

## THOMAS BECKET MARTYR PATRIOT

How many, in Yemameh, (64) dishevelled widows plain! How many a weakling orphan unsuccoured doth remain., One day, there came a traveller and seeing the picture, said, 'There is no god but God! My brother wrought this picture.' So the king sent for him and questioned him of the affair of the picture and where was he who had wrought it. 'O my lord,' answered the traveller, 'we are two brothers and one of us went to the land of Hind and fell in love with the king's daughter of the country, and it is she who is the original of the portrait. In every city he entereth, he painteth her portrait, and I follow him, and long is my journey.' When the king's son heard this, he said, 'Needs must I travel to this damsel.' So he took all manner rarities and store of riches and journeyed days and nights till he entered the land of Hind, nor did he win thereto save after sore travail. Then he enquired of the King of Hind and he also heard of him..63. The Lovers of the Benou Udhreh ccclxxxiii. If to my favours thou aspire and covet me, good lack! What leach such madness can assain or what medicament? But the Merciful yet may incline thee to me And unite us again, in despite of our foes!. 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 aforesaid 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" "Harkening 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.. In glory's raiment clad, by thee the stars of heaven are shamed And in amaze the full moon stares to see thy goodlihead.. Now the merchant and his wife had taken up their abode in a city in the land whereof their [other] son was king, and when the boy [whom they had found] grew up, his father assigned unto him merchandise, so he might travel therewith. So he set out and entered the city wherein his brother was king. News reached the latter that there was a merchant come thither with merchandise befitting kings. So he sent for him and the young merchant obeyed the summons and going in to him, sat down before him. Neither of them knew the other; but blood stirred between them and the king said to the young merchant, 'I desire of thee that thou abide with me and I will exalt thy station and give thee all that thou desirest and cravest.' So he abode with him awhile, quitting him not; and when he saw that he would not suffer him to depart from him, he sent to his father and mother and bade them remove thither to him. So they addressed them to remove to that island, and their son increased still in honour with the king, albeit he knew not that he was his brother.. O my God! Who is stronger than Thou in resource? The Subtle, Thou knowest my plight and my pain.. The sweet of slumber after thee I have forsworn; indeed The loss of thee hath smitten me with trouble and affright.. She hath an eye, whose glances pierce the hearts of all mankind, Nor can cornelian with her cheeks for ruddiness compare.. An thou'dst vouchsafe to favour me, 'twould lighten my despair, Though but in dreams thine image 'twere that visited my bed.. When I came forth, I swooned away: so I sat down till my trouble subsided; then I made for my comrades and said to them, "I have found the booty and the thief, and I affrighted him not neither troubled him, lest he should flee; but now, come, let us go to him, so we may make shift to lay hold upon him." Then I took them and repaired to the keeper of the garden, who had tortured me with beating, meaning to make him taste the like of that which he had done with me and lie against him and cause him eat stick. So we rushed into the water-wheel and seizing the keeper, pinioned him.. Then came forward the fourteenth officer and said, 'Know that the story I have to tell is pleasanter and more extraordinary than this; and it is as follows.. The first who sought her in marriage was King Nebhan of Mosul, who came to her with a great company, bringing with him an hundred she-camels laden with musk and aloes-wood and ambergris and as many laden with camphor and jewels and other hundred laden with silver money and yet other hundred laden with raiment of silken and other stuffs and brocade, besides an hundred slave-girls and an hundred magnificent horses of swift and generous breeds, completely housed and accoutred, as they were brides; and all this he laid before her father, demanding her of him in marriage. Now King Ins ben Cais had bound himself by an oath that he would not marry his daughter but to him whom she should choose; so, when King Nebhan sought her in marriage, her father went in to her and consulted her concerning his affair. She consented not and he repeated to Nebhan that which she said, whereupon he departed from him. After this came King Behram, lord of the White Island, with riches more than the first; but she accepted not of him and he returned, disappointed; nor did the kings give over coming to her father, on her account, one after other, from the farthest of the lands and the climes, each glorying in more (54) than those who forewent him; but she paid no heed unto