

## STOIRE DELBEUF T I DEPUIS LES TEMPS LES PLUS RECLIS JUSQUI LANNIE 1450

When the morning morrowed, he assembled the cadis and judges and assessors and sending for the Magian and the two youths and their mother, questioned them of their case, whereupon the two young men began and said, 'We are the sons of the king Such-an-one and enemies and wicked men got the mastery of our realm; so our father fled forth with us and wandered at a venture, for fear of the enemies.' [And they recounted to him all that had betided them, from beginning to end.] Quoth he, 'Ye tell a marvellous story; but what hath [Fate] done with your father?' 'We know not how fortune dealt with him after our loss,' answered they; and he was silent. Meanwhile, the king and queen abode in the island, over against the old man and woman, and ate of the fruits that were in the island and drank of its waters, till, one day, as they sat, there came a ship and moored to the side of the island, to fill up with water, whereupon they (63) looked at each other and spoke. The master of the ship was a Magian and all that was therein, both men and goods, belonged to him, for that he was a merchant and went round about the world. Now covetise deluded the old man, the owner of the island, and he went up [into the ship] and gave the Magian news of the king's wife, setting out to him her charms, till he made him yearn unto her and his soul prompted him to use treachery and practise upon her and take her from her husband. So he sent to her, saying, 'With us in the ship is a woman with child, and we fear lest she be delivered this night. Hast thou skill in the delivering of women?' And she answered, 'Yes.' Now it was the last of the day; so he sent to her to come up into the ship and deliver the woman, for that the pangs of labour were come upon her; and he promised her clothes and spending-money. Accordingly, she embarked in all assurance, with a heart at ease for herself, and transported her gear to the ship; but no sooner was she come thither than the anchors were weighed and the canvas spread and the ship set sail. Still, as my transports wax, grows restlessness on me And woes have ta'en the place of love-delight denied. 69. Musab ben ez Zubeir and Aaisheh his Wife cccclxxxvi. When I awoke and opened my eyes, I found myself [in the open air] and the raft moored to the bank of the stream, whilst about me were folk of the blacks of Hind. When they saw that I was awake, they came up to me, to question me; so I rose to them and saluted them. They bespoke me in a tongue I knew not, whilst I deemed myself in a dream, and for the excess of my joy, I was like to fly and my reason refused to obey me. Then there came to my mind the verses of the poet and I recited, saying: Him with my life I'd ransom whose rigours waste away My frame and cause me languish; yet, if he would but hear, Queen Shuaaeh was moved to exceeding delight and emptying her cup, gave Tuhfeh an hundred thousand dinars. Then arose Iblis (may God curse him!) and said, 'Verily, the dawn gleameth.' Whereupon the folk arose and disappeared, all of them, and there abode not one of them save Tuhfeh, who went forth to the garden and entering the bath, made her ablutions and prayed that which had escaped her of prayers. Then she sat down and when the sun rose, behold, there came up to her near an hundred thousand green birds; the branches of the trees were filled with their multitudes and they warbled in various voices, whilst Tuhfeh marvelled at their fashion. Presently, up came eunuchs, bearing a throne of gold, set with pearls and jewels and jacinths white and red and having four steps of gold, together with many carpets of silk and brocade and Egyptian cloth of silk welted with gold. These latter they spread amiddleward the garden and setting up the throne thereon, perfumed the place with virgin musk and aloes and ambergris. Relief of God, Of the Speedy, i. 174. Officer's Story, The Fifth, ii. 144. Quoth Jesus (on whom be peace!), 'Had these dealt prudently, they had taken thought for themselves; but they neglected the issues of events; for that whoso acteth prudently is safe and conquereth, (252) and whoso neglecteth precaution perisheth and repenteth.' Nor," added the vizier," is this more extraordinary nor goodlier than the story of the king, whose kingdom was restored to him and his wealth, after he had become poor, possessing not a single dirhem." On the morrow, the Commander of the Faithful sat [in his hall of audience] and his Vizier Jaafer ben Yehya the Barmecide came in to him; whereupon he called to him, saying, "I would have thee bring me a youth who is lately come to Baghdad, high [Sidi Noureddin Ali] the Damascene." Quoth Jaafer, "Hearkening and obedience," and going forth in quest of the youth, sent to the markets and khans and caravanserais three days' space, but found no trace of him, neither lit upon tidings of him. So on the fourth day he presented himself before the Khalif and said to him, "O our lord, I have sought him these three days, but have not found him." Quoth Er Reshid, "Make ready letters to Damascus. Belike he hath returned to his own land." So Jaafer wrote a letter and despatched it by a dromedary-courier to the city of Damascus; and they sought him there and found him not. w. The Sharper and the Merchants dccccv. So saying, he fell upon her and beat her with a staff of almond-wood, till she cried out, "[Help], O Muslims!" and he redoubled the beating upon her, till the folk heard her cries and coming to her, [found] Aboulhusn beating her and saying to her, "O old woman of ill-omen, am I not the Commander of the Faithful? Thou hast enchanted me!" When the folk heard his words, they said, "This man raveth," and doubted not of his madness. So they came in upon him and seizing him, pinioned him and carried him to the hospital. Quoth the superintendant, "What aileth this youth?" And they said, "This is a madman." "By Allah," cried Aboulhusn, "they lie against me! I am no madman, but the Commander of the Faithful." And the superintendant answered him, saying, "None lieth but thou, O unluckiest of madmen!" Now the king's vizier had two daughters, own sisters, the elder of whom had read books and made herself mistress of [all] sciences and studied the writings of the sages and the histories of the boon-companions, (160) and she was possessed of abundant wit and knowledge galore and surpassing apprehension. She heard that which the folk suffered from the king and his despiteous usage of their children; whereupon compassion gat hold upon her for them and jealousy and she besought God the Most High that He would bring the king to renounce that his heresy, (161) and God answered her prayer. Then she took counsel with her younger sister and said to her, 'I mean to contrive somewhat for the liberation of the people's children; and it is that I will go up to the king [and offer myself to him], and when I come to his

