the answers to thee.' Se he carried her with him to the city and established her in his lodging and entreated her kindly..Meinsoun drank off his cup and said to her, 'Well done, O perfect of attributes!' Then he signed to her and was absent awhile, after which he returned and with him a tray of jewels worth an hundred thousand dinars, [which he gave to Tuhfeh]. So Kemeriyeh arose and bade her slave-girl open the closet behind her, wherein she laid all that wealth. Then she delivered the key to Tuhfeh, saying, 'All that cometh to thee of riches, lay thou in this closet that is by thy side, and after the festival, it shall be carried to thy palace on the heads of the Jinn.' Tuhfeh kissed her hand, and another king, by name Munir, took the cup and filling it, said to her, 'O fair one, sing to me over my cup upon the jasmine.' 'Harkening and obedience,' answered she and improvised the following verses:

[The Private Journal of Aaron Burr Vol 1 of 2 Reprinted in Full from the Original Manuscript in the Library of Mr William K Bixby of St Louis Mo With an Introduction Explanatory Notes and Glossary](#)

[The Reverend George Junkin DD LL D A Historical Biography](#)

[Archiv Fir Experimentelle Pathologie Und Pharmakologie Vol 37 Mit 19 Abbildungen Im Text Und 4 Tafeln](#)

[The Dry-Fly Mans Handbook A Complete Manual Including the Fishermans Entomology and the Making and Management of a Fishery Proceedings 1870](#)

[The Penny Cyclopaedia of the Society for the Diffusion of Useful Knowledge Vol 5 Blois Buffalo](#)

[Design and Construction of Hydroelectric Plants Including a Special Treatment of the Design of Dams](#)

[The Gods of the Egyptians or Studies in Egyptian Mythology Vol 2](#)

[Kants Handschriftlicher Nachlass Vol 10 Vorarbeiten Und Nachtrage](#)

[Minty and the Cavalry A History of Cavalry Campaigns in the Western Armies](#)

[Riders Little Engineer A Pocket-Book of Engineering and Other Data Relative to Many Subjects](#)

[The Rosicrucian Cosmo-Conception or Mystic Christianity An Elementary Treatise Upon Mans Past Evolution Present Constitution and Future Development](#)

[Genealogy of the Van Voorhees Family in America Vol 1 Or the Descendants of Steven Coerte Van Voorhees Holland and Flatlands L I](#)

[Internationale Frauen-Kongress in Berlin 1904 Der Bericht Mit Ausgewählten Referaten Herausgegeben Im Auftrage Des Vorstandes Des Bundes Deutscher Frauenvereine](#)

[Concordance to the Works of Alfred Tennyson Poet Laureate](#)

[Chronicles of a Pioneer School from 1792 to 1833 Being the History of Miss Sarah Pierce and Her Litchfield School](#)

[Fifth Report of the Prison Association of New-York 1850 Including a List of the Officers and Members](#)

[History of the American Negro and His Institutions Georgia Edition](#)

[Washington and His Country Being Irvings Life of Washington Abridged for the Use of Schools with Introduction and Continuation Giving a Brief](#)

[Outline of United States History from the Discovery of America to the End of the Civil War](#)

[Darstellung Der Wichtigsten Wahrheiten Der Kritischen Philosophie Fur Uneingeweihte Vol 2](#)

[Les itapes de la Philosophie Mathimatique](#)

[Turning and Mechanical Manipulation Vol 2 of 6 Intended as a Work of General Reference and Practical Instruction on the Lathe and the Various](#)

[Mechanical Pursuits Followed by Amateurs The Principles of Construction Action and Application of Cutting](#)

[Garden and Forest Vol 4 A Journal of Horticulture Landscape Art and Forestry January to December 1891](#)

[The Diary of a Russian Lady Reminiscences of Barbara Doukhovskoy \(Nee Princesse Galitzine\)](#)

[Astronomy for High Schools and Colleges](#)

[Public Characters of 1806 Vol 8](#)

[Wanda](#)

[Collections of the Worcester Society of Antiquity Vol 2](#)

[Reports of Cases Vol 2 Argued and Determined in the Ecclesiastical Courts at Doctors Commons and in the High Court of Delegates](#)

[Burlesques Novels by Eminent Hands Jeamess Diary The History of the Next French Revolution A Legend of the Rhine Adventures of Major Gahagan](#)

[Sawako Utsumi and Her Kindred Spirit](#)

[Soulmap Lifescript](#)

[The Savvy Gambler](#)

[Agents Francaises](#)

[Christmas Activities with Khloe Koala](#)

[Business for Cambridge International AS A Level](#)