any of one them.. Then she sent to acquaint her father with this; whereupon the king called Abou Temam to him and said to him, 'Thou camest not but to see my daughter. Why, then, hast thou not looked upon her?' Quoth Abou Temam, 'I saw everything.' And the king said, 'Why didst thou not take somewhat of that which thou sawest of jewels and the like? For they were set for thee.' But he answered, 'It behoveth me not to put out my hand to aught that is not mine.' When the king heard his speech, he gave him a sumptuous dress of honour and loved him exceedingly and said to him, 'Come, look at this pit.' So Abou Temam went up [to the mouth of the pit] and looked, and behold, it was full of heads of men; and the king said to him, 'These are the heads of ambassadors, whom I slew, for that I saw them without loyalty to their masters, and I was used, whenas I saw an ambassador without breeding, (123) to say, "He who sent him is less of breeding than he, for that

the messenger is the tongue of him who sendeth him and his breeding is of his master's breeding; and whoso is on this wise, it befitteth not that he be akin to me." (124) So, because of this, I used to put the messengers to death; but, as for thee, thou hast overcome us and won my daughter, of the excellence of thy breeding; so be of good heart, for she is thy master's.' Then he sent him back to king Ilan Shah with presents and rarities and a letter, saying, 'This that I have done is in honour of thee and of thine ambassador.' 6. Story of the Hunchback xxv. Now there remained one after her; so we took her and drowned her and the eunuchs went away, whilst we dropped down the river with the boat till we came to the mouth of the canal, where I saw my mistress awaiting me. So we took her up into the boat and returned to our pavilion on Er Rauzeh. Then I rewarded the boatman and he took his boat and went away; whereupon quoth she to me, "Thou art indeed a friend in need." (189) And I abode with her some days; but the shock wrought upon her so that she sickened and fell to wasting away and redoubled in languishment and weakness till she died. I mourned for her with an exceeding mourning and buried her; after which I removed all that was in the pavilion to my own house [and abandoned the former]. God keep the days of love-delight! How passing sweet they were! ii. 96. Things, The King who knew the Quintessence of, i. 239. Officer's Story, The Sixteenth, ii. 193. It is told of a certain doughty thief, that he used to rob and stop the way by himself upon caravans, and whenever the prefect of police and the magistrates sought him, he would flee from them and fortify himself in the mountains. Now it befell that a certain man journeyed along the road wherein was the robber in question, and this man was alone and knew not the perils that beset his way. So the highwayman came out upon him and said to him, "Bring out that which is with thee, for I mean to slay thee without fail." Quoth the traveller, "Slay me not, but take these saddle-bags and divide [that which is in] them and take the fourth part [thereof]." And the thief answered, "I will not take aught but the whole." "Take half," rejoined the traveller, "and let me go." But the robber replied, "I will take nought but the whole, and I will slay thee [to boot]." And the traveller said, "Take it." When the evening evened, the king let fetch the vizier and required of him the [promised] story. So he said, "Know, O king, that. Then she took leave of the princess and veiling her face, disguised herself; (30) after which she mounted the mule and sallying forth, went round about seeking her lord in the thoroughfares of Baghdad three days' space, but lit on no tidings of him; and on the fourth day, she rode forth without the city. Now it was the noontide hour and great was the heat, and she was aweary and thirst waxed upon her. Presently, she came to the mosque, wherein the young Damascene had taken shelter, and lighting down at the door, said to the old man, [the Muezzin], "O elder, hast thou a draught of cold water? Indeed, I am overcome with heat and thirst." Quoth he, "[Come up] with me into my house." So he carried her up into his lodging and spreading her [a carpet and cushions], seated her [thereon]; after which he brought her cold water and she drank and said to the eunuch, "Go thy ways with the mule and on the morrow come back to me here." [So he went away] and she slept and rested herself. . . . . How many a victim of the pangs of love-liking hath died! Tired is my patience, but of blame my censors never tire. . . . . O Amir of justice, be kind to thy subjects; For justice, indeed, of thy nature's a trait. Your coming to-me-ward, indeed, with "Welcome! Fair welcome!" I hail, iii. 136. When came the time [of the accomplishment] of the foreordered fate and the fortune graven on the forehead and there abode for the boy but ten days till the seven years should be complete, there came to the mountain hunters hunting wild beasts and seeing a lion, gave chase to him. He fled from