

ES AND ON WOUNDS OF THE EXTREMITIES REQUIRING THE DIFFERENT OPERATIONS

It chanced while that the blind man escapes a pit, Whilst he who is clear of sight falls into it. When the princess heard this her slave-girl's report, she wept and lamented and was like to depart the world. Then she clave to her pillow and said, "O Shefikeh, I will instruct thee of somewhat that is not hidden from God the Most High, and it is that thou watch over me till God the Most High decree the accomplishment of His commandment, and when my days are ended, take thou the necklace and the mantle that El Abbas gave me and return them to him. Indeed, I deem not he will live after me, and if God the Most High decree against him and his days come to an end, do thou give one charge to shroud us and bury us both in one grave." .115. The Malice of Women dccccclxxix. Endowed with amorous grace past any else am I; Graceful of shape and lithe and pleasing to the eye. Would God upon that bitterest day, when my death calls for me, What's 'twixt thine excrement and blood (50) I still may smell of thee! When it was the fifth day, the fifth Vizier, whose name was Jehrbaur, came in to the king and prostrating himself before him, said, "O king, it behoveth thee, if thou see or hear that one look on thy house, (111) that thou put out his eyes. How then should it be with him whom thou sawest midmost thy house and on thy very bed, and he suspected with thy harem, and not of thy lineage nor of thy kindred? Wherefore do thou away this reproach by putting him to death. Indeed, we do but urge thee unto this for the assurance of thine empire and of our zeal for thy loyal counselling and of our love to thee. How can it be lawful that this youth should live for a single hour?" Thirteenth Officer's Story, The, ii. 181. And the king bade him depart to his own house. When El Muradi heard of his release, he betook himself to the chief of the police and said to him, "O our lord, we are not assured from yonder youth, [the Damascene], for that he hath been released from prison and we fear lest he complain of us." Quoth the prefect, "How shall we do?" And El Muradi answered, saying, "I will cast him into a calamity for thee." Then he ceased not to follow the young Damascene from place to place till he came up with him in a strait place and a by-street without an issue; whereupon he accosted him and putting a rope about his neck, cried out, saying, "A thief!" The folk flocked to him from all sides and fell to beating and reviling Nouredin, whilst he cried out for succour, but none succoured him, and El Muradi still said to him, "But yesterday the Commander of the Faithful released thee and to-day thou stealest!" So the hearts of the folk were hardened against him and El Muradi carried him to the master of police, who bade cut off his hand. I abode in my house, ill, a whole month; after which I went to the bath and coming out, opened my shop [and sat selling and buying as usual], but saw no more of the man or the woman, till, one day, there stopped before my shop a young man, [a Turcoman], as he were the full moon; and he was a sheep-merchant and had with him a bag, wherein was money, the price of sheep that he had sold. He was followed by the woman, and when he stopped at my shop, she stood by his side and cajoled him, and indeed he inclined to her with a great inclination. As for me, I was consumed with solicitude for him and fell to casting furtive glances at him and winked at him, till he chanced to look round and saw me winking at him; whereupon the woman looked at me and made a sign with her hand and went away. The Turcoman followed her and I counted him dead, without recourse; wherefore I feared with an exceeding fear and shut my shop. Then I journeyed for a year's space and returning, opened my shop; whereupon, behold, the woman came up to me and said, 'This is none other than a great absence.' Quoth I, 'I have been on a journey;' and she said, 'Why didst thou wink at the Turcoman?' 'God forbid!' answered I. 'I did not wink at him.' Quoth she, 'Beware lest thou cross me;' and went away. After a few days, his brother returned and finding him healed of his sickness, said to him, 'Tell me, O my brother, what was the cause of thy sickness and thy pallor, and what is the cause of the return of health to thee and of rosiness to thy face after this?' So he acquainted him with the whole case and this was grievous to him; but they concealed their affair and agreed to leave the kingship and fare forth pilgrim-wise, wandering at a venture, for they deemed that there had befallen none the like of this which had befallen them. [So they went forth and wandered on at hazard] and as they journeyed, they saw by the way a woman imprisoned in seven chests, whereon were five locks, and sunken in the midst of the salt sea, under the guardianship of an Afrit; yet for all this that woman issued forth of the sea and opened those locks and coming forth of those chests, did what she would with the two brothers, after she had circumvented the Afrit. So Iblis the Accursed drank and said, 'Well done, O desire of hearts! but thou owest me yet another song.' Then he filled the cup and signed to her to sing. Quoth she, 'Harkening and obedience,' and sang the following verses: s. The House with the Belvedere dccccxcv. Mariyeh opened the mantle, and when she saw that necklace, and indeed the place was illumined with the lustre thereof, she looked at her slave-girl and said to her, "By Allah, O Shefikeh, one look at him were liefer to me than all that my hand possesseth! Would I knew what I shall do, whenas Baghdad is empty of him and I hear no tidings of him!" Then she wept and calling for inkhorn* and paper and pen of brass, wrote the following verses: His story troubled the Sultan's deputy and he was sore enraged against him; so he drew his sword and smiting him, cut off his head; whereupon one recited the following verses: Yet, an thou wilt vouchsafe thy favours unto me, My sabre thou shalt see the foemen put to flight; How long will ye admonished be, without avail or heed? The shepherd still his flocks forbids, and they obey his rede. When he had made an end of his speech, his wife came forward forthright and told her story, from first to last, how her mother bought him from the cook's partner and the people of the kingdom came under his rule; nor did she leave telling till she came, in her story, to that city [and acquainted the queen with the manner of her falling in with her lost husband]. When she had made an end of her story, the cook exclaimed, 'Alack, what impudent liars there be! By Allah, O king, this woman lieth against me, for this youth is my rearing (75) and he was born of one of my slave-girls. He fled from me and I found him again. To return to his wife and her mother. When the former arose in the morning and her husband returned not to her with break of day, she forebode all manner of calamity and straightway despatched her servants