presence, I will seek thee. When thou comest in to me and the king hath done his occasion [of me], do thou say to me, 'O my sister, let me hear and let the king hear a story of thy goodly stories, wherewithal we may beguile the waking hours of our night, till we take leave of each other.' 'It is well,' answered the other. 'Surely this contrivance will deter the king from his heresy and thou shalt be requited with exceeding favour and abounding recompense in the world to come, for that indeed thou adventrest thyself and wilt either perish or attain to thy desire.' Temam (Abou), Story of Ilan Shah and, i. 126..? ? ? ? h. The Thief and the Woman dccccxix.Term. Of the Appointed, i. 147..110. The Haunted House in Baghdad ccccxiv.The king marvelled at what he saw and questioned him of [how he came by] the knowledge of this. 'O king,' answered the old man, 'this [kind of] jewel is engendered in the belly of a creature called the oyster and its origin is a drop of rain and it is firm to the touch [and groweth not warm, when held in the hand]; so, when [I took the second pearl and felt that] it was warm to the touch, I knew that it harboured some living thing, for that live things thrive not but in heat.' (209) So the king said to the cook, 'Increase his allowance.' And he appointed to him [fresh] allowances..? ? ? ? If they could hearken to Azzeh's speech, as I, I hearken to it, They straight would humble themselves to her and prone before her fall..154. King Mohammed ben Sebaik and the Merchant Hassan dclvi.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 Mesrou had reported to the Khalif and the Lady Zubeideh and said to her, "Indeed, Mesrou 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, "Mesrou 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!"..? ? ? ? In glory's raiment clad, by thee the stars of heaven are shamed And in amaze the full moon stares to see thy goodlihead..70. Aboulaswed and his squinting Slave-girl ccclxxxvii.When Er Razi heard this, he said, 'Yonder wittol lusteth after my wife; but I will do him a mischief.' Then he rushed in upon them, and when El Merouzi saw him, he marvelled at him and said to him, 'How didst thou make thine escape?' So he told him the trick he had played and they abode talking of that which they had collected from the folk [by way of alms], and indeed they had gotten great store of money. Then said El Merouzi, 'Verily, mine absence hath been prolonged and fain would I return to my own country.' Quoth Er Rasi, 'As thou wilt;' and the other said, 'Let us divide the money we have gotten and do thou go with me to my country, so I may show thee my tricks and my fashions.' 'Come to-morrow,' replied Er Razi, 'and we will divide the money.' Meanwhile, Aboulhusn abode in the Khalifate, taking and giving, ordering and forbidding and giving effect to his word, till the end of the day, when he gave [those who were present] leave and permission [to withdraw], and the Amirs and officers of state departed to their occasions. Then the eunuchs came to him and calling down on him length of life and continuance [of glory and prosperity], walked in attendance upon him and raised the curtain, and he entered the pavilion of the harem, where he found candles lighted and lamps burning and singing-women smiting [on instruments of music]. When he saw this, he was confounded in his wit and said in himself, "By Allah, I am in truth Commander of the Faithful!" As soon as he appeared, the slave-girls rose to him and carrying him up on to the estrade, (30) brought him a great table, spread with the richest meats. So he ate thereof with all his might, till he had gotten his fill, when he called one of the slave-girls and said to her, "What is thy name?" "My name is Miskeh," replied she, and he said to another, "What is thy name?" Quoth she, "My name is Terkeh." Then said he to a third, "What is thy name?" "My name is Tuhfeh," answered she; and he went on to question the damsels of their names, one after another, [till he had made the round of them all], when he rose from that place and removed to the wine-chamber..58. The King's Daughter and the Ape ccclv.God keep the days of love-delight! How dearly sweet they were! i. 225..? ? ? ? So hath the Merciful towards Hudheifeh driven you, A champion ruling over all, a lion of great might..? ? ? ? They have departed; but the steeds yet full of them remain: Yea, they have left me, but my heart of them doth not complain..?OF TRUST IN GOD..Then they displayed Dinarzad in a second and a third and a fourth dress and she came forward, as she were the rising sun, and swayed coquettishly to and fro; and indeed she was even as saith the poet of her in the following verses:..? ? ? ? The bitterness of false accusing shall thou taste And eke the thing reveal that thou art fain to hide;Then he folded the letter and sealing it, delivered it to the damsel, who took it and carried it to her mistress. When the princess read the letter and apprehended its contents, she said, "Meseemeth he recalleth to me that which I did aforetime." Then she called for inkhorn and paper and wrote the following verses:..? ? ? ? Awaken, O ye sleepers all, and profit, whilst it's here By what's vouchsafed of fortune fair and life untroubled, clear..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 censuring-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..Clemency, Of, i. 120..?STORY OF THE SINGER AND THE DRUGGIST..The crown of the flow'rets am I, in the chamber