them and seeking refuge in the mountain, fell into the pit in its midst. The nurse saw him forthright and fled from him into one of the closets; whereupon the lion made for the boy and seizing upon him, tore his shoulder, after which he sought the closet wherein was the nurse and falling upon her, devoured her, whilst the boy abode cast down in a swoon. Meanwhile, when the hunters saw that the lion had fallen into the pit, they came to the mouth thereof and heard the shrieking of the boy and the woman; and after awhile the cries ceased, whereby they knew that the lion had made an end of them. If, in his own land, midst his folk, abjection and despite, ii. 196. . . . . z. The Stolen Purse dcv. A friend of mine once invited me to an entertainment; so I went with him, and when we came into his house and sat down on his couch, he said to me, "This is a blessed day and a day of gladness, and [blessed is] he who liveth to [see] the like of this day. I desire that thou practise with us and deny (124) us not, for that thou hast been used to hearken unto those who occupy themselves with this." (125) I fell in with this and their talk happened upon the like of this subject. (126) Presently, my friend, who had invited me, arose from among them and said to them, "Hearken to me and I will tell you of an adventure that happened to me. There was a certain man who used to visit me in my shop, and I knew him not nor he me, nor ever in his life had he seen me; but he was wont, whenever he had need of a dirhem or two, by way of loan, to come to me and ask me, without acquaintance or intermediary between me and him, [and I would give him what he sought]. I told none of him, and matters abode thus between us a long while, till he fell to borrowing ten at twenty dirhems [at a time], more or less. All who were present were delighted and the sitting-chamber shook with mirth, and Iblis said, 'Well done, O Tuhfet es Sudour!' Then they gave not over wine-bibbing and rejoicing and making merry and tambourining and piping till the night waned and the dawn drew near; and indeed exceeding delight entered into them. The most of them in mirth was the Sheikh Iblis, and for the excess of that which betided him of delight, he put off all that was upon him of coloured clothes and cast them over Tuhfeh, and among the rest a robe broidered with jewels and jacinths, worth ten thousand dinars. Then he kissed the earth and danced and put his finger to his arse and taking his beard in his hand, said to her, 'Sing about this beard and endeavour after mirth and pleasance, and no blame shall betide thee for this.' So she improvised and sang the following verses: . . . . . Nay, though ye read therein discourse that sure should speak To heart and soul, no word thereunto ye replied. Selim and Selma, ii. 81. . . . . d. The Eldest Lady's Story xvii. . . . . Repression's draught, by cups, from the beloved's hand I've quaffed; with colocynth for wine she hath me plied. . . . . The road of right thou hast made straight, that erst was crooked grown; Yea, for its path of old had fall'n to ruin and decay. Behold, I am clad in a robe of leaves green, ii. 242. . . . . a. The First

Voyage of Sindbad the Sailor dxxxviii. The crown of the flow'rets am I, in the chamber of wine, ii. 224..THE KHALIF OMAR BEN ABDULAZIZ AND THE POETS. (41). The Twenty-fifth Night of the Month..When the cook heard this, he said in himself, 'It will do me no hurt if I imprison him and shackle him and bring him what he may work at. If he tell truth, I will let him live, and if he prove a liar, I will slay him.' So he took a pair of stout shackles and clapping them on Selim's legs, imprisoned him within his house and set over him one who should guard him. Then he questioned him of what tools he needed to work withal. Selim set forth to him that which he required, and the cook went out from him and presently returning, brought him all he needed. So Selim sat and wrought at his craft; and he used every day to earn two dinars; and this was his wont and usance with the cook, whilst the latter fed him not but half his fill..When the evening came, the king bade fetch the vizier; so he presented himself before him and the king bade him tell the [promised] story. So he said, "Harkening and obedience. Know, O king (but God alone knoweth His secret purpose and is versed in all that is past and was foredone among bygone peoples), that The king gave him money and men and troops galore and Bekhtzeman said in himself, 'Now am I fortified with this army and needs must I conquer my enemy therewith and overcome him;' but he said not, 'With the aid of God the Most High.' So his enemy met him and overcame him again and he was defeated and put to the rout and fled at a venture. His troops were dispersed from him and his money lost and the enemy followed after him. So he sought the sea and passing over to the other side, saw a great city and therein a mighty citadel. He asked the name of the city and to whom it belonged and they said to him, 'It belongeth to Khedidan