

DE SES OPERATIONS SES DIVERS DEGRES DE CERTITUDE SES ERREURS ET SES

????? Tell me, was ever yet a mortal spared of thee????? The absent ones' harbinger came us unto With tidings of those who (129) had caused us to rue..????? So, O Aamir, haste thy going, e'en as I do, so may I Heal my sickness and the draining of the cup of love essay;.96. Adi ben Zeid and the Princess Hind ccccv.????? Raiment of silk and sendal, too, he brought to us for gift, And me in marriage sought therewith; yet, all his pains despite..????? o. The Merchant and the Thieves dcxxix.????? ja. Story of David and Solomon dcccxcix. When the king heard this story, he said in himself, "Verily, had I given ear to the sayings of my courtiers and inclined to the idle prate [of those who counselled me] in the matter of [the slaying of] my vizier, I had repented to the utterest of repentance, but praised be God, who hath disposed me to mansuetude and long-suffering and hath endowed me with patience!" Then he turned to the vizier and bade him return to his dwelling and [dismissed] those who were present, as of wont..Ibrahim and his Son, Story of King, i. 138.????? 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..????? z. The Stolen Purse dcv.????? What is there in the tents? Their burdens are become A lover's, whose belov'd is in the litters' shrined..After this, she abode with the four queens, till they arose and entered the palace, where she found the candles lit and ranged in candlesticks of gold and silver and censings-vessels of gold and silver, filled with aloes-wood and ambergris, and there were the kings of the Jinn sitting. So she saluted them, kissing the earth before them and doing them worship; and they rejoiced in her and in her sight. Then she ascended [the estrade] and sat down upon her chair, whilst King Es Shisban and King El Muzfir and Queen Louloueh and [other] the kings of the Jinn sat on chairs, and they brought tables of choice, spread with all manner meats befitting kings. They ate their fill; after which the tables were removed and they washed their hands and wiped them with napkins. Then they brought the wine-service and set on bowls and cups and flagons and hanaps of gold and silver and beakers of crystal and gold; and they poured out the wines and filled the flagons..?THE THIRTEENTH OFFICER'S STORY..Then the Khalif went in to the Lady Zubeideh, pale with anger, and she noted this in him and said to him, "How cometh it that I see the Commander of the Faithful changed of colour?" "O daughter of my uncle," answered he, "I have a beautiful slave-girl, who reciteth verses and telleth stories, and she hath taken my whole heart; but she loveth other than I and avoucheth that she loveth her [former] master; wherefore I have sworn a great oath that, if she come again to my sitting-chamber and sing for other than I, I will assuredly take a span from her highest part." (21)Quoth Zubeideh, "Let the Commander of the Faithful favour me with her presence, so I may look on her and hear her singing." So he bade fetch her and she came, whereupon the Lady Zubeideh withdrew behind the curtain, whereas she saw her not, and Er Reshid said to her, "Sing to us." So she took the lute and tuning it, sang the following verses:????? O thou that blamest me for my heart and railest at my ill, Hadst them but tasted my spirit's grief, thou wouldst excuse me still..????? d. The Lover's Trick against the Chaste Wife dcccclxxx. Son and his Governor, Story of the Man of Khorassan, his, i. 218. ?OF CLEMENCY..Woman (The Old) and the Draper's Wife, ii. 55..Aboulhusn abode with his wife in eating and drinking and all delight of life, till all that was with them was spent, when he said to her, "Harkye, O Nuzhet el Fuad!" "At thy service," answered she, and he said, "I have it in mind to play a trick on the Khalif and thou shalt do the like with the Lady Zubeideh, and we will take of them, in a twinkling, two hundred dinars and two pieces of silk." "As thou wilt," answered she; "but what thinkest thou to do?" And he said, "We will feign ourselves dead and this is the trick. I will die before thee and lay myself out, and do thou spread over me a kerchief of silk and loose [the muslin of] my turban over me and tie my toes and lay on my heart a knife, and a little salt. (35) Then let down thy hair and betake thyself to thy mistress Zubeideh, tearing thy dress and buffeting thy face and crying out. She will say to thee, 'What aileth thee?' and do thou answer her, saying, 'May thy head outlive Aboulhusn el Khelia! For he is dead.' She will mourn for me and weep and bid her treasurers give thee a hundred dinars and a piece of silk and will say to thee, 'Go lay him out and carry him forth [to burial].' So do thou take of her the hundred dinars and the piece of silk and come back, and when thou returnest to me, I will rise up and thou shalt lie down in my place, and I will go to the Khalif and say to him, 'May thy head outlive Nuzhet el Fuad!' and tear my dress and pluck at my beard. He will mourn for thee and say to his treasurer, 'Give Aboulhusn a hundred dinars and a piece of silk.' Then he will say to me, 'Go; lay her out and carry her forth;' and I will come back to thee." ?Story of the