of wine, ii. 224..Now he feared [to return to the pot then and there], lest the idiot should follow him to the place and find nothing and so his plan be marred. So he said to him, 'O Ajlan, (265) I would have thee come to my lodging and eat bread with me." So the idiot went with him to his lodging and he seated him there and going to the market, sold somewhat of his clothes and pawned somewhat from his house and bought dainty food. Then he betook himself to the ruin and replacing the money in the pot, buried it again; after which he returned to his lodging and gave the idiot to eat and drink, and they went out together. The sharper went away and hid himself, lest the idiot should see him, whilst the latter repaired to his hiding-place and took the pot. When it was the eighth day, the viziers all assembled and took counsel together and said, "How shall we do with this youth, who baffleth us with his much talk? Indeed, we fear lest he be saved and we fall [into perdition]. Wherefore, let us all go in to the king and unite our efforts to overcome him, ere he appear without guilt and come forth and get the better of us." So they all went in to the king and prostrating themselves before him, said to him, "O king, have a care lest this youth beguile thee with his sorcery and bewitch thee with his craft. If thou heardest what we hear, thou wouldst not suffer him live, no, not one day. So pay thou no heed to his speech, for we are thy viziers, [who endeavour for] thy continuance, and if thou hearken not to our word, to whose word wilt thou hearken? See, we are ten viziers who testify against this youth that he is guilty and entered not the king's sleeping-chamber but with evil intent, so he might put the king to shame and outrage his honour; and if the king slay him not, let him banish him his realm, so the tongue of the folk may desist from him." When Galen saw what appeared to him of the [mock] physician's incapacity, he turned to his disciples and pupils and bade them fetch the other, with all his gear and drugs. So they brought him into his presence on the speediest wise, and when Galen saw him before him, he said to him, 'Knowest thou me?' 'No,' answered the other, 'nor did I ever set eyes on thee before this day.' Quoth the sage, 'Dost thou know Galen?' And the weaver said, 'No.' Then said Galen, 'What prompted thee to that which thou dost?' So he related to him his story and gave him to know of the dowry and the obligation by which he was bound with regard to his wife, whereat Galen marvelled and certified himself of the matter of the dower..? ? ? ? My favours I deny not all the year; Though cessation be desired, I nothing heed..[When] Hudheifeh [saw him], he cried out to him, saying, "Haste thee not, O youth! Who art thou of the folk?" And he answered, "I am Saad [ibn] el Wakidi, commander of the host of King Ins, and but that thou vauntedst thyself in challenging me, I had not come forth to thee; for that thou art not of my peers neither art counted equal to me in prowess and canst not avail against my onslaught. Wherefore prepare thee for departure, (73) seeing that there abideth but a little of thy life." When Hudheifeh heard this his speech, he threw himself backward, (74) as if in mockery of him, whereat El Abbas was wroth and called out to him, saying, "O Hudheifeh, guard thyself against me." Then he rushed upon him, as he were a swooper of the Jinn, (75) and Hudheifeh met him and they wheeled about a long while..? ? ? ? The starry arrows of her looks she darts above her veil; They hit and never miss the mark, though from afar they fare..164. The Merchant of Oman dccccxvi.? ? ? ? My royal couch have I forsworn, sequestering myself From all, and have mine eyes forbid the taste of sleep's delight..King Bihkerd, Story of, i. 121..? ? ? ? My secret is disclosed, the which I strove to hide; Of thee and of thy love enough have I abeyed..So they made ready his affair and the king conferred on him a dress of honour, and he took with him a present and a letter under the king's hand and setting out, fared on till he came to the [capital] city of Turkestan. When the king of the Turks knew of his coming, he despatched his officers to receive him and entreated him with honour and lodged him as befitted his rank. Then he entertained him three days, after which he summoned him to his presence and Abou Temam went in to him and prostrating himself before him, as beseemeth unto kings, laid the present before him and gave him the letter..When her master heard this, his reason fled for joy and he went to his friend the draper and said to him, "Thou wast right in the matter of the damsel, for that she is enamoured of the young Damascene; so how shall I do?" Quoth the other, "Go to the bazaar and when thou seest him, salute him and say to him, 'Indeed, thy departure the other day, without accomplishing thine occasion, was grievous to me; so, if thou be still minded to buy the girl, I will abate thee an hundred dinars of that which thou badest for her, by way of hospitable entreatment of thee and making myself agreeable to thee; for that thou art a stranger in our land.' If he say to thee, 'I have no desire for her' and hold off from thee, know that he will not buy; in which case, let me know, so I may contrive thee another device; and if he say to thee other than this, conceal not from me aught..144. The Lovers of the Benou Udhreh dclxxxviii.I saw thee, O thou best of all the human race, display, i. 46..? ? ? ? Between mine eyes and wake ye have your dwelling-place, and thus My tears flow on unceasingly, my sighs know no relent..When she had made an end of her song, Queen Es Shuhba arose and said, 'Never heard I from any the like of this.' And she drew Tuhfeh to her and fell to kissing her. Then she took leave of her and flew away; and all the birds took flight with her, so that they walled the world; whilst the rest of the kings tarried behind..?STORY OF THE KING AND HIS CHAMBERLAIN'S WIFE..? ? ? ? x. The Sandal-wood Merchant and the Sharpers dciii..So we abode there, daily expecting death, and whoso of us had with him a day's victual ate it in five days, and after this he died; and whoso had with him a month's victual ate it in five months and died also. As for me, I had with me great plenty of victual; so I buried it in a certain place and brought it out, [little by little,] and fed on it; and we ceased not to be thus, burying one the other, till all died but myself and I abode alone, having buried the last of my companions, and but little victual remained to me. So I said in myself, 'Who will bury me in this place?' And I dug me a grave and abode in expectation of death, for that I was in a state of exhaustion. Then, of the excess of my repentance, I blamed and reproached myself for my much [love of] travel and said, 'How long wilt thou thus imperil thyself?' And I abode as I were a madman, unable to rest; but, as I was thus melancholy and distracted, God the Most High inspired me with an idea, and it was that I looked at the river aforesaid, as it entered in at the mouth of the cavern in the skirt of the mountain, and said in myself, 'Needs must this water have issue in some place.!? ? ? ? Pardon of God for everything I crave, except thy love, For on the day