the king.' So he fared on till he came to the king's palace and concealing his condition, passed himself off for a horseman (120) and sought service with King Khedidan, who attached him to his household and entreated him with honour; but his heart still clave to his country and his home..?STORY OF DAVID AND SOLOMON..Then said he to Arwa, "What wilt thou that I do with them?" And she answered, saying, "Accomplish on them the ordinance of God the Most High; (119) the slayer shall be slain and the transgressor transgressed against, even as he transgressed against us; yea, and the well-doer, good shall be done unto him, even as he did unto us." So she gave [her officers] commandment concerning Dabbin and they smote him on the head with a mace and slew him, and she said, "This is for the slaughter of my father." Then she bade set the vizier on a beast [and carry him] to the desert whither he had caused carry her [and leave him there without victual or water]; and she said to him, "An thou be guilty, thou shalt abide [the punishment of] thy guilt and perish of hunger and thirst in the desert; but, if there be no guilt in thee, thou shalt be delivered, even as I was delivered."..? ? ? ? ? ? ? ? ? ? ba. The Envier and the Envied xlvii.? ? ? ? ? I shut myself up with my love; no spy betwixt us was; We feared no enemies' despite, no envious neighbour's hate..Me, till I stricken was therewith, to love thou didst excite, iii. 113.Meanwhile, the governor returned to the youth, who questioned him of his absence, and he told him that he had been in the city of the king who had taken the damsel. When the youth heard this, he misdoubted of the governor and never again trusted him in aught, but was still on his guard against him. Then the governor made great store of sweetmeats and put in them deadly poison and presented them to the youth. When the latter saw the sweetmeats, he said in himself, 'This is an extraordinary thing of the governor! Needs must there be mischief in this sweetmeat, and I will make proof of it upon himself.' So he made ready victual and set on the sweetmeat amongst it and bade the governor to his house and set food before him. He ate and amongst the rest, they brought him the poisoned sweetmeat; so he ate thereof and died forthright; whereby the youth knew that this was a plot against himself and said, 'He who seeketh his fortune of his own [unaided] might (190) attaineth it not.' Nor (continued the vizier) is this, O king of the age, more extraordinary than the story of the druggist and his wife and the singer."..83. The Woman's Trick against her Husband cccxciii.? ? ? ? ? My maker reserved me for generous men And the niggard and sland'rer to use me forebade..The Third Day..The vizier's story pleased the king and he bade depart to his dwelling..91. The Schoolmaster who Fell in Love by Report ccccii.Prisoner and how God gave him Relief, Story of the, i. 174..?STORY OF THE SHARPER AND THE MERCHANTS..?Story of King Dabbin and His Viziers..Presently, up came the Khalif and the Lady Zubeideh and Mesrou and the old woman and entering, found Aboulhusn and his wife both stretched out [apparently] dead; which when the Lady Zubeideh saw, she wept and said, "They ceased not to bring [ill] news of my slave- girl, till she died; methinketh Aboulhusn's death was grievous to her and that she died after him." (39). Quoth the Khalif, "Thou shalt not forestall me with talk and prate. She certainly died before Aboulhusn, for he came to me with his clothes torn and his beard plucked out, beating his breast with two bricks, and I gave him a hundred dinars and a piece of silk and said to him, 'Go, carry her forth [and bury her] and I will give thee a concubine other than she and handsomer, and she shall be in stead of her.' But it would appear that her death was no light matter to him and he died after her; (40) so it is I who have beaten thee and gotten thy stake."..? ? ? ? ? My royal couch have I forsworn, sequestering myself From all, and have mine eyes forbid the taste of sleep's delight..? ? ? ? ? As if the maid the day resplendent and her locks The night that o'er it spreads its shrouding darkness were..Certain husbandmen once made complaint to David (on whom be peace!) against certain owners of sheep, whose flocks had fallen upon their crops by night and devoured them, and he bade value the crops [and that the shepherds should make good the amount]. But Solomon (on whom be peace!) rose and said, "Nay, but let the sheep be delivered to the husbandmen, so they may take their milk and wool, till they have repaid themselves the value of their crops; then let the sheep return to their owners." So David withdrew his own ordinance and caused execute that of Solomon; yet was David no oppressor; but Solomon's judgment was more pertinent and he showed himself therein better versed in jurisprudence.' (245).Akil rejoiced in the coming of El Abbas and the slaughter of his enemy and all in his camp rejoiced also and cast dresses of honour upon Aamir. Moreover, Akil bade go forth to meet El Abbas, and commanded that none, great or small, freeman or slave, should tarry behind. So they did his bidding and going forth all, met El Abbas at three parasangs' distance from the camp. When they met him, they all dismounted from their horses and Akil and he