Prisoner and How God Gave Him Relief..So the thief entered, he and the husband; and when they were both in the chamber, she locked on them the door, which was a stout one, and said to the thief, 'Out on thee, O fool! Thou hast fallen [into the trap] and now I have but to cry out and the officers of the police will come and take thee and thou wilt lose thy life, O Satan!' Quoth he, 'Let me go forth;' and she said, 'Thou art a man and I am a woman; and in thy hand is a knife and I am afraid of thee.' Quoth he, 'Take the knife from me.' So she took the knife from him and said to her husband, 'Art thou a woman and he a man? Mar his nape with beating, even as he did with thee; and if he put out his hand to thee, I will cry out and the police will come and take him and cut him in sunder.' So the husband said to him, 'O thousand-horned, (248) O dog, O traitor, I owe thee a deposit, (249) for which thou dunnest me.' And he fell to beating him grievously with a stick of live-oak, whilst he called out to the woman for help and besought her of deliverance; but she said, 'Abide in thy place till the morning, and thou shalt see wonders.' And her husband beat him within the chamber, till he [well- nigh] made an end of him and he swooned away..When the banquet was ended and the folk had dispersed, the king said to El Abbas, "I would fain have thee [abide] with me and I will buy thee a house, so haply we may requite thee the high services for which we are beholden to thee; for indeed thy due is imperative [upon us] and thy worth is magnified in our eyes; and indeed we have fallen short of thy due in the matter of distance." (83) When the prince heard the king's speech, he rose and sat down (84) and kissing the

earth, returned thanks for his bounty and said, "I am the king's servant, wheresoever I may be, and under his eye." Then he recounted to him the story of the merchant and the manner of the buying of the house, and the king said, "Indeed, I would fain have had thee with me and in my neighbourhood." "See, then, O august king," continued the youth, "what envy doth and injustice and how God caused the viziers' malice revert upon their own necks; and I trust in God that He will succour me against all who envy me my favour with the king and show forth the truth unto him. Indeed, I fear not for my life from death; only I fear lest the king repent of my slaughter, for that I am guiltless of offence, and if I knew that I were guilty of aught, my tongue would be mute." King Shah Bekht and his Vizier Er Rehwan, i. 215. The Twenty-fifth Night of the Month. Presently, the vizier entered and the king signed to him to cause avoid the place. So he signed to those who were present to withdraw, and they departed; whereupon quoth the king to him, "How deemest thou, O excellent vizier, O loyal counsellor in all manner of governance, of a vision I have seen in my sleep?" "What is it, O king?" asked the vizier, and Shah Bekht related to him his dream, adding, "And indeed the sage interpreted it to me and said to me, 'An thou put not the vizier to death within a month, he will slay thee.' Now I am exceeding both to put the like of thee to death, yet do I fear to leave thee on life. What then dost thou counsel me that I should do in this matter?" The vizier bowed his head awhile, then raised it and said, "God prosper the king! Verily, it skills not to continue him on life of whom the king is afraid, and my counsel is that thou make haste to put me to death." 89. Mesrour and Ibn el Caribi cccxcix. When the king heard this story, he was fortified in his resolve to spare the vizier and to leave haste in an affair whereof he was not assured; so he comforted him and bade him withdraw to his lodging. When the king heard this from the vizier, he bade him go away [and he withdrew to his house]. Now this was at the beginning of the month, and when it was the end thereof, Aboulhusn longed to drink wine and returning to his former usance, furnished his saloon and made ready food and let bring wine; then, going forth to the bridge, he sat there, expecting one whom he should carouse withal, as of his wont. As he sat thus, behold, up came the Khalif [and Mesrour] to him; but Aboulhusn saluted them not and said to them, "No welcome and no greeting to the perverters! (31) Ye are no other than devils." However, the Khalif accosted him and said to him, "O my brother, did I not say to thee that I would return to thee?" Quoth Aboulhusn, "I have no need of thee; and as the byword says in verse: THE SIXTEENTH OFFICER'S STORY. So she sent for him in private and said to him, 'I purpose to do thee a service, so thou canst but keep a secret.' He promised her all that she desired and she discovered to him her secret in the matter of her daughter, saying, 'I will marry thee to her and commit to thee the governance of her affair and make thee king and ruler over this city.' He thanked her and promised to uphold all that she should order him, and she said to him, 'Go forth to such an one of the neighbouring provinces privily.' So he went forth and on the morrow she made ready bales and gear and presents and bestowed on him a great matter, all of which they loaded on the backs of camels. 