and all who were with her in quest of him; but they happened not on any trace of him neither fell in with aught of his news. So she bethought herself concerning her affair and complained and wept and groaned and sighed and blamed perfidious fortune, bewailing that sorry chance and reciting these verses: A white one, from her sheath of tresses now laid bare, ii. 291..? ? ? ? In every halting-place like Joseph (17) she appears And he in every stead with Jacob's grief (18) is pined..2. The Fisherman and the Genie viii. The old man took the casting-bottle from the Jew and going up to Nouredin and the damsel, sprinkled their faces, whereupon they came to themselves and fell to relating to each other that which they had suffered, since their separation, for the anguish of severance. Moreover, Nouredin acquainted Sitt el Milah with that which he had endured from the folk who would have slain him and made away with him; and she said to him, "O my lord, let us presently give over this talk and praise God for reunion of loves, and all this shall cease from us." Then she gave him the cup and he said, "By Allah, I will nowise drink it, whilst I am in this plight!" So she drank it off before him and taking the lute, swept the strings and sang the following verses: Whenas the soul desireth one other than its peer, ii 207..? ? ? ? Lo, since the day I left you, O my masters, Life is not sweet, no aye my heart is light..First Officer's Story, The, ii. 122..15. The Cat and the Crow cl.? ? ? ? ? ? ? ? ea. Story of the Barber's First Brother ci.Quoth the king, "Belike, if I hear this story, I shall gain wisdom from it; so I will not hasten in the slaying of this vizier, nor will I put him to death before the thirty days have expired." Then he gave him leave to withdraw, and he went away to his own house..When the king heard this, he said, "I will not isolate myself from the folk and slay my vizier." And he bade him depart to his dwelling..? ? ? ? ? ? ? ? aa. Story of the Jealous Man and the Parrot (226) xiv. Then said El Aziz to the King of Baghdad, "I would fain speak a word to thee; but do thou not exclude from us those who are present. If thou consent unto my wish, that which is ours shall be thine and that which is incumbent on thee shall be incumbent on us, (121) and we will be to thee a mighty aid against all enemies and opposites." Quoth Ins ben Cais, "Say what thou wilt, O King, for indeed thou excellest in speech and attainest [the mark] in that which them sayest" So El Aziz said to him, "I desire that thou give thy daughter Mariyeh in marriage to my son El Abbas, for thou knowest that wherewithal he is gifted of beauty and loveliness and brightness and perfection and how he beareth himself in the frequentation of the valiant and his constancy in the stead of smiting and thrusting." "By Allah, O king," answered Ins ben Cais, "of my love for Mariyeh, I have appointed her disposal to be in her own hand; wherefore, whomsoever she chooseth of the folk, I will marry her to him." After that, there appeared a queen, never saw eyes a goodlier than she nor than her attributes; she was clad in rich raiment, embroidered with pearls and jewels, and on her head was a crown set with various kinds of pearls and jewels. About her were five hundred slave-girls, high-bosomed maids, as they were moons, screening her, right and left, and she among them as she were the moon on the night of its full, for that she was the most of them in majesty and dignity. She gave not over walking, till she came to Tuhfeh, whom she found gazing on her in amazement; and when the latter saw her turn to her, she rose to her, standing on her feet, and saluted her and kissed the earth before her..When it was the day of the going-in, (110) Bihzad, of his haste and lack of patience, betook himself to the wall, which was between himself and the princess's lodging and in which there was a hole pierced, and looked, so he might see his bride, of his haste. But the bride's mother saw him and this was grievous to her; so she took from one of the servants two red-hot iron spits and thrust them into the hole through which the prince was looking. The spits ran into his eyes and put them out and he fell down aswoon and joyance was changed and became mourning and sore concern. See, then, O king," continued the youth, "the issue of the prince's haste and lack of deliberation, for indeed his haste bequeathed him long repentance and his joy was changed to mourning; and on like wise was it with the woman who hastened to put out his eyes and deliberated not. All this was the doing of haste; wherefore it behoveth the king not to be hasty in putting me to death, for that I am under the grasp of his hand, and what time soever thou desirest my slaughter, it shall not escape [thee]." When the king heard his vizier's story, he was assured that he would not slay him and said, "I will have patience with him, so I may get of him the story of the rich man and his wasteful heir." And he bade him depart to his own house..? ? ? ? ? "Be thou not hard of heart," quoth I. Had ye but deigned To visit me in dreams, I had been satisfied..There was once a king named Suleiman Shah, who was goodly of polity and judgment, and he had a brother who died and left a daughter. So Suleiman Shah reared her on the goodliest wise and the girl grew up, endowed with reason and perfection, nor was there in her time a fairer than she. Now the king had two sons, one of whom he had appointed in himself that he would marry her withal, and the other purposed in himself that he would take her. The elder son's name was Belehwan and that of the younger Melik Shah, and the girl was called Shah Khatoun..? ? ? ? ? Think not, my lords, that I forget: the case is still the same. When such a fever fills the heart, what leach can make it whole?.Upon the parting day our loves from us did fare, iii. 114..Now there was in his neighbourhood a poor man, who had a slave-girl of surpassing beauty and loveliness, and the youth became enamoured of her and suffered grief and concern for the love of her and her loveliness, so that he was like to perish for passion; and she also loved him with a love yet greater than his love for her. So she called an old woman who used to visit her and acquainted her with her case, saying, 'An I foregather not with him, I shall die.' The old woman promised her that she would do her endeavour to bring her to her desire; so she veiled herself and repairing to the young man, saluted him and acquainted him with the girl's case, saying, 'Her master is a covetous man; so do thou invite him [to thy lodging] and tempt him with money, and he will sell thee the damsel.'.She abode awaiting him thus till the end of the month, but discovered no tidings of him neither happened upon aught of his trace; wherefore she was troubled with an exceeding perturbation and despatching her servants hither and thither in quest of him, abode in the sorest that might be of grief and concern. When it was the beginning of the new month, she arose in the morning and bidding cry him throughout the city, sat to receive visits of condolence, nor was there any in the city but betook himself to her, to condole with her; and they were all concerned for her, nothing doubting but