embraced and clapped hands. (95) Then they returned, rejoicing in the coming of El Abbas and the slaughter of their enemy, to the camp, where tents were pitched for the new-comers and carpets spread and game killed and beasts slaughtered and royal guest-meals spread; and on this wise they abode twenty days, in the enjoyment of all delight and solace of life..? ? ? ? ? ? ? ? ? ? My pleasant life for loss of friends is troubled aye..When King Shah Bekht heard this story, it pleased him and he bade the vizier go away to his own house..Son and his Governor, Story of the Man of Khorassan, his, i. 218.? ? ? ? ? Far though you dwell, I'll ne'er your neighbourhood forget, O friends, whose lovers still for you are stupefied..? ? ? ? ? c. The Third Old Man's Story ii.Numan (En) and the Arab of the Benou Tai, i. 203..When it was the third day, the third vizier came in to the king and said to him, "O king, delay not the affair of this youth, for that his deed hath caused us fall into the mouths of the folk, and it behoveth that thou slay him presently, so the talk may be estopped from us and it be not said, 'The king saw on his bed a man with his wife and spared him.'"\* The king was chagrined by this speech and bade bring the youth. So they brought him in shackles, and indeed the king's anger was roused against him by the speech of the vizier and he was troubled; so he said to him, "O base of origin, thou hast dishonoured us and marred our repute, and needs must I do away thy life from the world." Quoth the youth, "O king, make use of patience in all thine affairs, so wilt thou attain thy desire, for that God the Most High hath appointed the issue of patience [to be] in abounding good, and indeed by patience Abou Sabir ascended from the pit and sat down upon the throne." "Who was Abou Sabir," asked the king, "and what is his story?" And the youth answered, saying, "O king..59. El Mutelemmis and his Wife Umeimeh dcxlviii.Wind of the East, if thou pass by the land where my loved ones dwell, I pray, ii. 204, 271..Seventh Voyage of Sindbad the Sailor, The, iii. 224..Officer's Story, The Thirteenth, ii. 181..116. Iskender Dhoulkernein and a certain Tribe of Poor Folk cccclxiv.Then he returned to the city and forgot the youth; so the servants went in to him and said to him, 'O king, if thou keep silence concerning yonder youth, who would have slain thee, all thy servants will presume upon thee, and indeed the folk talk of this matter.' With this the king waxed wroth and saying, 'Fetch him hither,' commanded the headsman to strike off his head. So they [brought the youth and] bound his eyes; and the headsman stood at his head and said to the king, 'By thy leave, O my lord, I will strike off his head.' But the king said, 'Stay, till I look into his affair. Needs must I put him to death and the slaying of him will not escape [me].' So he restored him to the prison and there he abode till it should be the king's will to put him to death..Fifteenth Officer's Story, The, ii. 190..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:.He returned them the most gracious of answers and bade carry the Magian forth of the town and set him on a high scaffold that had been builded for him there; and he said to the folk, 'Behold, I will torture him with all kinds of fashions of torment.' Then he fell to telling them that which he had wrought of knavery with the daughter of his father's brother and what he had caused betide her of severance between her and her husband and how he had required her of herself, but she had sought refuge against him with God (to whom belong might and majesty) and chose rather humiliation than yield to his wishes, notwithstanding stress of torment; neither recked she aught of that which he lavished to her of wealth and raiment and jewels..? ? ? ? ? My heart bereavement of my friends forebode; may God of them The dwellings not bereave, but send them timely home again!.So the youth obeyed his father's commandment and taking him, carried him to the slave-dealer and said to the latter, 'Sell me this old man.' Quoth the dealer, 'Who will buy this fellow, and he a man of fourscore?' Then said he to the king, 'In what crafts dost thou excel?' Quoth he, 'I know the quintessence of jewels and I know the quintessence of horses and that of men; brief, I know the quintessence of all things.' So the dealer took him and went about, offering him for sale to the folk; but none would buy. Presently, up came the overseer of the [Sultan's] kitchen and said, 'What is this man?' And the dealer answered, 'This is a slave for sale.' The cook marvelled at this and bought the king for ten thousand dirhems, after questioning him of what he could do. Then he paid down the money and carried him to his house, but dared not employ him in aught of service; so he appointed him an allowance, such as should suffice for his livelihood, and repented him of having bought him, saying, 'What shall I do with the like of this fellow?'