of meeting Him, that will my good deed be..? ? ? ? ? Quoth I, "Thou overcurtainest the morning with the night;" And she, "Not so; it is the moon that with the dark I shroud." [One day], as the ship was sailing along, and we unknowing where we were, behold, the captain came down [from the mast] and casting his turban from his head, fell to buffeting his face and plucking at his beard and weeping and supplicating [God for deliverance]. We asked him what ailed him, and he answered, saying, 'Know, O my masters, that the ship is fallen among shallows and drifteth upon a sand-bank of the sea. Another moment [and we shall be upon it]. If we clear the bank, [well and good]; else, we are all dead men and not one of us will be saved; wherefore pray ye to God the Most High, so haply He may deliver us from these deadly perils, or we shall lose our lives.' So saying, he mounted [the mast] and set the sail, but at that moment a contrary wind smote the ship, and it rose upon the crest of the waves and sank down again into the trough of the sea..When he had made an end of his verses, he folded the letter and delivering it to the nurse, charged her keep the secret. So she took it and carrying it to Mariyeh, gave it to her. The princess broke it open and read it and apprehended its purport. Then said she, "By Allah, O nurse, my heart is burdened with an exceeding chagrin, never knew I a dourer, because of this correspondence and of these verses." And the muse made answer to her, saying, "O my lady, thou art in thy dwelling and thy place and thy heart is void of care; so return him an answer and reckon thou not" Accordingly, the princess called for inkhorn and paper and wrote the following verses:.The old man laughed at her speech and her verses pleased him. Then said she to him, "I desire of thee a lute." (38) So he arose and brought her a piece of firewood. Quoth she, "What is that?" And he said, "Didst thou not bid me bring thee wood?" "I do not want this," answered she, and he rejoined, "What then is it that is called wood, other than this?" She laughed and said, "The lute is an instrument of music, whereunto I sing." Quoth he, "Where is this thing found and of whom shall I get it for thee?" And she said, "Of him who gave thee the wine." So he arose and betaking himself to his neighbour the Jew, said to him, "Thou favouredst us aforetime with the wine; so now complete thy favours and look me out a thing called a lute, to wit, an instrument for singing; for that she seeketh this of me and I know it not" "Hearkening and obedience," replied the Jew and going into his house, brought him a lute. [The old man took it and carried it to Sitt el Milah,] whilst the Jew took his drink and sat by a window adjoining the other's house, so he might hear the singing..When Merjaneh had made an end of her song, the prince said to her, "Well done, O damsel! Indeed, thou sayest a thing that had occurred to my mind and my tongue was like to speak it." Then he signed to the fourth damsel, who was a Cairene, by name Sitt el Husn, and bade her tune her lute and sing to him upon the [same] subject. So she tuned her lute and sang the following verses:.Now it befell, by the ordinance of God the Most High and His providence, that Caesar, king of the Greeks, the husband of Melik Shah's mother Shah Khatoun, [went forth to the chase that day]. He started a head of game, he and his company, and chased it, till they came up with it by that pit, whereupon one of them lighted down from his horse, to slaughter it, hard by the mouth of the pit. He heard a sound of low moaning from the bottom of the pit } so he arose and mounting his horse, waited till the troops were assembled. Then he acquainted the king with this and he bade one of his servants [descend into the pit]. So the man descended and brought out the youth [and the eunuch], aswoon..? ? ? ? ? e. The Rich Man and his Wasteful Son dcccxciii.?STORY OF THE KING OF HIND AND HIS VIZIER..? ? ? ? ? In every halting-place like Joseph (17) she appears And he in every stead with Jacob's grief (18) is pined..Presently, in came the draper, at the hour of evening prayer, and sitting down in the place where the old woman had prayed, looked about him and espied the turban. He knew it [for that which he had that day sold to the young man] and misdoubted of the case, wherefore anger appeared in his face and he was wroth with his wife and reviled her and abode his day and his night, without speaking to her, what while she knew not the cause of his anger. Then she looked and seeing the turban-cloth before him and noting the traces of burning thereon, understood that his anger was on account of this and concluded that he was wroth because it was burnt..SHEHRZAD AND SHEHRIYAR. (145).When in the sitting-chamber we for merry-making sate, iii. 135..? ? ? ? ? s. The House with the Belvedere dcccxcv.105. Ali Nouredin and the Frank King's Daughter dcccxxi.Merchant and the King, The Old Woman, the, i. 265..Lewdness, The Pious Woman accused of, ii. 5..? ? ? ? ? Yea, and black slaves he proffered me and slave-girls big with child And steeds of price, with splendid arms and trappings rich bedight.."O Shehrzad," quoth Shehriyar, "finish unto us the story that thy friend told thee, for that it resembleth the story of a king whom I knew; but fain would I hear that which betided the people of this city and what they said of the affair of the king, so I may return from that wherein I was." "With all my heart," answered Shehrzad. "Know, O august king and lord of just judgment and praiseworthy excellence and exceeding prowess, that, when the folk heard that the king had put away from him his custom and returned from that which had been his wont, they rejoiced in this with an exceeding joy and offered up prayers for him. Then they talked with one another of the cause of the slaughter of the girls, and the wise said, "They (162) are not all alike, nor are the fingers of the hand alike."..So she took the hundred dinars and the piece of silk and returned to her dwelling, rejoicing, and went in to Aboulhusn and told him what had befallen, whereupon he arose and rejoiced and girt his middle and danced and took the hundred dinars and the piece of silk and laid them up. Then he laid out Nuzhet el Fuad and did with her even as she had done with him; after which he rent his clothes and plucked out his beard and disordered his turban [and went forth] and gave not over running till he came in to the Khalif, who was sitting in the hall of audience, and he in this plight, beating upon his breast. Quoth the Khalif to him, "What aileth thee, O Aboulhusn!" And he wept and said, "Would thy boon-companion had never been and would his hour had never come!" "Tell me [thy case,]" said the Khalif; and Aboulhusn said, "O my lord, may thy head outlive Nuzhet el Fuad!" Quoth the Khalif, "There is no god but God!" And he smote hand upon hand. Then he comforted Aboulhusn and said to him, "Grieve not, for we will give thee a concubine other than she." And he bade the treasurer give him a hundred dinars and a piece of silk. So the treasurer gave him what the Khalif bade him, and the latter said to him,"Go, lay her out and carry her forth and make her a