she was a man..100. The Rogueries of Delileh the Crafty and her Daughter Zeyneb the Trickstress dclvi. Quoth I (and mine a body is of passion all forslain), iii. 81..Idiot and the Sharper, The, i. 298..? ? ? ? ? Ye, of your strength, have burdened me, upon my weakness, With burdens not to be endured of mountain nor of plain..When the evening evened, the king summoned the vizier and required of him the [promised] story; so he said, "It is well. Know, O king, that. Whenas mine eyes behold thee not, that day, iii. 47..? ? ? ? ? o. The Merchant and the Thieves dccccx. The Nineteenth Night of the Month..As the eunuch was speaking with the king, behold, the damsel raised a corner of the curtain that shut in the litter, so she might look upon the speaker, and saw the king. When Azadbekht beheld her and noted her fashion and her loveliness (and indeed never set story-teller (95) eyes on her like,) his soul inclined to her and she took hold upon his heart and he was ravished by her sight. So he said to the eunuch, "Turn the mule's head and return, for I am King Azadbekht and I will marry her myself, for that Isfehnd her father is my vizier and he will accept of this affair and it will not be grievous to him." "O king," answered the eunuch, "may God prolong thy continuance, have patience till I acquaint my lord her father, and thou shalt take her in the way of approof, for it befiteth thee not neither is it seemly unto thee that thou take her on this wise, seeing that it will be an affront to her father if thou take her without his knowledge." Quoth Azadbekht, "I have not patience [to wait] till thou go to her father and return, and no dishonour will betide him, if I marry her." "O my lord," rejoined the eunuch, "nought that is done in haste is long of durance nor doth the heart rejoice therein; and indeed it behoveth thee not to take her on this foul wise. Whatsoever betideth thee, destroy not thyself with [undue] haste, for I know that her father's breast will be straitened by this affair and this that thou dost will not profit thee." But the king said, "Verily, Isfehnd is [my boughten] servant and a slave of my slaves, and I reckon not of her father, if he be vexed or pleased." So saying, he drew the reins of the mule and carrying the damsel, whose name was Behrjaur, to his house, married her..Now the king had a brother, whom he had imprisoned in that pit of old time, and he had died [there]; but the folk of the realm thought that he was alive, and when his [supposed] imprisonment grew long, the king's officers used to talk of this and of the tyranny of the king, and the report spread abroad that the king was a tyrant, wherefore they fell upon him one day and slew him. Then they sought the well and brought out Abou Sabir therefrom, deeming him the king's brother, for that he was the nearest of folk to him [in favour] and the likest, and he had been long in the prison. So they doubted not but that he was the prince in question and said to him, 'Reign thou in thy brother's room, for we have slain him and thou art king in his stead.' But Abou Sabir was silent and spoke not a word; and he knew that this was the issue of his patience. Then he arose and sitting down on the king's throne, donned the royal raiment and discovered justice and equity and the affairs [of the realm] prospered [in his hand]; wherefore the folk obeyed him and the people inclined to him and many were his troops..The old woman received the alms from her and carrying it to Selim, took part thereof herself and with the rest bought him an old shirt, in which she clad him, after she had stripped him of that he had on. Then she threw away the gown she had taken from off him and arising forthright, washed his body of that which was thereon of filth and scented him with somewhat of perfume. Moreover, she bought him chickens and made him broth; so he ate and his life returned to him and he abode with her on the most solaceful of life till the morrow..The woman who used to act as decoy for them once caught them a woman from a bride-feast, under pretence that she had a wedding toward in her own house, and appointed her for a day, whereon she should come to her. When the appointed day arrived, the woman presented herself and the other carried her into the house by a door, avouching that it was a privy door. When she entered [the saloon], she saw men and champions (131) [and knew that she had fallen into a trap]; so she looked at them and said, "Harkye, lads! (132) I am a woman and there is no glory in my slaughter, nor have ye any feud of blood-revenge against me, wherefore ye should pursue me; and that which is upon me of [trinkets and apparel] ye are free to take." Quoth they, "We fear thy denunciation." But she answered, saying, "I will abide with you, neither coming in nor going out." And they said, "We grant thee thy life." He [seated himself on the divan and] leant upon a cushion, whilst she put out her hand to her veil and did it off. Then she put off her heavy outer clothes and discovered her charms, whereupon he embraced her and kissed her and swived her; after which they washed and returned to their place and he said to her, 'Know that I have little knowledge [of what goes on] in my house, for that I trust to my servant; so arise thou and see what the boy hath made ready in the kitchen.' Accordingly, she arose and going down into the kitchen, saw cooking pots over the fire, wherein were all manner of dainty meats, and manchet-bread and fresh almond-and-honey cakes. So she set bread on a dish and ladled out [what she would] from the pots and brought it to him..Then he turned to the woman and said to her, "Is it not thus?" "Yes, O Commander of the Faithful," answered she; and he said, "What prompted thee to this?" Quoth she, "Thou slewest my father and my mother and my kinsfolk and tookest their goods." "Whom meanest thou?" asked the Khalif, and she replied, "I am of the house of Bermek." (93) Then said he to her, "As for the dead, they are of those who are past away, and it booteth not to speak of them; but, as for that which I took of wealth, it shall be restored to thee, yea, and more than it." And he was bountiful to her to the utmost of munificence..? ? ? ? ? God knows I ne'er recalled thy memory to my thought, But still with brimming tears straightway mine eyes were fraught;.Meanwhile, the nurse awoke, that she might give the child suck, and seeing the bed running with blood, cried out; whereupon the sleepers and the king awoke and making for the place, found the child with his throat cut and the cradle running over with blood and his father slain and dead in his sleeping chamber. So they examined the child and found life in him and his windpipe whole and sewed up the place of the wound. Then the king sought his son Belehwan, but found him not and saw that he had fled; whereby he knew that it was he who had done this deed, and this was grievous to the king and to the people of his realm and to the lady Shah Katoun. So the king laid out his son Melik Shah and buried him and made him a mighty funeral and they mourned passing sore; after which he addressed himself to the rearing of the infant.Ill Effects of Precipitation, Of the, i. 98..Malice, Of Envy and, i. 125..One