.She abode with Ins ben Cais twelve years, during which time he was blessed with no children by her; wherefore his breast was straitened, by reason of the failure of lineage, and he besought his Lord to vouchsafe him a child. Accordingly the queen conceived, by permission of God the Most High; and when the days of her pregnancy were accomplished, she gave birth to a maid-child, than whom never saw eyes a goodlier, for that her face was as it were a pure pearl or a shining lamp or a golden (50) candle or a full moon breaking forth of a cloud, extolled be the perfection of Him who created her from vile water (51) and made her a delight to the beholders! When her father saw her on this wise of loveliness, his reason fled for joy, and when she grew up, he taught her the art of writing and polite letters (52) and philosophy and all manner of tongues. So she excelled the folk of her time and overpassed her peers; (53) and the sons of the kings heard of her and all of them desired to look upon her..Wife, Firouz aad his, i. 209..The drums of glad tidings beat and they entered in the utmost of worship and magnificence. Moreover, the tribes heard of them and the people of the towns and brought them the richest of presents and the costliest of rarities and the prince's mother rejoiced with an exceeding joy. Then they slaughtered beasts and made mighty bride-feasts to the people and kindled fires, that it might be visible afar to townsman [and Bedouin] that this was the house of the guest-meal and the wedding, festival, to the intent that, if any passed them by, [without partaking of their hospitality], it should be of his own fault (126) So the folk came to them from all parts and quarters and on this wise they abode days and months..When Belekshsha had made an end of her verses, all present were moved to delight and El Abbas said to her, "Well

done, O damsel!" Then he bade the fifth damsel come forward and sing. Now she was from the land of Syria and her name was Rihaneh; she was surpassing of voice and when she appeared in an assembly, all eyes were fixed upon her. So she came forward and taking the rebeck (for that she was used to play upon [all manner] instruments) improvised and sang the following verses: Then said she to him, "O my son, was there any one with thee yesternight?" And he bethought himself and said, "Yes; one lay the night with me and I acquainted him with my case and told him my story. Doubtless, he was from the Devil, and I, O my mother, even as thou sayst truly, am Aboulhusn el Khelia." "O my son," rejoined she, "rejoice in tidings of all good, for yesterday's record is that there came the Vivier Jaafer the Barmecide [and his company] and beat the sheikhs of the mosque and the Imam, each four hundred lashes; after which they paraded them about the city, making proclamation before them and saying, 'This is the reward and the least of the reward of whoso lacketh of goodwill to his neighbours and troubleth on them their lives!' and banished them from Baghdad. Moreover, the Khalif sent me a hundred dinars and sent to salute me." Whereupon Aboulhusn cried out and said to her, "O old woman of ill-omen, wilt thou contradict me and tell me that I am not the Commander of the Faithful? It was I who commanded Jaafer the Barmecide to beat the sheikhs and parade them about the city and make proclamation before them and who sent thee the hundred dinars and sent to salute thee, and I, O beldam of ill-luck, am in very deed the Commander of the Faithful, and thou art a liar, who would make me out a dotard." . . . Now God forbid a slave forget his liege lord's love! And how Of all things in the world should I forget the love of thee? . . . b. The Merchant's Wife and the Parrot dlxxix. Officer's Story, The Third, ii. 137. . . How long shall I, in weariness, for this estrangement pine, What while the spies of severance (106) do watch me all the night? . . . i. The Spider and the Wind dcxv. . . o. The Merchant and the Thieves dcxxix. 60. Uns el Wujoud and the Vizier's Daughter Rose-in-bud ccclxxi. . . All things, indeed, that betide to you are fore-ordered of God; Yet still in your deeds is the source to which their fulfilment is due. . . His eyelids' sorcery from mine eyes hath banished sleep; since he From me departed, nought see I except a drowsy fair. (137). OF THE ISSUES OF GOOD AND EVIL ACTIONS. 