handsome funeral." So Aboulhusn took that which he had given him and returning to his house, rejoicing, went in to Nuzhet el Fuad and said to her, "Arise, for the wish is accomplished unto us." So she arose and he laid before her the hundred dinars and the piece of silk, whereat she rejoiced, and they added the gold to the gold and the silk to the silk and sat talking and laughing at one another..Now the king was seated at the lattice, hearkening to their talk, and Abou Sabir's words angered him; so he bade bring him before him and they brought him forthright. Now there was in the king's palace an underground dungeon and therein a vast deep pit, into which the king caused cast Abou Sabir, saying to him, 'O lackwit, now shall we see how thou wilt come forth of the pit to the throne of the kingdom.' Then he used to come and stand at the mouth of the pit and say, 'O lackwit, O Abou Sabir, I see thee not come forth of the pit and sit down on the king's throne!' And he assigned him each day two cakes of bread, whilst Abou Sabir held his peace and spoke not, but bore with patience that which betided him..? ? ? ? Love no light matter is, O folk, nor are the woe and care And blame a little thing to brook that unto it pertain..? ? ? ? To lovers, "What see ye?" he saith, and to hearts of stone, "What love ye," quoth he, "[if to love me ye disdain?"]..? ? ? ? b. The Second Old Man's Story vi.(Quoth Abdallah ben Nan) So I became his boon-companion and entertained him by night [with stories and the like]; and this pleased him to the utmost and he took me into especial favour and bestowed on me dresses of honour and assigned me a separate lodging; brief, he was everywise bountiful to me and could not brook to be parted from me a single hour. So I abode with him a while of time and every night I caroused with him [and entertained him], till the most part of the night was past; and when drowsiness overcame him, he would rise [and betake himself] to his sleeping-place, saying to me, "Forsake not my service for that of another than I and hold not aloof from my presence." And I made answer with "Hearkening and obedience"..? ? ? ? So make me in your morning a delight And set me in your houses, high and low;.Lackpenny and the Cook, The, i. 9..The company marvelled at this story and said all, 'Woe to the oppressor!' Then came forward the sixteenth officer and said, 'And I also will tell you a marvellous story, and it is on this wise..? ? ? ? ? ? ? ? ab. Story of the King's Son and the Ogress xv.Then he thrust his feet into boots and girt him with a sword and a girdle and bound about his middle a quiver and a bow and arrows. Moreover, he put money in his pocket and thrust into his sleeve letters-patent addressed to the governor of Ispahan, bidding him assign to Rustem Khemartekeni a monthly allowance of a hundred dirhems and ten pounds of bread and five pounds of meat and enrol him among the Turks under his commandment. Then he took him up and carrying him forth, left him in one of the mosques..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..Accordingly, he made a banquet, and stationing himself in the man's way, invited him and carried him to his house, where they sat down and ate and drank and abode in discourse. Presently, the young man said to the other, 'I hear that thou hast with thee a slave-girl, whom thou desirest to sell.' And he answered, saying, 'By Allah, O my lord, I have no mind to sell her!' Quoth the youth, 'I hear that she cost thee a thousand dinars, and I will give thee six hundred, to boot.' And the other said, 'I sell her to thee [at that price].' So they fetched notaries, who drew up the contract of sale, and the young man counted out to the girl's master half the purchase money, saying, 'Let her be with thee till I complete to thee the rest of the price and take my slave-girl.' The other consented to this and took of him a bond for the rest of the money, and the girl abode with her master, on deposit..? ? ? ? Bravo for her whose loosened locks her cheeks do overcloud! She slays me with her cruelty, so fair she is and proud.. '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:.4. The Three Apples xix..? ? ? ? I'll say. If for my loved ones' loss I rent my heart for dole,..? ? ? ? El Abbas from Akil his stead is come again; Prize hath he made of steeds and many a baggage-train;.? ? ? ? How long shall I, in weariness, for this estrangement pine, What while the spies of severance (106) do watch me all the night?.? ? ? ? j. The Two Kings dccccix..? ? ? ? p. The Idiot and the Sharper dccccv.The crown of the flow'rets am I, in the chamber of wine, And Allah makes mention of me 'mongst the pleasures divine; Yea, ease and sweet basil and peace, the righteous are told, In Eternity's Garden of sweets shall to bless them combine. (223) Where, then, is the worth that in aught with my worth can compare And where is the rank in men's eyes can be likened to mine?.108. Aboukir the Dyer and Abousir the Barber dcccclxvii..? ? ? ? So arise, by your lives I conjure you, arise And come let us fare to our loved ones away..?OF THE SPEEDY RELIEF OF GOD..65. The Loves of the Boy and Girl at School cccclxxxv.Bihzad, Story of Prince, i. 99..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..? ? ? ? The best of all religions your love is, for in you Are love and life made easeful, untroubled and sincere..Death, The Man whose Caution was the Cause of