day, King Suleiman Shah went in to his brother's daughter and kissing her head, said to her, 'Thou art my daughter and dearer to me than a child, for the love of thy father deceased; wherefore I am minded to marry thee to one of my sons and appoint him my heir apparent, so he may be king after me. Look, then, which thou wilt have of my sons, for that thou hast been reared with them and knowest them.' The damsel arose and kissing his hand, said to him, 'O my lord, I am thine handmaid and thou art the ruler over me; so whatsoever pleaseth thee, do, for that thy wish is higher and more honourable and nobler [than mine] and if thou wouldst have me serve thee, [as a handmaid], the rest of my life, it were liefer to me than any [husband].'? ? ? ? ? One of the host am I of lovers sad and sere For waiting long drawn out and expectation drear..So they wrapped him in the shroud and set him on the bier. Then they took up his bier and bearing him to the burial-place, laid him in the grave (41) and threw the earth over him; after which the folk dispersed, but El Merouzi and the widow abode by the tomb, weeping, and gave not over sitting till sundown, when the woman said to him, 'Come, let us go to the house, for this weeping will not profit us, nor will it restore the dead.' 'By Allah,' answered the sharper, 'I will not budge hence till I have slept and waked by this tomb ten days, with their nights!' When she heard this his speech, she feared lest he should keep his word and his oath, and so her husband perish; but she said in herself, 'This fellow dissembleth: if I go away and return to my house, he will abide by him a little while and go away.' And El Merouzi said to her, 'Arise, thou, and go away.' The old woman went out, running, whilst the Khalif and Mesrour laughed, and gave not over running till she came into the street. Aboulhusn saw her and knowing her, said to his wife, "O Nuzhet el Fuad, meseemeth the Lady Zubeideh hath sent to us to see who is dead and hath not given credence to Mesrour's report of thy death; so she hath despatched the old woman, her stewardess, to discover the truth; wherefore it behoveth me to be dead in my turn, for the sake of thy credit with the Lady Zubeideh." Accordingly, he lay down and stretched himself out, and she covered him and bound his eyes and feet and sat at his head, weeping..Then the king summoned the cadi and the witnesses and bade them many the old king's daughter and sister to his own sons; so they married them, after the king had made a bride-feast three days and displayed their brides to them from eventide to peep of day. Then the two princes went in to their brides and did away their maidenhead and loved them and were vouchsafed children by them..? ? ? ? ? Midmost the watches of the night I see thee, in a dream; A lying dream, for he I love my love doth not repay..Presently, the old woman came in to her and saw her sitting at Aboulhusn's head, weeping and lamenting; and when she saw the old woman, she cried out and said to her, "See what hath betided me! Indeed, Aboulhusn is dead and hath left me alone and forlorn!" Then she cried out and tore her clothes and said to the old woman, "O my mother, how good he was!" Quoth the other, "Indeed thou art excused, for thou wast used to him and he to thee." Then she considered what Mesrour had reported to the Khalif and the Lady Zubeideh and said to her, "Indeed, Mesrour goeth about to sow discord between the Khalif and the Lady Zubeideh." "And what is the [cause of] discord, O my mother?" asked Nuzhet el Fuad. "O my daughter," answered the old woman, "Mesrour came to the Khalif and the Lady Zubeideh and gave them news of thee that thou wast dead and that Aboulhusn was well. "And Nuzhet el Fuad said to her, "O my aunt, I was with my lady but now and she gave me a hundred dinars and a piece of silk; and now see my condition and that which hath befallen me! Indeed, I am bewildered, and how shall I do, and I alone, forlorn? Would God I had died and he had lived!".Sindbad the Sailor, The Seventh Voyage of, iii. 224..24. The Ten Viziers; or the History of King Azad- bekht and his Son ccccxv.? ? ? ? ? Lo! in the garden-ways, the place of ease and cheer, Still, like the moon at full, my light thou mayst espy..54. The Woman whose Hands were cut off for Almsgiving dcxli.So he repaired to the scribe, who wrote him the scroll, and he brought it to his master, who set it on the door and said to the damsel, "Art thou satisfied?" "Yes," answered she. "Arise forthright and get thee to the place before the citadel, where do thou foregather with all the mountebanks and ape-dancers and bear-leaders and drummers and pipers and bid them come to thee to-morrow early, with their drums and pipes, what time thou drinkest coffee with thy father-in-law the Cadi, and congratulate thee and wish thee joy, saying, 'A blessed day, O son of our uncle! Indeed, thou art the vein (266) of our eye! We rejoice for thee, and if thou be ashamed of us, verily, we pride ourselves upon thee; so, though thou banish us from thee, know that we will not forsake thee, albeit thou forsakest us.' And do thou fall to strewing dinars and dirhems amongst them; whereupon the Cadi will question thee, and do thou answer him, saying, 'My father was an ape-dancer and this is our original condition; but out Lord opened on us [the gate of fortune] and we have gotten us a name among the merchants and with their provost.'? ? ? ? ? Some with religion themselves concern and make it their business all; Sitting, (53) they weep for the pains of hell and still for mercy bawl!..? ? ? ? ? Ye are the pleasance of my soul; or present though you be Or absent from me, still my heart and thought with you remain..Now the Persian had a mameluke, (201) as he were the full moon, and he arose [and went out], and the singer followed him and wept before him, professing love to him and kissing his hands and feet. The mameluke took compassion on him and said to him, 'When the night cometh and my master entereth [the harem] and the folk go away, I will grant thee thy desire; and I lie in such a place.' Then the singer returned and sat with the boon-companions, and the Persian rose and went out, he and the mameluke beside him. [Then they returned and sat down.] (202) Now the singer knew the place that the mameluke occupied at the first of the night; but it befell that he rose from his place and the candle went out. The Persian, who was drunken, fell over on his face, and the singer, supposing him to be the mameluke, said, 'By Allah, it is good!' and threw himself upon him and clipped him, whereupon the Persian started up, crying out, and laying hands on the singer, pinioned him and beat him grievously, after which he bound him to a tree that was in the house. (203).? ? ? ? ? 'Twas not of wine that I had drunk; her mouth's sweet honeyed dews It was intoxicated me with bliss and ravishment..? ? ? ? ? A sun of beauty she appears to all who look on her, Glorious in arch and amorous grace, with coyness beautified;.All intercessions come and all alike do ill succeed, ii. 218..As for the princess Mariyeh, when she returned to her palace, she bethought herself concerning the affair of El Abbas, repenting