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.' '???' Yea, for the perfidies of Fate and sev'rance I'm become Even as was Bishr (85) of old time with Hind, (86) a fearful swain; One day my master said to me, 'Knowest thou not some art or handicraft?' And I answered, saying, 'O my lord, I am a merchant and know nought but traffic.' Quoth he, 'Knowest thou how to shoot with a bow and arrows?' And I replied, 'Yes, I know that.' So he brought me a bow and arrows and mounting me behind him on an elephant, set out with me, at the last of the night, and fared on till we came to a forest of great trees; whereupon he made me climb a high and stout tree and giving me the bow and arrows, said to me, 'Sit here, and when the elephants come hither by day, shoot at them, so haply thou shalt hit one of them; and if any of them fall, come at nightfall and tell me.' Then he went away and left me trembling and fearful. I abode hidden in the tree till the sun rose, when the elephants came out and fared hither and thither among the trees, and I gave not over shooting at them with arrows, till I brought down one of them. So, at eventide, I went and told my master, who rejoiced in me and rewarded me; then he came and carried away the dead elephant. Presently, there came in upon us a spunger, without leave, and we went on playing, whilst he played with us. Then quoth the Sultan to the Vizier, "Bring the spunger who cometh in to the folk, without leave or bidding, that we may enquire into his case. Then will I cut off his head." So the headsman arose and dragged the spunger before the Sultan, who bade cut off his head. Now there was with them a sword, that would not cut curd; (151) so the headsman smote him therewith and his head flew from his body. When we saw this, the wine fled from our heads and we became in the sorriest of plights. Then my friends took up the body and went out with it, that they might hide it, whilst I took the head and made for the river. Meanwhile, Isfehend the Vizier wrote a letter and despatched it to all the Amirs, acquainting them with that which had betided him with King Azadbekht and how he had taken his daughter by force and adding, "And indeed he will do with you more than he hath done with me." When the letter reached the chiefs [of the people and troops], they all assembled together to Isfehend and said to him, "What is to do with him?" (96) So he discovered to them the affair of his daughter and they all agreed, of one accord, that they should endeavour for the slaughter of the king and taking horse with their troops, set out, intending for him. Azadbekht knew not [of their design] till the noise [of the invasion] beset his capital city, when he said to his wife Behrjaur, "How shall we do?" And she answered, saying, "Thou knowest best and I am at thy commandment." So he let bring two swift horses and bestrode one himself, whilst his wife mounted the other. Then they took what they might of gold and went forth, fleeing, in the night, to the desert of Kerman; what while Isfehend entered the city and made himself king. [When the king returned to his palace,] he went in to his wife Shah Khatoun and said to her, 'I

give thee the glad news of thine eunuch's return.' And he told her what had betided and of the youth whom he had brought with him. When she heard this, her wits fled and she would have cried out, but her reason restrained her, and the king said to her, 'What is this? Art thou overcome with grief for [the loss of] the treasure or [for that which hath befallen] the eunuch?' 'Nay, as thy head liveth, O king!' answered she. 'But women are fainthearted.' Then came the servant and going in to her, told her all that had befallen him and acquainted her with her son's case also and with that which he had suffered of stresses and how his uncle had exposed him to slaughter and he had been taken prisoner and they had cast him into the pit and hurled him from the top of the citadel and how God had delivered him from these perils, all of them; and he went on to tell her [all that had betided him], whilst she wept..Then he wrote a letter to King Azadbekht, saying to him, "I am a servant of thy servants and a slave of thy slaves and my daughter is a handmaid at thy service, and may God the Most High prolong thy days and appoint thy times [to be] in delight and contentment! Indeed, I still went girded of the waist in thy service and in caring for the preservation of thy dominion and warding off thine enemies from thee; but now I abound yet more than before in zeal and watchfulness, for that I have taken this to charge upon myself, since my daughter is become thy wife." And he despatched a messenger to the king with the letter and a present..My secret is disclosed, the which I strove to hide, iii. 89..Now she was righteous in all her dealings and swerved not from one word; (3) so, when he saw that she consented not unto him, he misdoubted that she would tell his brother, when he returned from his journey, and said to her, 'An thou consent not to this whereof I require thee, I will cause thee fall into suspicion and thou wilt perish.' Quoth she, 'Be God (extolled be His perfection and exalted be He!) [judge] betwixt me and thee, and know