

DES CONTRIBUTIONS DIRECTES LUSAGE DES AGENTS DE LADMINISTRATION DE

104. El Amin and his Uncle Ibrahim ben el Mehdi ccccxviii. Now over against the place in question was a host of enemies, hard of heart, and in this he purposed the youth's slaughter. So he bade bring him forth of the underground dungeon and caused him draw near to him and saw his case. Then he bestowed on him a dress of honour and the folk rejoiced in this. Moreover, he tied him an ensign (134) and giving him a numerous army, despatched him to the region aforesaid, whither all who went were still slain or made prisoners. So Melik Shah betook himself thither with his army and when it was one of the days, behold, the enemy fell in upon them in the night; whereupon some of his men fled and the rest the enemy took; and they took Melik Shah also and cast him into an underground dungeon, with a company of his men. There he abode a whole year in evil plight, whilst his fellows mourned over his beauty and grace. When the appointed day arrived, En Numan sent for Sherik and said to him, "Verily the first part of this day is past." And Sherik answered, "The king hath no recourse against me till it be eventide." When it evened, there appeared one afar off and En Numan fell to looking upon him and on Sherik, and the latter said to him, "Thou hast no right over me till yonder fellow come, for belike he is my man." As he spoke, up came the Tai in haste and En Numan said "By Allah, never saw I [any] more generous than you two! I know not whether of you is the more generous, this one who became warrant for thee in [danger of] death or thou who returnest unto slaughter." Then said he to Sherik, "What prompted thee to become warrant for him, knowing that it was death?" And he said, "[I did this] lest it be said, 'Generosity hath departed from viziers.'" Then said En Numan to the Tai, "And thou, what prompted thee to return, knowing that therein was death and thine own destruction?" Quoth the Arab, "[I did this] lest it be said, 'Fidelity hath departed from the folk.'" And En Numan said, "By Allah, I will be the third of you, (173) lest it be said, 'Clemency hath departed from kings.'" So he pardoned him and bade abolish the day of ill-omen; whereupon the Arab recited the following verses: 167. Kemerezzeman and the Jeweller's Wife dcccclxiii. Still by your ruined camp a dweller I abide, ii. 209. Then he sat down again upon the throne of his kingship, whilst the vizier stood before him, and they returned to their former estate, but they had nought of the [goods of the world]. So the king said to his vizier, 'How shall we avail to abide in this city, and we in this state of poverty?' And he answered, 'Be at thine ease and have no concern.' Then he singled out one of the soldiers (255) and said to him, 'Send us thy service (256) for the year.' Now there were in the city fifty thousand subjects (257) and in the hamlets and villages a like number; and the vizier sent to each of these, saying, 'Let each of you get an egg and lay it under a hen.' So they did this and it was neither burden nor grievance to them. When the affair was prolonged upon the three sharpers, they went away and sat down a little apart; then they came up to the money-changer privily and said to him, 'If thou canst buy him for us, do so, and we will give thee a score of dirhems.' Quoth he, 'Go away and sit down afar from him.' So they did his bidding and the money-changer went up to the owner of the ass and gave not over tempting him with money and cajoling him and saying, 'Leave yonder fellows and sell me the ass, and I will reckon him a gift from thee,' till he consented to sell him the ass for five thousand and five hundred dirhems. Accordingly the money-changer counted down to him five thousand and five hundred dirhems of his own money, and the owner of the ass took the price and delivered the ass to him, saying, 'Whatsoever betideth, though he abide a deposit about thy neck, (46) sell him not to yonder rogues for less than ten thousand dirhems, for that they would fain buy him because of a hidden treasure whereof they know, and nought can guide them thereto but this ass. So close thy hand on him and gainsay me not, or thou wilt repent.' King Azadbekht and his Son, History of, i. 61. Dethroned King whose Kingdom and Good were restored to him, The, i. 285. When they knew that there was left him no estate that the king might covet, they feared lest he be brought to release him, by the incidence of the vizier's [good] counsel upon the king's heart, and he return to his former case, so should their plots be marred and their ranks degraded, for that they knew that the king would have need of that which he had known from that man nor would forget that wherewith he was familiar in him. Now it befell that a certain man of corrupt purpose (78) found a way to the perversion of the truth and a means of glozing over falsehood and adorning it with a semblance of fair-seeming and there proceeded from him that wherewith the hearts of the folk were occupied, and their minds were corrupted by his lying tales; for that he made use of Indian subtleties and forged them into a proof for the denial of the Maker, the Creator, extolled be His might and exalted be He! Indeed, God is exalted and magnified above the speech of the deniers. He avouched that it is the planets (79) that order the affairs of all creatures and he set down twelve mansions to twelve signs [of the Zodiac] and made each sign thirty degrees, after the number of the days of the month, so that in twelve mansions there are three hundred and threescore [degrees], after the number of the days of the year; and he wrought a scheme, wherein he lied and was an infidel and denied [God]. Then he got possession of the king's mind and the enviers and haters aided him against the vizier and insinuated themselves into his favour and corrupted his counsel against the vizier, so that he suffered of him that which he suffered and he banished him and put him away. The vizier's story pleased the king and he bade depart to his dwelling. As for the king, he arose in haste and disguising himself, repaired to the house of Firouz and knocked at the door. Quoth Firouz's wife, "Who is at the door?" And he answered, saying, "I am the king, thy husband's master." So she opened the door and he entered and sat down, saying, "We are come to visit thee." Quoth she, "I seek refuge [with God] from this visitation, for indeed I deem not well thereof." And the king said, "O desire of hearts, I am thy husband's master and methinks thou knowest me not." "Nay," answered she, "I know thee, O my lord and master, and I know thy purpose and that which thou seekest and that thou art my husband's lord. I understand what thou wishest, and indeed the poet hath forestalled thee in his saying of the following verses, in reference to thy case: . . . ? ? ? ? b. Story of the Enchanted Youth xxi. . . ? ? ? ? None, by Allah, 'mongst all creatures, none I love save thee alone! Yea, for I am