her of that which she had done, and the love of him took root in her heart. So, when the night darkened upon her, she dismissed all her women and bringing out the letters, to wit, those which El Abbas had written, fell to reading them and weeping. She gave not over weeping her night long, and when she arose in the morning, she called a damsel of her slave-girls, Shefikeh by name, and said to her, "O damsel, I purpose to discover to thee mine affair, and I charge thee keep my secret; to wit, I would have thee betake thyself to the house of the nurse, who used to serve me, and fetch her to me, for that I have grave occasion for her." In my tears I have a witness; when I call thee to my mind, Down my cheeks they run like torrents, and I cannot stay their flight. One day, he went forth in quest of certain stray camels of his and fared on all his day and night till eventide, when he [came to an Arab encampment and] was fain to seek hospitality of one of the inhabitants. So he alighted at one of the tents of the camp and there came forth to him a man of short stature and loathly aspect, who saluted him and lodging him in a corner of the tent, sat entertaining him with talk, the goodliest that might be. When his food was dressed, the Arab's wife brought it to the guest, and he looked at the mistress of the tent and saw a favour than which no goodlier might be. Indeed, her beauty and grace and symmetry amazed him and he abode confounded, looking now at her and now at her husband. When his looking grew long, the man said to him, 'Harkye, O son of the worthy! Occupy thyself with thine own concerns, for by me and this woman hangeth a rare story, that is yet goodlier than that which thou seest of her beauty; and when we have made an end of our food, I will tell it thee.' Presently, in came Mesrour the eunuch to him and saluted him and seeing Nuzhet el Fuad stretched out, uncovered her face and said, "There is no god but God! Our sister Nuzhet el Fuad is dead. How sudden was the [stroke of] destiny! May God have mercy on thee and acquit thee of responsibility!" Then he returned and related what had passed before the Khalif and the Lady Zubeideh, and he laughing. "O accursed one," said the Khalif, "is this a time for laughter? Tell us which is dead of them." "By Allah, O my lord," answered Mesrour, "Aboulhusn is well and none is dead but Nuzhet el Fuad." Quoth the Khalif to Zubeideh, "Thou hast lost thy pavilion in thy play," and he laughed at her and said to Mesrour, "O Mesrour, tell her what thou sawest." "Verily, O my lady," said the eunuch, "I ran without ceasing till I came in to Aboulhusn in his house and found Nuzhet el Fuad lying dead and Aboulhusn sitting at her head, weeping. I saluted him and condoled with him and sat down by his side and uncovered the face of Nuzhet el Fuad and saw her dead and her face swollen. So I said to him, 'Carry her out forthright [to burial], so we may pray over her.' He answered, 'It is well;' and I left him to lay her out and came hither, that I might tell you the news." Endeavour against Persistent Ill Fortune, Of the Uselessness of, i. 70. 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. Then the king sent for the captain of the thieves and bestowed on him a dress of honour, (142) commanding that all who loved the king should put off [their raiment and cast it] upon him. (143) So there fell dresses of honour [and other presents] on him, till he was wearied with their much plenty, and Azadbekht invested him with the mastership of the police of his city. Then he bade set up other nine gibbets beside the first and said to his son, "Thou art guiltless, and yet these wicked viziers endeavoured for thy slaughter." "O my father," answered the prince, "I had no fault [in their eyes] but that I was a loyal counsellor to thee and still kept watch over thy good and withheld their hands from thy treasures; wherefore they were jealous and envied me and plotted against me and sought to slay me," Quoth the king, "The time [of retribution] is at hand, O my son; but what deemest thou we should do with them in requital of that which they did with thee? For that they have endeavoured for thy slaughter and exposed thee to public ignominy and soiled my honour among the kings." Now the king was leaning back upon the cushion, when he heard the man's words, he knew the purport thereof; so he sat up and said, "Return to thy garden in all assurance and ease of heart; for, by Allah, never saw I the like of thy garden nor stouter of ward than its walls over its trees!" So Firouz returned to his wife, and the cadî knew not the truth of the affair, no, nor any of those who were in that assembly, save the king and the husband and the damsel's brother. (176). My outward of my inward testifies And this bears witness that that tells aright. (39). Would he were not, who sundered us upon the parting-day! How many a body hath he slain, how many a bone laid bare! STORY OF THE IDIOT AND THE SHARPER. Thou madest known to us therein the road of righteousness, When we had wandered from the Truth, what while in gloom it lay. a. The Merchant and the Two Sharpers clii. So the man returned to his lodging and going in to his slave-girl, said to her, "O Sitt el Milah, I went out on thine occasion and there met me the young man of Damascus, and he saluted me and saluteth thee. Indeed, he seeketh to win thy favour and would fain be a guest in our dwelling, so thou mayst let him hear somewhat of thy singing." When she heard speak of the young Damascene, she gave a sob, that her soul was like to depart her body, and answered, saying, "He knoweth my plight and is ware that these three days past I have eaten not nor drunken, and I beseech thee, O my lord, by the Great God, to accomplish the stranger his due and bring him to my lodging and make excuse to him for me." When the evening evened, the king sat in his privy chamber and bade fetch the vizier, who presented himself before him, and the king required of him the promised story. So the vizier answered, "With all my heart. Know, O king, that He gave not over going and the journey was pleasant to him, till they came to a goodly land, abounding in birds and wild beasts, whereupon El Abbas started a gazelle and shot it with an arrow. Then he dismounted and cutting its throat, said to his servant, "Alight thou and skin it and carry it to the water." Aamir answered him [with "Harkening and obedience"] and going down to the water, kindled a fire and roasted the gazelle's flesh. Then they ate