130. Abulhusn ed Durraj and Abou Jaafer the Leper ccclxxxi. Now this was at the beginning of the month, and when it was the end thereof, Aboulhusn longed to drink wine and returning to his former usance, furnished his saloon and made ready food and let bring wine; then, going forth to the bridge, he sat there, expecting one whom he should carouse withal, as of his wont. As he sat thus, behold, up came the Khalif [and Mesroul] to him; but Aboulhusn saluted them not and said to them, "No welcome and no greeting to the perverters! (31) Ye are no other than devils." However, the Khalif accosted him and said to him, "O my brother, did I not say to thee that I would return to thee?" Quoth Aboulhusn, "I have no need of thee; and as the byword says in verse: 96. Ali ben Tahir and the Girl Mounis dclxxxviii. The Sixteenth Night of the Month. . . e. The Niggard and the Loaves of Bread dlxxx. Then he bade fetch the youth and when he was present before him, he prostrated himself to him and prayed for him; whereupon quoth the king to him, "Out on thee! How long shall the folk upbraid me on thine account and blame me for delaying thy slaughter? Even the people of my city blame me because of thee, so that I am grown a talking-stock among them, and indeed they come in to me and upbraid me [and urge me] to put thee to death. How long shall I delay this? Indeed, this very day I mean to shed thy blood and rid the folk of thy prate." Then they brought the raft before him and I said to him, 'O my lord, I am in thy hands, I and all my good.' He looked at the raft and seeing therein jacinths and emeralds and crude ambergris, the like whereof was not in his treasuries, marvelled and was amazed at this. Then said he, 'O Sindbad, God forbid that we should covet that which God the Most High hath vouchsafed unto thee! Nay, it behoveth us rather to further thee on thy return to thine own country.' So I called down blessings on him and thanked him. Then he signed to one of his attendants, who took me and established me in a goodly lodging, and the king assigned me a daily allowance and pages to wait on me. And every day I used to go in to him and he entertained me and entreated me friendly and delighted in my converse; and as often as our assembly broke up, I went out and walked about the town and the island, diverting myself by viewing them. . . o. The Man who was lavish of his House and his Victual to one whom he knew not deccciv. . . O ye who have withered my heart and marred my hearing and my sight, Desire and transport for your sake wax on me night and day. . . r. The Heathcock and the Tortoises dcxxxiv. . . ? If the rose be entitled the pride of the morn, Before me nor after she wins it, I ween. So, when they entered with the folk and had prostrated themselves before the king and given him joy and he had raised their rank, [they sat down]. Now it was the custom of the folk to salute and go forth, so, when they sat down, the king knew that they had a word that they would fain say. So he turned to them and said, "Ask your need." And the viziers also were present. Accordingly, they bespoke him with all that these latter had taught them and the viziers also spoke with them; and Azadbekht said to them, "O folk, I know that this your speech, there is no doubt of it, proceedeth from love and loyal counsel to me, and ye know that, were I minded to slay half these folk, I could avail to put them to death and this would not be difficult to me; so how shall I not slay this youth and he in my power and under the grip of my hand? Indeed, his crime is manifest and he hath incurred pain of death and I have only deferred his slaughter by reason of the greatness of the offence; for, if I do this with him and my proof against him be strengthened, my heart is healed and the heart of the folk; and if I slay him not to-day, his slaughter shall not escape me to-morrow." . . . Oft as I strove to make her keep the troth of love, Unto concealment's ways still would she turn aside. [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..There was once, of old days, a king of the kings, whose name was Azadbekht; his [capital] city was called Kuneim Mudoud and his kingdom extended to the confines of Seistan and from the frontiers of Hindustan to the sea He had ten viziers, who ordered his state and his dominion, and he was possessed of judgment and exceeding wisdom. One day he went forth with certain of his guards to the chase and fell in with an eunuch on horseback, holding in his hand the halter of a mule, which he led along. On the mule's back was a litter of gold-inwoven brocade, garded about with an embroidered band set with gold and jewels, and over against the litter was a company of horsemen. When King Azadbekht saw this, he separated himself from his companions and making for the mule and the horsemen, questioned the latter, saying, "To whom belongeth this litter and what is therein?". The eunuch answered, (for he knew not that he was King Azadbekht,) saying, "This litter belongeth to Isfehend, vizier to King Azadbekht, and therein is his daughter, whom he purposeth to marry to Zad Shah the King." .? ? ? ? ? g. The King's Son and the Ogress dccccclxxxv.74. The Devout Woman and the Two Wicked Elders dclix.?THE SIXTH VOYAGE OF SINDBAD THE SAILOR..Queen Kemeriyeh embraced her, as also did Queen Zelzeleh and Queen Wekhimeh and Queen Sherareh, and the former said to her, 'Rejoice in assured deliverance, for there abideth no harm for thee; but this is no time for talk.' Then they cried out, whereupon