grown thy bondman, by the troth betwixt us plight..Son, Story of King Ibrahim and his, i. 138..?THE FOURTH OFFICER'S STORY..? ? ? ? e.
The Fifth Voyage of Sindbad the Sailor cclxiii.? ? ? ? The nobles' hands, for that my place I must forsake, Do solace me with beds, whereon at
ease I lie..When she had made an end of her song, she threw the lute from her hand and wept till she swooned away. So they sprinkled on her
rose-water, mingled with musk, and willow-flower water; and when she came to herself, Er Reshid said to her, "O Sitt el Milah, this is not fair
dealing in thee. We love thee and thou lovest another." "O Commander of the Faithful," answered she, "there is no help for it." Therewithal he was
wroth with her and said, "By the virtue of Hemzeh (19) and Akil (20) and Mohammed, Prince of the Apostles, if thou name one other than I in my
presence, I will bid strike off thy head!" Then he bade return her to her chamber, whilst she wept and recited the following verses: However, he
would not be denied, and when he saw her [constant] refusal of herself to him, he feared lest she should tell the folk of him. So, when he arose in
the morning, he took a scroll and wrote in it what he would of forgery and falsehood and going up to the Sultan's palace, said, '[I have] an
advise ment [for the king].' So he bade admit him and he delivered him the writ that he had forged, saying, 'I found this letter with the woman, the
devotee, the ascetic, and indeed she is a spy, a secret informer against the king to his enemy; and I deem the king's due more incumbent on me than
any other and his advise ment the first [duty], for that he uniteth in himself all the people, and but for the king's presence, the subjects would perish;
wherefore I have brought [thee] warning.' The king put faith in his words and sent with him those who should lay hands upon the woman and put
her to death; but they found her not..14. Khelif the Fisherman (227) cccxxi. When Sindbad the Sailor had made an end of his story, he bade his
servant give the porter an hundred mithcals of gold and said to him, "How now, my brother! Hast ever in the world heard of one whom such
calamities have betided as have betided me and hath any suffered that which I have suffered of afflictions or undergone that which I have
undergone of hardships? Wherefore it behoveth that I have these pleasures in requital of that which I have undergone of travail and humiliations."
So the porter came forward and kissing the merchant's hands, said to him, "O my lord, thou hast indeed suffered grievous perils and hast well
deserved these bounteous favours [that God hath vouchsafed thee]. Abide, then, O my lord, in thy delights and put away from thee [the
remembrance of] thy troubles; and may God the Most High crown thine enjoyments with perfection and accomplish thy days in pleasure until the
hour of thine admission [to His mercy]!" ? ? ? ? The world is upon me all desolate grown. Alack, my long grief and forlornness! Who knows.? ? ?
? ? d. The Eldest Lady's Story lxiii. Then he wept again and El Abbas said to him, "Fear not for me, for thou knowest my prowess and my puissance
in returning answers in the assemblies of the land and my good breeding (63) and skill in rhetoric; and indeed he whose father thou art and whom
thou hast reared and bred and in whom thou hast united praiseworthy qualities, the repute whereof hath traversed the East and the West, thou
needest not fear for him, more by token that I purpose but to seek diversion (64) and return to thee, if it be the will of God the Most High." Quoth
the king, "Whom wilt thou take with thee of attendants and [what] of good?" "O father mine," replied El Abbas, "I have no need of horses or
camels or arms, for I purpose not battle, and I will have none go forth with me save my servant Aamir and no more." ? ? ? ? Indeed her glance,
her sides are soft; but none the less, alas! Her heart is harder than the rock; there is no mercy there..? ? ? ? Yet, if with him forgotten be the
troth- plight of our loves, I have a king who of his grace will not forget me e'er.. Then he gave me the present and letter and money for my expenses.
So I kissed his hand and going out from before him, repaired to the sea-coast, where I took ship with many other merchants and we sailed days and
nights, till, after a prosperous voyage, God vouchsafed us a safe arrival at the island of Serendib. We landed and went up to the city, where I carried
the letter and present to the king and kissing the earth fell [prostrate before him], invoking blessings on him. When he saw me, 'Welcome to thee, O
Sindbad!' quoth he. 'By the Most Great God, we have longed for thy sight and the day is blessed on which we behold thee once more.' Then he took
my hand and seating me by his side, welcomed me and entreated me friendly and rejoiced in me with an exceeding joy; after which he fell to
conversing with me and caressing me and said, 'What brings thee to us, O Sindbad?' I kissed his hand and thanking him, said, 'O my lord, I bring
thee a present and a letter from my lord the Khalif Haroun er Reshid.' Then I brought out to him the present and the letter and he read the latter and
accepted the former, rejoicing therein with an exceeding joy.. 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: ? ?
? ? ? I hope for present (62) good [and bounty at thy hand,] For souls of men are still to present (63) good inclined.. Officer's Story, The Fourth, ii.
142..? ? ? ? Whenas the fire of passion flamed in my breast, with tears, Upon the day of wailing, to quench it I was fain.. At this Queen Es Shuhba
was stirred to exceeding delight and said, 'Well done, O queen of delight! By Allah, I know not how I shall do to render thee thy due! May God the
Most High grant us to enjoy thy long continuance [on life]!' Then she strained her to her breast and kissed her on the cheek; whereupon quoth Iblis
(on whom be malison!), 'Indeed, this is an exceeding honour!' Quoth the queen, 'Know that this lady Tuhfeh is my sister and that her
commandment is my commandment and her forbiddance my forbiddance. So hearken all to her word and obey her commandment.' Therewithal the
kings rose all and kissed the earth before Tuhfeh, who rejoiced in this. Moreover, Queen Es Shuhba put off on her a suit adorned with pearls and
jewels and jacinths, worth an hundred thousand dinars, and wrote her on a sheet of paper a patent in her own hand, appointing her her deputy. So
Tuhfeh rose and kissed the earth before the queen, who said to her, 'Sing to us, of thy favour, concerning the rest of the sweet-scented flowers and