their fill and drank of the water, after which they mounted again and fared on diligently, and Aamir still unknowing whither El Abbas was minded to go. So he said to him, "O my lord, I conjure thee by God the Great, wilt thou not tell me whither thou intendest?" El Abbas looked at him and made answer with the following verses: 63. Haroun er Reshid and the Two Girls dcli.152. Ardeshir and Heyat en Nufous dccxu. So he abode in this employ, till he had sowed and reaped and threshed and winnowed, and all was sheer in his hand and the owner appointed neither inspector nor overseer, but relied altogether upon him. Then he bethought himself and said, '_L_* misdoubt me the owner of this grain will not give me my due; so I were better take of it, after the measure of my hire; and if he give me my due, I will restore him that which I have taken.' So he took of the grain, after the measure of that which fell to him, and hid it in a privy place. Then he carried the rest to the old man and meted it out to him, and he said to him, 'Come, take [of the grain, after the measure of] thy hire, for which I agreed with thee, and sell it and buy with the price clothes and what not else; and though thou abide with me half a score years, yet shall thou still have this wage and I will acquit it to thee thus.' Quoth the merchant in himself, 'Indeed, I have done a foul thing in that I look it without his leave.'? ? ? ? d. The Crow and the Serpent dcxi. 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. Presently, she heard a blowing behind her; so she turned and behold, a head without a body and with eyes slit endlong; it was of the bigness of an elephant's head and bigger and had a mouth as it were an oven and projecting tusks, as they were grappels, and hair that trailed upon the earth. So Tuhfeh said, 'I take refuge with God from Satan the Stoned!' and recited the Two Amulets; (217) what while the head drew near her and said to her, 'Peace be upon thee, O princess of Jinn and men and unique pearl of her age and her time! May God still continue thee on life, for all the lapsing of the days, and reunite thee with thy lord the Imam!' (218) 'And upon thee be peace,' answered she, 'O thou whose like I have not seen among the Jinn!' Quoth the head, 'We are a people who avail not to change their favours and we are called ghouls. The folk summon us to their presence, but we may not present ourselves before them [without leave]. As for me, I have gotten leave of the Sheikh Aboutawaif to present myself before thee and I desire of thy favour that thou sing me a song, so I may go to thy palace and question its haunters (219) concerning the plight of thy lord after thee and return to thee; and know, O Tuhfet es Sudour, that between thee and thy lord is a distance of fifty years' journey to the diligent traveller.' 'Indeed,' rejoined Tuhfeh, 'thou grievest me [for him] between whom and me is fifty years' journey. And the head said to her, 'Be of good heart and cheerful eye, for the kings of the Jinn will restore thee to him in less than the twinkling of an eye.' Quoth she, 'I will sing thee an hundred songs, so thou wilt bring me news of my lord and that which hath befallen him after me.' And the head answered, saying, 'Do thou favour me and sing me a song, so I may go to thy lord and bring thee news of him, for that I desire, before I go, to hear thy voice, so haply my thirst (220) may be quenched.' So she took the lute and tuning it, sang the following verses: ? ? ? ? ? If I must die, then welcome death to heal My woes; 'twere lighter than the pangs I feel..The Twenty-Second Night of the Month.