that, shouldst thou tear me limb from limb, I would not consent to that whereto thou biddest me.' His folly (4) persuaded him that she would tell her husband; so, of his exceeding despite, he betook himself to a company of people in the mosque and told them that he had witnessed a man commit adultery with his brother's wife. They believed his saying and took act of his accusation and assembled to stone her. Then they dug her a pit without the city and seating her therein, stoned her, till they deemed her dead, when they left her..86. The Three Unfortunate Lovers dclxxii.Rich Man and his Wasteful Son, The, i. 252..90. The Devout Prince cccci.????.d. The Fourth Voyage of Sindbad the Sailor.???? All intercessions come and all alike do ill succeed, Save Tuhfeh's, daughter of Merjan, for that, in very deed..Fourteenth Officer's Story, The, ii. 183..????? Would he were not who sundered us upon the parting day! How many a body hath he slain, how many a bone laid bare????? Our stead, that late was desert, grew green and eke our trees, That barren were, grew loaded with ripened fruits galore..Officer's Story, The Second, ii. 134..What strength have I solicitude and long desire to bear, iii. 20..????? Yet shall thou suffer that which I from thee have borne And with love's woes thy heart shall yet be mortified..The messenger wished him joy of the bath and exceeded in doing him worship. Then he said to him, "The king biddeth thee in weal." (82) "Hearkening and obedience," answered El Abbas and accompanied the messenger to the king's palace..Then they told the damsel, who came forth and looked upon him and knew him not. But he knew her; so he bowed his head and wept. She was moved to compassion for him and gave him somewhat and returned to her place, whilst the youth returned with the stewardess to the chamberlain and told him that she was in the king's house, whereat he was chagrined and said, 'By Allah, I will assuredly contrive a device for her and deliver her!' Whereupon the youth kissed his hands and feet. Then he turned to the old woman and bade her change her apparel and her favour. Now this old woman was goodly of speech and nimble of wit; so he gave her costly and delicious perfumes and said to her, 'Get thee to the king's slave girls and sell them these [perfumes] and make thy way to the damsel and question her if she desire her master or not.' So the old woman went out and making her way to the palace, went in to the damsel and drew near her and recited the following verses:.The eunuch heard the smiting of the lute within the chamber and said, 'By Allah, that is my lady Tuhfeh's touch!' So he arose and went, as he were a madman, falling down and rising up, till he came to the eunuch on guard at the door at the Commander of the Faithful and found him sitting. When the latter saw him, and he like a madman, falling down and rising up, he said to him, 'What aileth thee and what bringeth thee hither at this hour?' Quoth the other, 'Wilt thou not make haste and awaken the Commander of the Faithful?' And he fell to crying out at him; whereupon the Khalif awoke and heard them bandying words together and Tuhfeh's servant saying to the other, 'Out on thee! Awaken the Commander of the Faithful in haste.' So he said, 'O Sewab, what aileth thee?' And the chief eunuch answered, saying, 'O our lord, the eunuch of Tuhfeh's lodging hath taken leave of his wits and saith, "Awaken the Commander of the Faithful in haste!"' Then said Er Reshid to one of the slave-girls, 'See what is to do.'.Tuhfet el Culoub and Er Reshid, ii. 203..So she did this and fair fortune aided her and the Divine favour was vouchsafed unto her and she discovered her intent to her father, who forbade her therefrom, fearing her slaughter. However, she repeated her speech to him a second and a third time, but he consented not. Then he cited unto her a parable, that should deter her, and she cited him a parable in answer to his, and the talk was prolonged between them and the adducing of instances, till her father saw that he availed not to turn her from her purpose and she said to him, 'Needs must I marry the king, so haply I may be a sacrifice for the children of the Muslims; either I shall turn him from this his heresy or I shall die.' When the vizier despaired of dissuading her, he went up to the king and acquainted him with the case, saying, 'I have a daughter and she desireth to give herself to the king.' Quoth the king, 'How can thy soul consent unto this, seeing that thou knowest I lie but one night with a girl and when I arise on the morrow, I put her to death, and it is thou who slayest her, and thou hast done this again and again?' 'Know, O king,' answered the vizier, 'that I have set forth all this to her, yet consented she not unto aught, but needs must she have thy company and still chooseth to come to thee and present herself before thee, notwithstanding that I have cited to her the sayings of the sages; but she hath answered me to the contrary thereof with more than that which I said to her.' And the king said, 'Bring her to me this night and to-morrow morning come thou and take her and put her to death; and by Allah, an thou slay her not, I will slay thee and her also!'.? ?