herbs, so I may hear thy singing and divert myself with witnessing thy skill.' 'Harkening and obedience, O lady mine,' answered Tuhfeh and taking the lute, improvised the following verses: When they reached the city, the king heard of their coming and commanded that they should attend him with what befitted [of their merchandise]. So they presented themselves before him, [and the boy with them,] whom when the king saw, he said to them, "To whom belongeth this boy?" And they answered, "O king, we were going in such a road, when there came out upon us a sort of robbers; so we made war upon them and overcame them and took this boy prisoner. Then we questioned him, saying, 'Who is thy father?' and he answered, 'I am the captain's son of the thieves.'" Quoth the king, "I would fain have this boy." And the captain of the caravan said, "God maketh thee gift of him, O king of the age, and we all are thy slaves." Then the king dismissed [the people of] the caravan and let carry the youth into his palace and he became as one of the servants, what while his father the king knew not that he was his son. As time went on, the king observed in him good breeding and understanding and knowledge (100) galore and he pleased him; so he committed his treasuries to his charge and straitened the viziers' hand therefrom, commanding that nought should be taken forth therefrom except by leave of the youth. On this wise he abode a number of years and the king saw in him nought but fidelity and studiousness in well-doing..When the boy grew up, his father feared for him from poverty and change of case, so he said to him, 'Dear my son, know that in my youth I wronged my brothers in the matter of our father's good, and I see thee in weal; but, if thou [come to] need, ask not of one of them nor of any other, for I have laid up for thee in yonder chamber a treasure; but do not thou open it until thou come to lack thy day's food.' Then he died, and his wealth, which was a great matter, fell to his son. The young man had not patience to wait till he had made an end of that which was with him, but rose and opened the chamber, and behold, it was [empty and its walls were] whitened, and in its midst was a rope hanging down and half a score bricks, one upon another, and a scroll, wherein was written, 'Needs must death betide; so hang thyself and beg not of any, but kick away the bricks, so there may be no escape (225) for thee, and thou shall be at rest from the exultation of enemies and enviers and the bitterness of poverty.' At this Queen Kemeriyeh was moved to exceeding delight and drank off her cup, saying, 'Well done, O queen of hearts!' Moreover, she took off a surcoat of blue brocade, fringed with red rubies, and a necklace of white jewels, worth an hundred thousand dinars, and gave them to Tuhfeh. Then she passed the cup to her sister Zelzeleh, who had in her hand sweet basil, and she said to Tuhfeh, 'Sing to me on this sweet basil.' 'Harkening and obedience,' answered she and improvised and sang the following verses: How bright and how goodly my lustre appears! Yea, my wreaths are like girdles of silver so white..When the king heard this story, he deemed it pleasant and said, "This story is near unto that which I know and meseemeth I should do well to have patience and hasten not to slay my vizier, so I may get of him the story of the king and his son." Then he gave the vizier leave to go away to his own house; so he thanked him and abode in his house all that day..?Story of King Suleiman Shah and His Sons..Reshid (Er), Ibn es Semmak and, i. 195..Meanwhile, the eunuch betook himself, he and the horsemen, to her father and said to him, "O my lord, the king is beholden to thee for many years' service and thou hast not failed him a day of the days; and now, behold, he hath taken thy daughter against thy wish and without thy permission." And he related to him what had passed and how the king had taken her by force. When Isfehnd heard the eunuch's story, he was exceeding wroth and assembling many troops, said to them, "Whenas the king was occupied with his women [and concerned not himself with the affairs of his kingdom], we took no reck of him; but now he putteth out his hand to our harem; wherefore methinketh we should do well to look us out a place, wherein we may have sanctuary." God [judge] betwixt me and her lord! Away With her he flees me and I follow aye..? Indeed, thou'st told the tale of kings and men of might, Each one a lion fierce, impetuous in the fight,. O my God! Who is stronger than Thou in resource? The Subtle, Thou knowest my plight and my pain..? No exhorter am I to abstain from the fair, Nor to love Mecca's vale for my profit I care;.Then he stripped him of his clothes and clapping on his neck a heavy chain, bound him to a high lattice and fell to drubbing him two bouts a day and two nights; and on this wise he abode the space of ten days. Then his mother came to him and said, "O my son, O Aboulhusn, return to thy reason, for this is the Devil's doing." Quoth he, "Thou sayst sooth, O my mother, and bear thou witness of me that I repent [and forswear] that talk and turn from my madness. So do thou deliver me, for I am nigh upon death." So his mother went out to the superintendant and procured his release and he returned to his own house..105. El Feth ben Khacan and El Mutawekkil ccccxix.Son, The Rich Man and his Wasteful, i. 252..When Tuhfeh heard this, she fell to weeping and wailing and said, 'By Allah, nought irketh me save separation from my lord Er Reshid; but, when I am dead, let the world be ruined after me.' And she doubted not in herself but that she was lost without recourse. Then Meimoun set forth with his army and departed in quest of the hosts [of the Jinn], leaving none in the palace save his daughter Jemreh and Tuhfeh and an Afrit who was dear unto him. They fared on till they met with the army of Es Shisban; and when the two hosts came face to face, they fell upon each other and fought a passing sore battle. After awhile, Es Shisban's troops began to give back, and when Meimoun saw them do thus, he despised them and made sure of victory over them..? ? e. The Fifth Voyage of Sindbad the Sailor.(Conclusion).Malice, Of Envy and, i. 125.."Leave the mention of him. Who is at the door?" Quoth Adi, "El Akhwes el Ansari." (54) "God the Most High put him away and estrange him from His mercy!" cried Omar. "Is it not he who said, berhyming on a man of Medina his slave-girl, so she might outlive her master ... ?" [And he repeated the following line:]. "There was once a king named Bihkerd aed he had wealth galore and many troops; but his deeds were evil and he would punish for a slight offence and never forgave. He went forth one day to hunt and one of his servants shot an arrow, which lit on the king's ear and cut it off. Quoth Bihkerd, 'Who shot that arrow?' So the guards brought him in haste the offender, whose name was Yetrou, and he of his fear fell down on the ground in a swoon. Then said the king, 'Put him to death;' but Yetrou said, 'O King, this that hath befallen was not of my choice nor of my knowledge; so do thou pardon me, in the hour of