his, i. 291..Favourite of the Khalif El Mamoun el Hakim bi Amrillah, The Merchant of Cairo and the, iii. 171..The following story occupies the last five Nights (cxcv-cc) of the unfinished Calcutta Edition of 1814-18. The only other text of it known to me is that published by Monsieur Langles (Paris, 1814), as an appendix to his Edition of the Voyages of Sindbad, and of this I have freely availed myself in making the present translation, comparing and collating with it the Calcutta (1814-18) Text and filling up and correcting omissions and errors that occur in the latter. In the Calcutta (1814-18) Text this story (Vol. II. pp. 367-378) is immediately succeeded by the Seven Voyages of Sindbad (Vol. II. pp. 378-458), which conclude the work..May the place of my session ne'er lack thee! Oh, why, iii. 118.When the vizier came to the King of Samarcand [and acquainted him with his errand], he submitted himself to the commandment [of his brother and made answer] with 'Harkening and obedience.' Then he equipped himself and made ready for the journey and brought forth his tents and pavilions. A while after midnight, he went in to his wife, that he might take leave of her, and found with her a strange man, sleeping with her in one bed. So he slew them both and dragging them out by the feet, cast them away and set forth incontinent on his journey. When he came to his brother's court, the latter rejoiced in him with an exceeding joy and lodged him in the pavilion of entertainment, [to wit, the guest-house,] beside his own palace. Now this pavilion overlooked a garden belonging to the elder king and there the younger brother abode with him some days. Then he called to mind that which his wife had done with him and remembered him of her slaughter and bethought him how he was a king, yet was not exempt from the vicissitudes of fortune; and this wrought upon him with an exceeding despite, so that it caused him abstain from meat and drink, or, if he ate anything, it profited him not..112. Aboulhusn and his Slave-girl Taweddud cccxxxvi