?? ? In her revolving scheme, to bitter sweetness still Succeeds and things become straight, after crookedness..? ? ? ? And on their saddles perched are warriors richly clad, That with their hands do smite on kettle-drums amain..? ? ? ? c. Story of the Chief of the Old Cairo Police cccxlv.?? ? ? ? Yet, an thou wilt vouchsafe thy favours unto me, My sabre thou shalt see the foemen put to flight;.54. The Poor Man and his Generous Friend cccli.When they had made an end of pious wishes and congratulations, they besought the king to hasten the punishment of the Magian and heal their hearts of him with torment and humiliation. So he appointed them for a day on which they should assemble to witness his punishment and that which should betide him of torment, and shut himself up with his wife and sons and abode thus private with them three days, during which time they were sequestered from the folk. On the fourth day the king entered the bath, and coming forth, sat down on the throne of his kingship, with the crown on his head, whereupon the folk came in to him, according to their wont and after the measure of their several ranks and degrees, and the amirs and viziers entered, ay, and the chamberlains and deputies and captains and men of war and the falconers and armbearers. Then he seated his two sons, one on his right and the other on his left hand, whilst all the folk stood before him and lifted up their voices in thanksgiving to God the Most High and glorification of Him and were strenuous in prayer for the king and in setting forth his virtues and excellences..132. Sindbad the Sailor and Sindbad the Porter dxxxvi.When it was the eleventh day, the viziers betook them early in the morning to the king's gate and said to him, "O king, the folk are assembled from the king's gate to the gibbet, so they may see [the execution of] the king's commandment on the youth." So the king bade fetch the prisoner and they brought him; whereupon the viziers turned to him and said to him, "O vile of origin, doth any hope of life remain with thee and lookest thou still for deliverance after this day?" "O wicked viziers," answered he, "shall a man of understanding renounce hope in God the Most High? Indeed, howsoever a man be oppressed, there cometh to him deliverance from the midst of stress and life from the midst of death, [as is shown by the case of] the prisoner and how God delivered him." "What is his story?" asked the king; and the youth answered, saying, "O king, they tell that.Then he caused rear him among the nurses and matrons; but withal he ceased not to ponder the saying of the astrologers and indeed his life was troubled. So he betook himself to the top of a high mountain and dug there a deep pit and made in it many dwelling-places and closets and filled it with all that was needful of victual and raiment and what not else and made in it conduits of water from the mountain and lodged the boy therein, with a nurse who should rear him. Moreover, at the first of each month he used to go to the mountain and stand at the mouth of the pit and let down a rope he had with him and draw up the boy to him and strain him to his bosom and kiss him and play with him awhile, after which he would let him down again into the pit to his place and return; and he used to count the days till the seven years should pass by..94. The King and the Virtuous Wife ccccv.Kings and the Vizier's Daughters, The Two, iii. 145..THE MERCHANT OF CAIRO AND THE FAVOURITE OF THE KHALIF EL MAMOUN EL HAKIM BI AMRILLAH. (180).? ? ? ? How many a lover, who aspires to union with his love, For all his hopes seem near, is baulked of that whereon he's bent!Jaafer ben Yehya and Abdulmelik ben Salih the Abbaside, i. 183..Relief of God, Of the Speedy, i. 174..Money-Changer and the Ass, The Sharpers, the, ii. 41..?STORY OF THE MAN OF KHORASSAN, HIS SON AND HIS GOVERNOR..Abdallah ben Nafi and the King's Son of Cashghar, ii. 195..Then she walked in the garden till she came to a pavilion, lofty of building and wide of continece, never saw mortal nor heard of a goodlier than it [So she entered] and found herself in a long corridor, which led to a bath goodlier than that whereof it hath been spoken, and the cisterns thereof were full of rose-water mingled with musk. Quoth Tuhfeh, 'Extolled be the perfection of God! Indeed, this (210) is none other than a mighty king.' Then she put off her clothes and washed her body and made her ablution, after the fullest fashion, (211) and prayed that which was due from her of prayer from the evening [of the previous day]. (212) When the sun rose upon the gate of the