thy power over me, for that clemency is of the goodliest of things and belike it shall be [in this world] a provision and a good work [for which thou shall be requited] one of these days, and a treasure [laid up to thine account] with God in the world to come. Pardon me, therefore, and fend off evil from me, so shall God fend off from thee evil the like thereof.' When the king heard this, it pleased him and he pardoned the servant, albeit he had never before pardoned any..So he did this, and when it was night, he covered the pit with a light covering, so that, whenas the vizier stepped upon it, it would give way with him. Then he sent to him and summoned him to the presence in the king's name, and the messenger bade him enter by the privy door. So he entered in thereat, alone, and when he stepped upon the covering of the pit, it gave way with him and he fell to the bottom; whereupon the king's brother fell to pelting him with stones. When the vizier saw what had betided him, he gave himself up for lost; so he stirred not and lay still. The prince, seeing him make no motion, [deemed him dead]; so he took him forth and wrapping him up in his clothes, cast him into the billows of the sea in the middle of the night. When the vizier felt the water, he awoke from the swoon and swam awhile, till a ship passed by him, whereupon he cried out to the sailors and they took him up..Meanwhile, the wind carried the two children [out to sea and thence driving them] towards the land, cast them up on the sea-shore. As for one of them, a company of the guards of the king of those parts found him and carried him to their master, who marvelled at him with an exceeding wonderment and adopted him to his son, giving out to the folk that he was his [very] son, whom he had hidden, (106) of his love for him. So the folk rejoiced in him with an exceeding joy, for the king's sake, and the latter appointed him his heir-apparent and the inheritor of his kingdom. On this wise, a number of years passed, till the king died and they crowned the youth king in his room. So he sat down on the throne of his kingship and his estate flourished and his affairs prospered..King Shehriyar marvelled at these things and Shehrzad said to him, "Thou marvelledst at that which befell thee on the part of women; yet hath there befallen the kings of the Chosroes before thee what was more grievous than that which befell thee, and indeed I have set forth unto thee that which betided khalifs and kings and others than they with their women, but the exposition is long and hearkening groweth tedious, and in this [that I have already told thee] is sufficiency for the man of understanding and admonishment for the wise."..When Tuhfeh beheld this, she called to mind her lord and wept sore and said, 'I beseech God the Most High to vouchsafe me speedy deliverance, so I may return to my palace and that my high estate and queendom and glory and be reunited with my lord and master Er Reshid.' Then she walked in that garden and saw in its midst a dome of white marble, raised on columns of black teak and hung with curtains embroidered with pearls and jewels. Amiddleward this pavilion was a fountain, inlaid with all manner jacinths, and thereon a statue of gold, and [beside it] a little door. She opened the door and found herself in a long passage; so she followed it and behold, a bath lined with all kinds of precious marbles and floored with a mosaic of pearls and jewels. Therein were four cisterns of alabaster, one facing other, and the ceiling of the bath was of glass coloured with all manner colours, such as confounded the understanding of the folk of understanding and amazed the wit..'Thou liest, O accursed one,' cried the king and bade lay hands on him and clap him in irons. Then he turned to the two youths, his sons, and strained them to his breast, weeping sore and saying, 'O all ye who are present of cadis and assessors and officers of state, know that these twain are my sons and that this is my wife and the daughter of my father's brother; for that I was king aforetime in such a region.' And he recounted to them his history from beginning to end, nor is there aught of profit in repetition; whereupon the folk cried out with weeping and lamentation for the stress of that which they heard of marvellous chances and that rare story. As for the king's wife, he caused carry her into his palace and lavished upon her and upon her sons all that behoved and beseemed them of bounties, whilst the folk flocked to offer up prayers for him and give him joy of [his reunion with] his wife and children..? ? ? ? How long, O Fate, wilt thou oppress and baffle me?.Presently, the princess turned to her maid and bade her fetch them somewhat of food and sweetmeats and dessert and fruits. So Shefikeh brought what she desired and they ate and drank [and abode on this wise] without lewdness, till the night departed and the day came. Then said El Abbas, "Indeed, the day is come. Shall I go to my father and bid him go to thy father and seek thee of him in marriage for me, in accordance with the Book of God the Most High and the Institutes of His Apostle (whom may He bless and keep!) so we may not enter into transgression?" And Mariyeh answered, saying, "By Allah, it is well counselled of thee!" So he went away to his lodging and nought befell between them; and when the day lightened, she improvised and recited the following verses:..? ? ? ? Hence on the morrow forth I fare and leave your land behind; So take your leave of us nor fear mishap or ill event..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..Most like a wand of emerald my shape it is, trow I, ii. 245..? ? ? ? An you'd of evil be quit, look that no evil yon do; Nay, but do good, for the like God will still render to you..? ? ? ? a. The Hawk and the Partridge cxlix.? ? ? ? d. The Lover's Trick against the Chaste Wife dlxxx.108. Ali ben Tahir and the Girl Mounis ccccxxiv..When Selim found himself in that sorry plight and considered that wherewith he was afflicted of tribulation and the contrariness of his fortune, in that he had been a king and was now returned to shackles and prison and hunger, he wept and groaned and lamented and recited the following verses:..Then he arose and going in to his daughter, found her mother with her; so he set out to them the case and Mariyeh said, "O father mine, my wish is subject unto (122) thy commandment and my will ensueth thy will; so whatsoever thou chooseth, I am still obedient unto thee and under thy dominion." Therewithal the King knew that Mariyeh inclined unto El Abbas; so he returned forthright to King El Aziz and said to him, "May God amend the