[Ausführliches Lexikon Der Griechischen Und Römischen Mythologie Vol 2 Erste Abteilung Lache-Kyzikos](#)

[The Minnerchor A Collection of Music for Mens Voices Preceded by Brief Elementary Instruction and Lessons Suited Both for Quartet and Chorus Singing](#)

[A History of Detroit](#)

[The Fall of the Year](#)

[Notes on the Bribrri of Costa Rica](#)

[White Lilac Or the Queen of the May](#)

[Sanders of the River](#)

[Gipfelstürmer](#)

[The Round Table Movement Its Past and Future](#)

[Opportunities](#)

[A Cowboy Without a Coat How a Texas Exile Learned to Love Michigan](#)

[Der Bologna-Prozess Ein Aktivierendes Bildungsregime Im Zeichen Der Europäischen Integration](#)

[Der Hodscha Nasreddin](#)

[ASVAB Study Guide 2018-2019 ASVAB Exam Prep Book and Full Length Practice Tests for ASVAB Review Authored by ASVAB Exam Review Team](#)

[Maslenica - Der Russische Karneval](#)

[Does the Law of Succession Reflect Cultural Differences?](#)

[It May Be True](#)

[Ein Schotte Für Die Zukunft \(Liebesroman\)](#)

[Marjorie's Vacation](#)

[Crisis Management Csr and Crisis Communication in the Volkswagen Emissions Scandal](#)

[Migration ALS Faktor Sozialer Ungleichheit in Der Schulischen Bildung Und Die Auswirkungen Auf Die Leistungsfähigkeit Von Schilern Und Schilerinnen](#)

[The Lost Land of King Arthur](#)

[Zabzaraks Spiegel](#)

[Ausarbeitung Der Klausurfragen Zur Vorlesung Lernmotivation Und Lernförderung](#)

[Washington Irving](#)

[E-Corea Procesos Politicos Economicos y Sociales En La Peninsula Coreana](#)

[Our Italy](#)

[The Good News](#)

[Nineteenth Annual Report of the Hawaiian Mission Childrens Society Presented June 17th 1870 With the Constitution and By-Laws](#)

[The Distichs of Cato A Famous Medieval Textbook Translated from the Latin with Introductory Sketch](#)

[St Jude Thaddeus Devotional Exercises and Novena Prayers](#)

[The Conscientious Objector](#)

[The Life That Counts](#)

[A History of Kentucky and Kentuckians The Leaders and Representative Men in Commerce Industry and Modern Activities](#)

[Les Juifs Contre La France Une Nouvelle Pologne](#)

[Talks on Getting Married](#)

[The War on Hospital Ships With Narratives of Eye-Witnesses and British and German Diplomatic Correspondence](#)

[The Charter Granted by His Majesty King Charles the Second to the Colony of Rhode-Island and Providence-Plantations in America](#)

[L'Art de Briller En Societi Et de Se Conduire Dans Toutes Les Circonstances de la Vie Conversation Pureti de Langage Fautes i iviter Difauts i](#)

[Corriger Usage Du Monde Convenances Gestes Maintien Partie Anecdote Etc](#)

[Das Pflanzenreich Vol 4 Regni Vegetabilis Conspectus 83 Phytolaccaceae](#)

[The Tents of Grace A Tragedy And Four Short Stories](#)

[Entwicklung Der Staatswissenschaft Bei Den Griechen Die](#)

[Mark Lane Express Agricultural Journal and Live Stock Record July-December 1906](#)

[T LIVII Patavini Historiarum AB Urbe Condita Libri Qui Supersunt Omnes Vol 10 Cum Notis Integris](#)

[Arabic Reading Lessons Consisting of Extracts from the Koran and Other Sources Grammatically Analysed and Translated With the Elements of Arabic Grammar](#)

[The Soldier and Death A Russian Folk Tale Told in English](#)

[On the Sonnets of Shakespeare Identifying the Person to Whom They Are Addressed And Elucidating Several Points in the Poets History](#)

[The Teaching of the Twelve Apostles With Illustrations from the Talmud](#)

[The Founding of the Munsey Publishing-House Quarter of a Century Old The Story of the Argosy Our First Publication and Incidentally the Story of Munseys Magazine](#)

[The Anaesthetic Revelation and the Gist of Philosophy](#)

[A Descent Into the Maelstrim A Tale](#)

[Lectures on Scepticism Delivered in Park Street Church Boston and in the Second Presbyterian Church Cincinnati](#)