garden and she saw the wonders thereof, with that which was therein of all manner flowers and streams, and heard the voices of its birds, she marvelled at what she saw of the surpassing goodness of its ordinance and the beauty of its disposition and sat meditating the affair of Er Reshid and pondering what was come of him after her. Her tears ran down upon her cheek and the zephyr blew on her; so she slept and knew no more till she felt a breath on her cheek, whereupon she awoke in affright and found Queen Kemeriyeh kissing her face, and with her her sisters, who said to her, 'Arise, for the sun hath set'.? ? ? ? But rigour still hath waxed on me and changed my case And love hath left me bound, afflicted, weeping-eyed..? ? ? ? Though little, with beauty myself I've adorned; So the flowers are my subjects and I am their queen..The Eighth Day..One of the host am I of lovers sad and sere, ii. 252..(continued)..? ? ? ? To whom shall I complain of what is in my soul, Now thou art gone and I my pillow must forswear?.Calcutta (1814-18) Text. 183.Then they betook themselves to a place without the city, where he builded him a mansion of solid stone and white plaster and stopped its inner [walls] and stuccoed them; yea, he left not therein cranny nor crevice and set in it two serving-women to sweep and wipe, for fear of spiders. Here he abode with his wife a great while, till one day he espied a spider on the ceiling and beat it down. When his wife saw it, she said, 'This is that which the wise woman avouched would kill me; so, by thy life [I conjure thee], suffer me to slay it with mine own hand.' Her husband forbade her from this, but she conjured him to let her kill the spider; then, of her fear and her eagerness, she took a piece of wood and smote it. The wood broke in sunder, of the force of the blow, and a splinter from it entered her hand and wrought upon it, so that it swelled. Then her arm swelled also and the swelling spread to her side and thence grew till it reached her heart and she died. Nor," added the vizier, "is this more extraordinary or more wonderful than the story of the weaver who became a physician by his wife's commandment.".Then he re-entered the village and buying the prince a horse, mounted him thereon and they ceased not going, till they came to the frontier of their own country, where there fell robbers upon them by the way and took all that was with them and pinioned them; after which they cast them into a pit hard by the road and went away and left them to die there, and indeed they had cast many

folk into that pit and they had died..? ? ? ? g. The Crows and the Hawk dcxiii.? ? ? ? f. The Sixth Voyage of Sindbad the Sailor cclxvi.? ? ? ?
Favour or flout me, still my soul shall be Thy ransom, in contentment or despite..Then she sent to acquaint her father with this; whereupon the king
called Abou Temam to him and said to him, 'Thou camest not but to see my daughter. Why, then, hast thou not looked upon her?' Quoth Abou
Temam, 'I saw everything.' And the king said, 'Why didst thou not take somewhat of that which thou sawest of jewels and the like? For they were
set for thee.' But he answered, 'It behoveth me not to put out my hand to aught that is not mine.' When the king heard his speech, he gave him a
sumptuous dress of honour and loved him exceedingly and said to him, 'Come, look at this pit.' So Abou Temam went up [to the mouth of the pit]
and looked, and behold, it was full of heads of men; and the king said to him, 'These are the heads of ambassadors, whom I slew, for that I saw
them without loyalty to their masters, and I was used, whenas I saw an ambassador without breeding, (123) to say, "He who sent him is less of
breeding than he, for that the messenger is the tongue of him who sendeth him and his breeding is of his master's breeding; and whoso is on this
wise, it befitteth not that he be akin to me." (124) So, because of this, I used to put the messengers to death; but, as for thee, thou hast overcome us
and won my daughter, of the excellence of thy breeding; so be of good heart, for she is thy master's.' Then he sent him back to king Ilan Shah with
presents and rarities and a letter, saying, 'This that I have done is in honour of thee and of thine ambassador.!? ? ? ? ? ? ? ? ? ec. Story of the
Barber's Third Brother xxxii.93. The Ignorant Man who set up for a Schoolmaster ccciii.Then she took leave of the princess and veiling her face,
disguised herself; (30) after which she mounted the mule and sallying forth, went round about seeking her lord in the thoroughfares of Baghdad