King! Verily, the occasion is accomplished and there is no opposition unto that which thou commandest" Quoth El Aziz, "By God's leave are occasions accomplished. How deemest thou, O King, of fetching El Abbas and drawing up the contract of marriage between Mariyeh and him?" And Ins ben Cais answered, saying, "Thine be it to decide." Twere better and meeter thy presence to leave, ii. 85..THE FAVOURITE AND HER LOVER. (174).With this the Cadi's wrath redoubled and he swore by the most solemn of oaths that I should go with him and search his house. "By Allah," replied I, "I will not go, except the prefect be with us; for, if he be present, he and the officers, thou wilt not dare to presume upon me." And the Cadi rose and swore an oath, saying, "By Him who created mankind, we will not go but with the Amir!" So we repaired to the Cadi's house, accompanied by the prefect, and going up, searched high and low, but found nothing; whereupon fear gat hold upon me and the prefect turned to me and said, "Out on thee, O ill-omened fellow! Thou putttest us to shame before the men." And I wept and went round about right and left, with the tears running down my face, till we were about to go forth and drew near the door of the house. I looked at the place [behind the door] and said, "What is yonder dark place that I see?" And I said to the sergeants, "Lift up this jar with me." They did as I bade them and I saw somewhat appearing under the jar and said, "Rummage and see what is under it." So they searched and found a woman's veil and trousers full of blood, which when I beheld, I fell down in a swoon..? ? ? ? Favour or flout me, still my soul shall be Thy ransom, in contentment or despite..So she made ready and setting out, traversed the deserts and spent treasures till she came to Sejestan, where she called a goldsmith to make her somewhat of trinkets. [Now the goldsmith in question was none other than the prince's friend]; so, when he saw her, he knew her (for that the prince had talked with him of her and had depicted her to him) and questioned her of her case. She acquainted him with her errand, whereupon he buffeted his face and rent his clothes and strewed dust on his head and fell a-weeping. Quoth she, 'Why dost thou thus?' And he acquainted her with the prince's case and how he was his comrade and told her that he was dead; whereat she grieved for him and faring on to his father and mother, [acquainted them with the case]..145. The Bedouin and his Wife dxcxi.As for the youth, he gave his governor a thousand dirhems and despatched him to his father, to fetch money from him, so he might pay the rest of the girl's price, saying to him, 'Be not [long] absent.' But the governor said in himself, 'How shall I go to his father and say to him, "Thy son hath wasted thy money and wantoned it away"?' (180) With what eye shall I look on him, and indeed, I am he in whom he confided and to whom he hath entrusted his son? Indeed, this were ill seen. Nay, I will fare on to the pilgrimage (181) [with the caravan of pilgrims], in despite of this fool of a youth; and when he is weary [of waiting], he will demand back the money [he hath already paid] and return to his father, and I shall be quit of travail and reproach.' So he went on with the caravan to the pilgrimage (182) and took up his abode there..There was once a man hight Khelbes, who was a lewd fellow, a calamity, notorious for this fashion, and he had a fair wife, renowned for beauty and loveliness. A man of his townfolk fell in love with her and she also loved him. Now Khelbes was a crafty fellow and full of tricks, and there was in his neighbourhood a learned man, to whom the folk used to resort every day and he told them stories and admonished them [with moral instances]; and Khelbes was wont to be present in his assembly, for the sake of making a show before the folk..? ? ? ? e. The Niggard and the Loaves of Bread dlxxx.? ? ? ? But the Merciful yet may incline thee to me And unite us again, in despite of our foes!.God, Of Trust in, i. 114..One day, a day of excessive heat, as I stood at the door of my house, I saw a fair woman approaching, and with her a slave-girl carrying a parcel. They gave not over going till they came up to me, when the woman stopped and said to me, 'Hast thou a draught of water?' 'Yes,' answered I. 'Enter the vestibule, O my lady, so thou mayst drink.' Accordingly, she entered and I went up into the house and fetched two mugs of earthenware, perfumed with musk (175) and full of cold water. She took one of them and discovered her face, [that she might drink]; whereupon I saw that she was as the shining sun or the rising moon and said to her, 'O my lady, wilt thou not come up into the house, so thou mayst rest thyself till the air grow cool and after go away to thine own place?' Quoth she, 'Is there none with thee?' 'Indeed,' answered I, 'I am a [stranger] and a bachelor and have none belonging to me, nor is there a living soul in the house.' And she said, 'An thou be a stranger, thou art he in quest of whom I was going about.' Presently, up came the old woman, whereupon the young man sprang to his feet and laying hold of her, demanded of her the turban-cloth. Quoth she, "Know that I entered one of the houses and made the ablution and prayed in the place of prayer; and I forgot the turban-cloth there and went out. Now I know not the house in which I prayed, nor have I been directed (59) thereto, and I go round about every day till the night, so haply I may light on it, for I know not its owner." When the draper heard this, he said to the old woman, "Verily, Allah restoreth unto thee vhat which thou hast lost. Rejoice, for the turban-cloth is with me and in my house." And he arose forthright and gave her the turban-cloth, as it was. She gave it to the young man, and the draper made his peace with his wife and gave her raiment and jewellery, [by way of peace-offering], till she was content and her heart was appeased. (60).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..When Er Reshid drew near the door of the chamber, he heard the sound of the lute and Tuhfeh's voice singing; whereat he could not restrain his reason and was like to swoon