[Nature-Study Review Vol 18 Devoted to Elementary Science in the Official Organ of the American Nature-Study Society January-February 1922](#)
[Hollands Influence on English Language and Literature](#)

[Reports of Proceedings During 1891 of the Eastern Counties Gas Managers Association Manchester District Institution of Gas Engineers Midland Association of Gas Managers North British Association of Gas Managers North of England Gas Managers Associat](#)

[A Mission to Heaven A Great Chinese Epic and Allegory](#)

[Gardening for Pleasure A Guide to the Amateur in the Fruit Vegetable and Flower Garden with Full Directions for the Greenhouse Conservatory and Window Garden](#)

[The Secret History of the Oxford Movement](#)

[The Complete Herbalist or the People Their Own Physicians by the Use of Natures Remedies Showing the Great Curative Properties of All Herbs Gums Balsams Barks Flowers and Roots How They Should Be Prepared When and Under What Influences Selected](#)

[Harvard College Class of 1902 Secretarys Fifth Report June 1917](#)

[The Mediaeval Stage Vol 2](#)

[Correspondence Between Goethe and Carlyle](#)

[The History of the Devil and the Idea of Evil From the Earliest Times to the Present Day](#)

[Life and Death in Rebel Prisons Giving a Complete History of the Inhuman and Barbarous Treatment of Our Brave Soldiers by Rebel Authorities](#)

[Inflicting Terrible Suffering and Frightful Mortally Principally at Andersonville Ga and Florence S C Desc](#)

[Two Treatises of Government](#)

[Rambles of a Naturalist on the Shores and Waters of the China Sea Being Observations in Natural History During a Voyage to China Formosa](#)

[Borneo Singapore Etc Made in Her Majestys Vessels in 1866 and 1867](#)

[A Book of the Laws of Washington Relating to Notaries Public A Collection of the Statutes and Cases Governing Notaries Public and Commissioners of Deeds as Public Officers](#)

[The Book of Radio A Complete Simple Explanation of Radio Reception and Transmission Including the Outstanding Features of Radio Service to the Public by Private and Government Agencies](#)

[The Haverfordian Vol 30 March 1908 Through February 1909](#)

[The Psychology of Advertising in Theory and Practice A Simple Exposition of the Principles of Psychology in Their Relation to Successful Advertising](#)

[Select Works of the Venerable Father Nicholas Lancicius S J Vol 1](#)

[A Sailors Log Recollections of Forty Years of Naval Life](#)

[A Full Course of Instruction in Explanation of the Catechism](#)

[The Book of the Courtier From the Italian of Count Baldassare Castiglione](#)

[Life of St Francis of Assisi](#)

[Tanks in the Great War 1914-1918](#)

[A Narrative of the Mission of the United Brethren Among the Delaware and Mohegan Indians](#)

[Life of the First Marquess of Ripon Vol 2 of 2](#)

[The Clans of the Scotland Highlands Illustrated by Appropriate Figures Displaying Their Dress Tartans Arms Armorial Insignia and Social Occupations](#)

[East Lynne](#)

[The Cliff-Dwellers A Novel](#)

[The Artistic Anatomy of Trees Their Structure Treatment in Painting](#)

[Clara Schumann Vol 1 Ein Kinstlerleben Nach Tagebichern Und Briefen Midchenjahre 1819-1840](#)

[Historisches Und Genealogisches Adelsbuch Des Grossherzogthums Baden Nach Officiellen Von Den Behorden Erhaltenen Und Andern Authentischen Quellen Bearbeitet](#)

[Centennial History of Erie County New York Being Its Annals from the Earliest Recorded Events to the Hundredth Year of American Independence](#)

[The Interpretation of Topographic Maps](#)

[The Outline of Science A Plain Story Simply Told](#)

[Memoriales de Fray Toribio de Motolinia Manuscrito de la Coleccion del Senor Don Joaquin Garcia Icazbalceta](#)

[Visitation Articles and Injunctions Vol 2 1536-1558](#)

[Abyssinia and Its People Or Life in the Land of Prester John](#)

[Poiesies Nationales de la Rivolution Franiaise Ou Recueil Complet Des Chants Hymnes Couplets Odes Chansons Patriotiques Orni de Huit Belles Vignettes Gravies Sur Acier dApris Les Dessins de H Delalaisse Accompagni dUn Calendrier Ripublic](#)

[Woman in India](#)

[The Practical American Millwright and Miller Comprising the Elementary Principles of Mechanics Mechanism and Motive Power Hydraulics and Hydraulic Motor Mill Dams Saw-Mills Grist-Mills the Oat-Meal Mill the Barley Mill Wool Carding and Cloths Fu](#)

[Great Masters of Dutch and Flemish Painting](#)

[A History of the City of Cairo Illinois](#)

[Narrative of an Expedition Across the Great South-Western Prairies from Texas to Santa Fi Vol 2 of 2 With an Account of the Disasters Which Befel the Expedition from Want of Food and the Attacks of Hostile Indians](#)

[The Wild Tribes of the Soudan An Account of Travel and Sport Chiefly in the Base Country Being Personal Experiences and Adventures During Three Winters Spent in the Soudan](#)

[Essays on Physiognomy Vol 1 Calculated to Extend the Knowledge and the Love of Mankind](#)

[Traiti de Micanique Cileste Vol 2](#)

[The Memoirs of Philip de Commines Lord of Argenton Vol 1 of 2 Containing the Histories of Louis XI and Charles VIII Kings of France and of Charles the Bold Duke of Burgundy To Which Is Added the Scandalous Chronicle or Secret History of Louis XI](#)

[Prospectors Field-Book and Guide In the Search for and the Easy Determination of Ores and Other Useful Minerals](#)