[The Almost Classified Guide to CIA Front Companies Proprietaries Contractors](#)
[African Americans and Homeschooling Motivations Opportunities and Challenges](#)
[St Matthews Windsor an Anglican Landmark Celebrating 200 years](#)
[Feathers of Freedom Patriotic and Eagle Poems](#)
[Jacaranda History Alive 7 Victorian Curriculum learnON \(Book code\)](#)
[Heroic](#)
[Jump Start and Connect Daily Devotionals](#)
[Whippet Kisses Automotive Memories](#)
[Mangas Cultural Crossroads](#)
[Oneness Pentecostal Theology Volume 1](#)
[Citizenship Education around the World Local Contexts and Global Possibilities](#)
[La Plume Et Le Sabre](#)
[A New and Complete Universal History of the Holy Bible Vol 3 of 4 From the Creation of the World to the Full Establishment of Christianity by Our Blessed Lord and Saviour Jesus Christ and His Holy Evangelists Apostles Disciples C](#)
[La Revista de Buenos Aires Vol 8 Historia Americana Literatura Derecho y Variedades Periodico Dedicado a la Republica Argentina La Oriental del Uruguay y La del Paraguay](#)
[The Works and Life of Walter Savage Landor Vol 8 Miscellaneous Poems and Criticisms on Theocritus Catullus and Petrarch](#)
[Catholicity in the Carolinas and Georgia Leaves of Its History A D 1820 A D 1878](#)
[Notes and Queries Vol 10 A Medium of Intercommunication for Literary Men General Readers Etc July December 1896](#)
[Secular Thought Vol 32 A Fortnightly Journal of Rational Criticism in Politics Science and Religion Jan 6 1906](#)
[The Academy Vol 49 A Weekly Review of Literature Science and Art January June 1896](#)
[Criminals of America or Tales of the Lives of Thieves Enabling Every One to Be His Own Detective With Portraits Making a Complete Rogues Gallery](#)
[History of Methodist Reform Synoptical of General Methodism 1703 to 1898 Vol 1 With Special and Comprehensive Reference to Its Most Salient Exhibition in the History of the Methodist Protestant Church](#)
[Kants Begrundung Der Ethik Nebst Ihren Anwendungen Auf Recht Religion Und Geschichte](#)
[The Architectural Magazine and Journal of Improvement in Architecture Building and Furnishing and in the Various Arts and Trades Connected Therewith Vol 2](#)
[Original Communications Eighth International Congress of Applied Chemistry Washington and New York September 4 to 13 1912 Section XA Electrochemistry](#)
[Reports and Papers on Botany](#)
[The Dramatic Works of Moliere Vol 2 of 3](#)
[Miscellanies Vol 4 The Four Georges the English Humorists Roundabout Papers Etc Etc](#)
[The Merchants Magazine and Commercial Review 1839 Vol 1](#)
[Lives of the English Poets Vol 3 of 3](#)
[Proceedings of the American Antiquarian Society At the Annual Meeting Held in Worcester October 31 1873](#)
[Chemical Technology or Chemistry in Its Applications to the Arts and Manufactures Vol 1 Part IV Acids Alkalies and Salts Their Manufacture and Applications](#)
[An English Garner Ingatherings from Our History and Literature Vol 2 Ingatherings from Our History and Literature](#)
[Iowa Historical Record Published by the State Historical Society at Iowa City Volumes X XI and XII 1894-95-96](#)
[The Life of Napoleon Buonaparte Vol 3 Containing Every Authentic Particular by Which His Extraordinary Character Has Been Formed](#)
[The British Quarterly Review Vol 77 January and April 1883](#)
[The Gardeners Monthly and Horticulturist 1886 Vol 28 Devoted to Horticulture Arboriculture and Rural Affairs](#)
[The Photo-Miniature Vol 15 A Magazine of Photographic Information March 1918](#)
[Transactions of the Horticultural Society of London 1822 Vol 4](#)
[The Gardeners Chronicle Vol 32 A Weekly Illustrated Journal of Horticulture and Allied Subjects July to December 1902](#)
[A Short History of Modern Peoples Part II of World Progress](#)
[Trees Fruits and Flowers of Minnesota 1917 Vol 45 Embracing the Transactions of the Minnesota State Horticultural Society from December 1 1916 to December 1 1917 Including the Twelve Numbers of the Minnesota Horticulturist for 1917](#)
[The United Service 1903 Vol 3 A Monthly Review of Military and Naval Affairs](#)

[The American Florist Vol 8 A Weekly Journal for the Trade February 9 1893](#)
[Report of the Iowa State Horticultural Society for the Year 1900 Vol 35 Containing the Proceedings of the Thirty-Fifth Annual Session Held at Des Moines December 11 12 13 14 1900 Also Transactions of the Southeastern Northeastern Northwestern](#)
[History of Rome for Young Persons](#)
[Lombard Architecture Vol 2 Monuments Abbazia Di Albino-Milan](#)
[The Will and Its World Psychical and Ethical](#)
[The Garden Vol 75 An Illustrated Weekly Journal of Horticulture in All Its Branches Christmas 1911](#)
[Portrait and Biographical Album of Branch County Mich Containing Full Page Portraits and Biographical Sketches of Prominent and Representative Citizens of the County](#)
[History of the People of the Netherlands Vol 4 Frederick Henry John de Witt William III](#)
[The Life of Napoleon III Vol 4 of 4 Derived from State Records from Unpublished Family Correspondence and from Personal Testimony](#)
[The Millennial Harbinger Vol 2](#)
[Garden and Forest 1895 Vol 8 A Journal of Horticulture Landscape Art and Forestry](#)
[Russia Vol 1 of 2](#)
[An Inquiry Into the Principles of Political Oeconomy Vol 1 of 2 Being an Essay on the Science of Domestic Policy in Free Nations in Which Are Particularly Considered Population Agriculture Trade Industry Money Coin Interest Circulation Banks](#)
[Neue Abhandlungen Uber Den Menschlichen Verstand](#)
[Genealogy of the Hannum Family Descended from John and Margery Hannum Settlers in Chester County Pennsylvania With Brief Notices of Other Families Allied with the Name and Abstracts of Early Wills](#)
[The Hindu Philosophy of Conduct Being Class-Lectures on the Bhagavadg#299t#257 Vol 1 Revised Reprint](#)
[The Theory of Sound Vol 2 of 2](#)
[The Story of Don John of Austria](#)
[Bismarck His Authentic Biography Including Many of His Private Letters and Personal Memoranda Giving Curious Researches Into His Ancestry Lively Incidents of His Youth and Student Life](#)
[MacMillans Magazine Vol 31 November 1874 to April 1875](#)
[The History of Newport New Hampshire From 1766 to 1878 with a Genealogical Register](#)
[The Encyclopedia of Pure Materia Medica Vol 3 A Record of the Positive Effects of Drugs Upon the Healthy Human Organism](#)