away for excess of joy. Then he pulled out the key, but could not bring his hand to open the door. However, after awhile, he took heart and applying himself, opened the door and entered, saying, 'Methinks this is none other than a dream or an illusion of sleep.' When Tuhfeh saw him, she rose and coming to meet him, strained him to her bosom; and he cried out with a cry, wherein his soul was like to depart, and fell down in a swoon. She strained him to her bosom and sprinkled on him rose-water, mingled with musk, and washed his face, till he came to himself, as he were a drunken man, for the excess of his joy in Tuhfeh's return to him, after he had despaired of her..They gave not over drinking and carousing till the middle of the night, when the Khalif said to his host, "O my brother, hast thou in thy heart a wish thou wouldst have accomplished or a regret thou wouldst fain do away?" "By Allah," answered he, "there is no regret in my heart save that I am not gifted with dominion and the power of commandment and prohibition, so I might do what is in my mind!" Quoth the Khalif, "For God's sake, O my brother, tell me what is in thy mind!" And Aboulhusn said, "I would to God I might avenge myself on my neighbours, for that in my neighbourhood is a mosque and therein four sheikhs, who take it ill, whenas there cometh a guest to me, and vex me with talk and molest me in words and threaten me that they will complain of me to the Commander of the Faithful, and indeed they oppress me sore, and I crave of God the Most High one day's dominion, that I may beat each of them with four hundred lashes, as well as the Imam of the mosque, and parade them about the city of Baghdad and let call before them, 'This is the reward and the least of the reward of whoso exceedeth [in talk] and spiteth the folk and troubleth on them their joys.' This is what I wish and no more." .? ? ? ? Nor troops have I nor henchmen nor one to lend me aid Save God, to whom, my Maker, my voice in praise I rear..?THE TWELFTH OFFICER'S STORY..? ? ? ? f. The Sixth Voyage of Sindbad the Sailor.Now a party of the troops had banded themselves together for Belehwan; so they sent to him and bringing him privily, went in to the little Melik Shah and seized him and seated his uncle Belehwan on the throne of the kingship. Then they proclaimed him king and did homage to him all, saying, 'Verily, we desire thee and deliver to thee the throne of the kingship; but we wish of thee that thou slay not thy brother's son, for that on our consciences are the oaths we swore to his father and grandfather and the covenants we made with them.' So Belehwan granted them this and imprisoned the boy in an underground dungeon and straitened him. Presently, the heavy news reached his mother and this was grievous to her; but she could not speak and committed her affair to God the Most High, daring not name this to King Caesar her husband, lest she should make her uncle King Suleiman Shah a liar..6. Story of the Hunchback cii.? ? ? ? His justice and his truth all creatures do embrace; The erring he corrects and those of wandering mind..Midst colours, my colour excelleth in light, ii. 258..116. The Two Kings and the Vizier's Daughters M.? ? ? ? My fruit is a jewel all wroughten of gold, Whose beauty amazeth all those that behold..? ? ? ? I see yon like unto mankind in favour and in form; But oxen, (37) verily, ye are in fashion and in deed..? ? ? ? How long did the heart for thy love that languished with longing endure A burden of passion, 'neath which e'en mountains might totter and fail!..? ? ? ? A damsel made for love and decked with subtle grace; Thou'dst deem the very sun had borrowed from her face..Lavish of House and Victual to one whom he knew not, The Man who was, i. 293..? ? ? ? For the uses of food I was fashioned and made; The hands of the noble me wrought and inlaid..Therewith King Shah Bekht rejoiced with an exceeding great joy and said, 'Praise be to God who hath delivered me from yonder man and hath preserved me from the loss of the kingship and the cessation of prosperity from me!' So the affair of the vizier returned to order and well-being and the king restored him to his place and advanced him in rank. Moreover, he assembled the folk who had missaid of him and destroyed them all, to the last man. And how like," continued the vizier, "is this story unto that of myself and King Shah Bekht, with regard to that whereinto I am fallen of the changing of the king's heart and his giving credence to others against me; but now is the righteousness of my dealing established in thine eyes, for that God the Most High hath inspired me with wisdom and endowed thee with longanimity and patience [to hearken] from me unto that which He allotted unto those who had foregone us, till He hath shown forth my innocence and made manifest unto thee the truth. For now the days are past, wherein it was avouched to the king that I should endeavour for the destruction of my soul, (81) [to wit,] the month; and behold, the probation time is over and gone, and past is the season of evil and ceased, by the king's good fortune." Then he bowed his head and was silent. (82).The End..87. El Mamoun and the Pyramids of Egypt cccxcviii.108. Aboukir the Dyer and Abousir the Barber dcccclxvii.Officer's Story, The Eleventh, ii. 175..Woman (The Old) and the Draper's Wife, ii. 55.