[Arnold Ruges Briefwechsel Und Tagebuchblatter Aus Den Jahren 1825-1880 Vol 1 1825-1847](#)

[Denounced A Romance](#)

[Similitudini Dantesche Le Ordinate Illustrate E Confrontate](#)

[Saint Office Considr Au Point de Vue de la Pit Le](#)

[Direction and Position Finding by Wireless Illustrated with Over 250 Photographs and Diagrams](#)

[High School Grammar or an Exposition of the Grammatical Structure of the English Language](#)

[The Monthly Mirror Vol 17 Reflecting Men and Manners With Strictures on Their Epitome the Stage January 1804](#)

[Sam Slick the Clockmaker His Sayings and Doings](#)

[Modern Scottish Poets Vol 14 With Biographical and Critical Notices](#)

[Atrocious Judges Lives of Judges Infamous as Tools of Tyrants and Instruments of Oppression](#)

[Raccolta Milanese Dell Anno 1756 Dedicata a Sua Eccellenza Il Signor Don Giovanni Marchese Corrado Olivera](#)

[The Anti-Gallican or Standard of British Loyalty Religion and Liberty Including a Collection of the Principal Papers Tracts Speeches Poems and Songs That Have Been Published on the Threatened Invasion Together with Many Original Pieces on the Sam](#)

[Memoires de la Societe Archeologique DEure-Et-Loir Vol 4](#)

[Collections of the New-York Historical Society For the Year 1884](#)

[Pandurang Hari or Memoirs of a Hindoo With an Introductory Preface](#)

[Thoughts on the Sabbath With Several Village Sermons](#)

[A Church History Vol 4 Continuation to the Council of Chalcedon A D 451 And Conclusion](#)

[The Diary of Frances Lady Shelley Vol 2 1818-1873](#)

[The Morning and Evening Sacrifice Or Prayers for Private Persons and Families](#)

[The Works of Charles Dickens Hard Times for These Times Pictures from Italy Mrs Lirrippers Lodgings Mrs Lirrippers Legacy](#)

[LEurope Tourmentee Par La Revolution En France Vol 2 EBranlee Par Dix-Huit Annees de Promenades Meurtrieres de Napoleon Buonaparte](#)

[Lectures and Addresses by REV John Dempster D D With an Appendix Containing the Funeral Sermon and Memorial Services Occasioned by the Death of the Author](#)

[The Literary Reader for Academies and High Schools Consisting of Selections in Prose and Verse from American English and Other Foreign Literature Chronologically Arranged Including Biographical Sketches and Remarks on the Art of Reading](#)

[Elements of United States History](#)

[Dreams and Realities in the Life of a Pastor and Teacher](#)

[Indian Storage Reservoirs with Earthen Dams Being a Practical Treatise on Their Design and Construction](#)

[Tom Brown at Oxford Vol 1 A Sequel to School Days at Rugby](#)

[The Life of the Apostle Paul as Related in Scripture But in Which His Epistles Are Inserted in That Part of the History to Which They Are Supposed Respectively to Belong With Select Notes Critical Explanatory and Relating to Persons and Places](#)

[Side-Lights on Astronomy and Kindred Fields of Popular Science](#)

[Les Conversations DEmilie Vol 2](#)

[Acts of the Parliament of the Dominion of Canada Passed in the Forty-First Year of the Reign of Her Majesty Queen Victoria and in the Fifth Session of the Third Parliament Begun and Holden at Ottawa on the Seventh Day of February and Closed by Prorog](#)

[Estado Social y Politico de Los Mudejares de Castilla Considerados En Si Mismos y Respecto de la Civilizacion Espanola](#)

[Appalachia Vol 9 The Journal of the Appalachian Mountain Club 1899-1901](#)

[Mining and Ore-Dressing Machinery A Comprehensive Treatise Dealing with the Modern Practice of Winning Both Metalliferous and Non-Metalliferous Minerals](#)

[Sixty Fifth Annual Report of the Philadelphia Museum of Art For the Year Ended May 31 1941 with the List of Members](#)

[Round the Horn Before the Mast](#)

[Proceedings of the School Committee of the City of Boston 1961](#)

[The Entomologists Record and Journal of Variation 1892 Vol 3](#)

[Cyclopedia of Civil Engineering Vol 6 of 8 A General Reference Work on Surveying Railroad Engineering Structural Engineering Roofs and Bridges Masonry and Reinforced Concrete Highway Construction Hydraulic Engineering Irrigation Etc](#)

[The Oologist for the Student of Birds Their Nests and Eggs Vol 17](#)

[Vie Et Correspondance de Mme Sarah Hawkes](#)

[Le Theatre](#)

[History of India Vol 5 The Mohammedan Period as Described by Its Own Historians](#)

[The History of the Popes from the Close of the Middle Ages Vol 22 Drawn from the Secret Archives of the Vatican and Other Original Sources](#)

[Archivio Storico Italiano Vol 4 Fondato Da G P Vieusseux E Continuato a Cura Della R Deputazione Di Storia Patria Per Le Provincie Della Toscana Dellumbria E Delle Marche Parte I Anno 1866](#)

[Holland](#)

[Thirty-Fifth Report of the State Civil Service Commission Vol 2 Transmitted to the Legislature April 1 1918](#)

[Louis XVIII](#)

[Histoire Des Deux Restaurations Jusqua LAvenement de Louis-Philippe de Janvier 1813 a Octobre 1830 Vol 3](#)

[Proceedings of the Academy of Natural Sciences of Philadelphia 1884](#)

[Memoires Et Correspondance Politique Et Militaire Du Prince Eugene Vol 4](#)