three days' space, but lit on no tidings of him; and on the fourth day, she rode forth without the city. Now it was the noontide hour and great was the
heat, and she was weary and thirst waxed upon her. Presently, she came to the mosque, wherein the young Damascene had taken shelter, and
lighting down at the door, said to the old man, [the Muezzin], "O elder, hast thou a draught of cold water? Indeed, I am overcome with heat and
thirst." Quoth he, "[Come up] with me into my house." So he carried her up into his lodging and spreading her [a carpet and cushions], seated her
[thereon]; after which he brought her cold water and she drank and said to the eunuch, "Go thy ways with the mule and on the morrow come back
to me here." [So he went away] and she slept and rested herself..? ? ? ? I marvel for that to my love I see thee now incline, What time my heart,
indeed, is fain to turn away from thine..Accordingly, Ishac bade admit her; so she entered, and when her eyes fell upon the Commander of the
Faithful, she kissed the earth before him and said, 'Peace be upon thee, O Commander of the Faithful and asylum of the people of the faith and
reviver of justice among all creatures! May God make plain the treading of thy feet and vouchsafe thee enjoyment of that which He hath bestowed
on thee and make Paradise thy harbourage and the fire that of thine enemies!' Quoth Er Reshid, 'And on thee be peace, O damsel! Sit.' So she sat
down and he bade her sing; whereupon she took the lute and tightening its strings, played thereon in many modes, so that the Commander of the
Faithful and Jafer were confounded and like to fly for delight. Then she returned to the first mode and sang the following verses:..? ? ? ? Ah, then
will I begin on you with chiding than the breeze More soft, ay pleasanter than clear cold water and more sweet..Now the merchant's wife aforesaid,
who was the nurse of the king's daughter, was watching him from a window, unknown of him, and [when she heard his verses], she knew that there
hung some rare story by him; so she went in to him and said, "Peace be on thee, O afflicted one, who acquaintest not physician with thy case!
Verily, thou exposest thyself unto grievous peril! I conjure thee by the virtue of Him who hath afflicted thee and stricken thee with the constraint of
love-liking, that thou acquaint me with thine affair and discover to me the truth of thy secret; for that indeed I have heard from thee verses that
trouble the wit and dissolve the body." So he acquainted her with his case and enjoined her to secrecy, whereof she consented unto him, saying,
"What shall be the recompense of whoso goeth with thy letter and bringeth thee an answer thereto?" He bowed his head for shamefastness before
her [and was silent]; and she said to him, "Raise thy head and give me thy letter." So he gave her the letter and she took it and carrying it to the
princess, said to her, "Read this letter and give me the answer thereto." Akil rejoiced in the coming of El Abbas and the slaughter of his enemy and
all in his camp rejoiced also and cast dresses of honour upon Aamir. Moreover, Akil bade go forth to meet El Abbas, and commanded that none,
great or small, freeman or slave, should tarry behind. So they did his bidding and going forth all, met El Abbas at three parasangs' distance from the
camp. When they met him, they all dismounted from their horses and Akil and he embraced and clapped hands. (95) Then they returned, rejoicing
in the coming of El Abbas and the slaughter of their enemy, to the camp, where tents were pitched for the new-comers and carpets spread and game
killed and beasts slaughtered and royal guest-meals spread; and on this wise they abode twenty days, in the enjoyment of all delight and solace of
life..?STORY OF THE KING WHO LOST KINGDOM AND WIFE AND WEALTH AND GOD RESTORED THEM TO HIM..? ? ? ? Beauty
her appanage is grown in its entirety, And for this cause all hearts must bow to her arbitrament..131. The Queen of the Serpents cccclxxxii.On the
morrow they (199) returned to their place, as of their wont, and betook themselves to eating and drinking and merry-making and sporting till the
last of the day, when Sindbad bade them hearken to his relation concerning his sixth voyage, the which (quoth he) is of the most extraordinary of
pleasant stories and the most startling [for that which it compriseth] of tribulations and disasters. Then said he,,Speedy Relief of God, Of the, i.
174..? ? ? ? Leave rhyming, madman that thou art, lest, bound upon the cross, Thou thy presumption in the stead of abjectness repent.

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