[A Summer Visit of Three Rhode Islanders to the Massachusetts Bay in 1651 An Account of the Visit of Dr John Clarke Obadiah Holmes and John Crandall Members of the Baptist Church in Newport R I to William Witter of Swampscott Mass in July 1651 I](#)

[Introduction and Notes to Sir Henry Maines](#)

[Oak--Oaks--Oakes Family Register Nathaniel Oak of Marlborough Mass and Three Generations of Hi](#)

[Touraine with Normandy Brittany Their Celtic Monuments and Ancient Castles Pleasant Watering-Places and Rocky Islands](#)

[Selwyn College Cambridge](#)

[Himnos Para El USO de Las Congregaciones Espanolas de la Iglesia Metodista](#)

[Memorial of the Reverend George Putnam D D Late Pastor of the First Religious Society in Roxbury](#)

[On the Discovery of the Periodic Law And on Relations Among the Atomic Weights](#)

[Catalogue of Etchings and Dry-Points by James McNeill Whistler](#)

[The Inscriptions and Epitaphs in the Bunhill-Fields Burial-Ground with Alphabetical Index Reprinted from a Volume Published in 1717 in the](#)

[Possession of Charles Reed](#)

[The Provincetown Plays First Series Volume 1](#)

[Songs of Democracy](#)

[The Battle of Jutland Bank May 31-June 1 1916 The Dispatches of Admiral Sir John Jellicoe and Vice-Admiral Sir David Beatty](#)

[The College of William and Mary in Virginia Its History and Work 1693-1907](#)

[Tamworth Castle Its Foundation Its History and Its Lords \(From the Norman Conquest to the Present Day\)](#)

[Journal of the Right Hon Sir Joseph Banks During Captain Cooks First Voyage in HMS Endeavour in 1768-71 to Terra del Fuego Otahite New Zealand Australia the Dutch East Indies Etc](#)

[The Battle of Maldon And Short Poems from the Saxon Chronicle](#)

[Stonehenge Plans Description and Theories](#)

[The Magdalen Islands Their Topography Natural History Social Condition and Commercial Importance](#)

[The Power of Silence An Interpretation of Life in Its Relation to Health and Happiness](#)

[Stub Entries to Indents Issued in Payment of Claims Against South Carolina Growing Out of the Revolution Books R - T](#)

[The Indian Club Exercise With Explanatory Figures and Positions Photographed from Life](#)

[Sieges and Fortunes of a Trinidadian in Search of a Doctors Diploma](#)

[Story of the Morning Star the Childrens Missionary Vessel](#)

[Richard Strauss Elektra A Guide to the Music](#)

[Spreading the News The Rising of the Moon](#)

[Tablet Manufacture](#)

[The Gothic History of Jordanes in English Version With an Introduction and Commentary](#)

[The 20th Century Almanac A Complete Calendar from 1900 to 2000 with a Condensed Record of Events in Years Past and a Review of Centennial Anniversaries in the Years to Come](#)

[Submarine Vessels Including Mines Torpedoes Guns Steering Propelling and Navigating Apparatus and with Notes on Submarine Offensive and Defensive Tactics and Exploits in the Present War](#)

[Japanese Made Easy](#)

[John Hood of Lynn Mass and Some of His Descendants](#)

[Octavia the Octoroon](#)

[In Type and Shadow Lesson Sketches on Old Testament Types of Christ](#)

[John of Gaunt His Life and Character](#)

[Pericles The Second Quarto 1609 a Facsimile from the British Museum Copy C 34 K 36 by Charles Praetorius with Introduction by P Z Round](#)

[Biography of Mrs Lydia B Bacon](#)

[Songs of Perseverance A Manual of Devotional Verse](#)

[The Family Records of James and Nancy Dunham Tappan of the Fourth Generation Formerly of Woodbridge Middlesex County NJ and Their Children of the Fifth Generation](#)

[Preludes \[Verse\]](#)

[Jukes-Edwards A Study in Education and Heredity](#)

[A Glossary of the Old English Gospels Latin-Old English Old English-Latin](#)

[Archbishop Rotherham Lord High Chancellor of England and Chancellor of Cambridge University A Sketch of His Life and Environment](#)