[Methode Pour Apprendre a Dessiner Les Passions Proposie Dans Une Conference Sur l'Expression Generale Et Particuliere](#)

[What Is Worth While?](#)

[Marine Gas Engines Their Construction and Management](#)

[The Flute and Flute-Playing in Acoustical Technical and Artistic Aspects](#)

[Practical Italian Recipes For American Kitchens](#)

[The Blakes of 77 Elm Street A Family Sketch](#)

[Agastya in the Tamil Land](#)

[The Philosophy of Prayer](#)

[Of Economic Theory](#)

[The Invention of Prose](#)

[Lees Centennial An Address](#)

[Statistics of Freight Traffic](#)

[The Ideal of Reparation](#)

[History of the Elyton Land Company and Birmingham ALA](#)

[A Family Retrospect](#)

[Spirit Slate Writing and Kindred Phenomena](#)

[The Religion of Moses](#)

[Tabakspflanze Die Ihr Anbau Und Ihre Zubereitung Fir Den Hausbedarf Eine Kurzgedringte Abhandlung iber Das Im Bezug Auf Die Tabakskultur Wissenswirdigste](#)

[Bollettino Della Societi Sismologica Italiana 1906 Vol 11](#)

[Key to the Universe Or a New Theory of Its Mechanism Founded Upon a Continuous Orbital Propulsion Arising from the Velocity of Gravity and Its Consequent Aberrations Resisting Ethereal Medium of Variable Density With Mathematical Demonstrations and T](#)

[Cronica de Las Cortes Constituyentes de 1869 y de Los Acontecimientos Politicos de Espafia Durante El Periodo Legislativo Vol 1 Comprendiendo Las Sesiones Integras Con Los Discursos Pronunciados Por Los Representantes de la Nacion Las Leyes y Decret](#)

[Archives Curieuses de l'Histoire de France Depuis Louis XI Jusqua Louis XVIII 1839 Vol 7 Ou Collection de Piices Rares Et Intiressantes Telles Que Chroniques Mimoires Pamphlets Lettres Vies Procis Testamens Exicutions Siiges Batailles](#)

[D Martin Luthers Tischreden Oder Colloquia So Er in Vielen Jahren Gegen Gelahrten Leuten Auch Fremden Gisten Und Seinen Tischgesellen Gefihret Nach Den Hauptsticken Unserer Christlichen Lehre Zusammen Getragen Vol 4](#)

[Dreiiijhrige Krieg Bis Zum Tode Gustav Adolfs 1632 Vol 3 Der Zweite Ausgabe Des Werkes Tilly Im Dreiiijhrigen Kriege Von Onno Klopp Zweiter Theil Die Jahre 1631 Bis Ende 1632](#)

[Die Vielfiiler Insekten Und Spinnenkerfe](#)

[Geschichte Des Infanterie-Regiments Prinz Louis Ferdinand Von Preussen \(2 Magdeburgischen\) Nr 27 1815-1895 Und Seiner Stammtruppentheile](#)

[Report of the Chief of Engineers U S Army 1910 Vol 3 of 3](#)

[Midicine Ligale Thiorique Et Pratique Vol 3](#)

[Urkundenbuch Der Stadt Erfurt Vol 2 Herausgegeben Von Der Historischen Commission Der Provinz Sachsen](#)

[Annalen Der Niedersichsischen Landwirthschaft 1806 Vol 4 Erstes Stick](#)

[Jahrbuch Fir Kinderheilkunde Und Physische Erziehung 1870 Vol 3](#)

[Inclusions in Aluminum-Alloy Sand Castings](#)

[Kant on Education Ueber Pidagogik Translated by Annette Churton](#)

[Carbon Black Its Manufacture Properties and Uses](#)

[A Crown of Tribulation Being Meditations on the Seven Sorrows of Our Blessed Lady Mary](#)

[Manual for Army Horseshoers April 1920](#)

[True Politeness A Hand-Book of Etiquette for Ladies](#)

[Mary Todd Lincoln Home Life Excerpts from Newspapers and Other Sources](#)

[The Yankee Doodle Method A Simplified Self-Instructor for Drum Fife and Bugle](#)

[The Art of the Bronze Founder Especially in Its Relation to the Casting of Bronze Statuary and Other Sculptural Work](#)

[History of North Adams 1749-1885 Reminiscences of Early Settlers Extracts from Old Town Records Its Public Institutions Industries and Prominent Citizens Together with a Roster of Commissioned Officers in the War of the Rebellion](#)

[Mother Gooses Melodies The Only Pure Edition Containing All That Have Ever Come to Light of Her Memorable Writings Together with Those Which Have Been Discovered Among the Mss of Herculaneeum](#)

[Drift-Weed](#)

[Brother Lawrence The Practice of the Presence of God the Best Rule of a Holy Life](#)

[The Wild Roses of Maine And Other Camden Verses](#)

[The Post Impressionists](#)

[The Revival of Aristocracy](#)

[Atlas Zu Den Rihren-Und Sternkorallen](#)

---