[An Essay on the Writings and Genius of Shakespeare Compared with the Greek and French Dramatic Poets With Some Remarks Upon the Misrepresentations of Mons de Voltaire](#)

[Elektra A Guide to the Opera with Musical Examples from the Score](#)

[Words and Sentences in Malagasy English and French Part 1](#)

[An Important Question in Metrology Based Upon Recent and Original Discoveries A Challenge to the Metric System and an Earnest Word with the English-Speaking Peoples on Their Ancient Weights and Measures](#)

[Women and the Labour Party by Various Women Writers](#)

[Second April](#)

[Ringworm Its Constitutional Nature and #](#)

[The Lights Are Bright Four Bells and the Lights Are Bright \(Night Call of Lookout on the Ore-Boats of the Great Lakes\) A Novel](#)

[Swahili Stories from Arab Sources with an Engl Transl](#)

[Twelwe Night Or What You Will Volume 12](#)

[Confessions of a Tradesman](#)
[Gold Fields of the Yukon and How to Get There](#)
[Leaves from My Journal](#)
[Jefferson County Indiana Marriage Records 1811-1831](#)
[Rand McNallys Indexed Railroad and County Map of Virginia](#)
[Third \(-Forty-Third\) Annual Report \[Continued As\] the London Gardener](#)
[Charles and His Lamb](#)
[Canadian Pacific Primers An Excursion to Alaska by the Canadian Pacific Railway](#)
[Fossil Fishes of Diatom Beds of Lompoc California](#)
[Letters from Florida](#)
[Domestic Watter Fowl Ducks Geese and Swans How to Rear and Manage Them](#)
[The Chinese as They Are Their Moral and Social Character Manners Customs Language With Remarks on Their Arts and Sciences Medical Skill the Extent of Missionary Enterprise Etc](#)
[Picture Taking with the Brownie Camera No 2](#)
[Merry Songs A One-Book Course in the Theory and Practice of Music For Schools Institutes Normals Etc](#)
[Treize Annees a la Cour de Russie \(Peterhof Septembre 1905--Ekaterinbourg Mai 1918\) Le Tragique Destin de Nicolas II Et de Sa Famille](#)
[High School and Class Management](#)
[Plain Talk about Florida for Homes and Investments](#)
[Theory of Ballooning a Course of Four Lectures](#)
[Technocracy](#)
[School of Velocity for Singing Op42-43](#)
[How to Bottom A Weltd Shoe by Hand](#)
[Edmund Spensers Knight of the Red Cross Or Holiness \[The Faerie Queene Book 1\] the Antique Spelling Is Modernized Obsolete Words Are Displaced \[C by W Horton\]](#)
[Iconography of the West Front of Wells Cathedral](#)
[General Investigations of Curved Surfaces of 1827 and 1825](#)
[The Classic Point of View Six Lectures on Painting Delivered on the Scammon Foundation at the Art Institute of Chicago in the Year 1911](#)
[Bear with Us A Collection of Tavern Club Verses Anno T C XXI](#)
[Child-Life in Japan and Japanese Child Stories](#)
[The Mantrina A Latin Primer Especially Adapted to the Missal and Brevairy](#)
[Appletons Complete Letter Writer The Useful Letter Writer Comprising a Succinct Treatise on the Epistolary Art And Forms of Letters for All the Ordinary Occasions of Life](#)
[Constitution of the State of Florida Adopted by the Convention of 1885 Together with an Analytical Index](#)
[History of Ceylon Presented by Captain John Ribeyro to the King of Portugal in 1685](#)
[Retaining Walls Their Design and Construction](#)
[Sun and Saddle Leather Including Grass Grown Trails and New Poems](#)
[The Tea Industry in India A Review of Finance and Labour and a Guide for Capitalists and Assistants](#)
[Hours Fatigue and Health in British Munition Factories Reprints of the Mamoranda of the British Health of Munition Workers Committee April 1917](#)
[Letters of John Keats to Fanny Brawne Written in the Years MDCCCXIX and MDCCCXX and Now Given from the Original Manuscripts](#)
[Fish and Fishing in the Lone Glens of Scotland With a History of the Propagation Growth and Metamorphoses of the Salmon](#)
[The Art of Stair Building With Original Improvements Designed to Enable Every Carpenter to Learn the Business in the Most Perfect Manner](#)
[Compendium of the Art of Always Rejoicing Tr by a Lady](#)
[Tabernacle Shadows of the Better Sacrifices A Helping Hand for the Royal Priesthood](#)
[Physiology and Pathology of the Semicircular Canals Being an Excerpt of the Clinical Studies of Dr Robert Barany with Notes and Addenda Gathered from the Vienna Clinics](#)
[Who Was the Author of the Imitation of Christ?](#)
[Lord Burghleys Map of Lancashire in 1590 With Notes on the Designated Manorial Lords Biographical and Genealogical and Brief Histories of Their Estates Traced Down to the Present Day](#)
[Practical Massage and Corrective Exercises](#)

[Archaeologia Cornu-Britannica Or an Essay to Preserve the Ancient Cornish Language Containing the Rudiments of That Dialect in a Cornish Grammar and Cornish-English Vocabulary](#)

[Murrays System of English Grammar Improved and Adapted to the Present Mode of Instruction in This Branch of Science Larger Arrangement](#)

[The Origin of the Chinese An Attempt to Trace the Connection of the Chinese with the Western Nations in Their Religion Superstitions Arts Languages and Traditions](#)