up came the Afrits ambushed in the island, with swords and maces in their hands, and taking up Tuhfeh, flew with her to the palace and made themselves masters thereof, whilst the Afrit aforesaid, who was dear to Meimoun and whose name was Dukhan, fled like an arrow and stayed not in his flight till he carne to Meimoun and found him engaged in sore battle with the Jinn. When his lord saw him, he cried out at him, saying, 'Out on thee! Whom hast thou left in the palace?' And Dukhan answered, saying, 'And who abideth in the palace? Thy beloved Tuhfeh they have taken and Jemreh is slain and they have gotten possession of the palace, all of it.' With this Meimoun buffeted his face and head and said, 'Out on it for a calamity!' And he cried aloud. Now Kemeriyeh had sent to her father and acquainted him with the news, whereat the raven of parting croaked for them. So, when Meimoun saw that which had betided him, (and indeed the Jinn smote upon him and the wings of death overspread his host,) he planted the butt of his spear in the earth and turning the point thereof to his heart, urged his charger upon it and pressed upon it with his breast, till the point came forth, gleaming, from his back..Ilan Shah and Abou Temam, Story of, i. 126..?STORY OF THE THREE MEN AND OUR LORD JESUS..Looking to the Issues of Affairs, Of, i. 80..Then there reigned after them an understanding king, who was just, keen-witted and accomplished and loved stories, especially those which chronicle the doings of kings and sultans, and he found [in the treasuries of the kings who had foregone him] these marvellous and rare and delightful stories, [written] in the thirty volumes aforesaid. So he read in them a first book and a second and a third and [so on] to the last of them, and each book pleased him more than that which forewent it, till he came to the end of them. Then he marvelled at that which he had read [therein] of stories and discourse and witty traits and anecdotes and moral instances and reminiscences and bade the folk copy them and publish them in all lands and climes; wherefore their report was bruited abroad and the people named them "The marvels and rarities of the Thousand Nights and One Night." This is all that hath come down to us of [the history of] this book, and God is All-Knowing. (196).The king took his wife, the mother of his sons, and what he might [of good] and saved himself and fled in the darkness of the night, unknowing whither he should go. When travel grew sore upon them, there met them robbers by the way, who took all that was with them, [even to their clothes], so that there was left unto each of them but a shirt and trousers; yea, they left them without victual or camels or [other] riding-cattle, and they ceased not to fare on afoot, till they came to a coppice, to wit, a garden of trees, on the shore of the sea. Now the road which they would have followed was crossed by an arm of the sea, but it was scant of water. So, when they came to that place, the king took up one of his children and fording the water with him, set him down on the other bank and returned for his other son. Him also he set by his brother and returning for their mother, took her up and passing the water with her, came to the place [where he had left his children], but found them not. Then he looked at the midst of the island and saw there an old man and an old woman, engaged in making themselves a hut of reeds. So he put down his wife over against them and set off in quest of his children, but none gave him news of them and he went round about right and left, but found not the place where they were..? ? ? ? ? Quoth I (and mine a body is of passion all forslain, Ay, and a heart that's all athirst for love and longing pain.As for the vizier, the sultan discovereth unto him his affairs, private and public; and know, O king, that the similitude of thee with the people is that of the physician with the sick man; and the condition (169) of the vizier is that he be truthful in his sayings, trustworthy in all his relations, abounding in compassion for the folk and in tender solicitude over them. Indeed, it is said, O king, that good troops (170) are like the druggist; if his perfumes reach thee not, thou still smallest the sweet scent of them; and ill troops are like the black-smith; if his sparks burn thee not, thou smellst his nauseous smell. So it behoveth thee take unto thyself a virtuous vizier, a man of good counsel, even as thou takest unto thee a wife displayed before thy face, for that thou hast need of the man's righteousness for thine own amendment, (171) seeing that, if thou do righteously, the commons will do likewise, and if thou do evil, they also will do evil".75. The Imam Abou Yousuf with Haroun er Reshld and Zubeideh cclclxxxviii.Tuhfeh arose and kissed the earth and the queen thanked her for this and bade her sit. So she sat down and the queen called for food; whereupon they brought a table of gold, inlaid with pearls and jacinths and jewels and spread with various kinds of birds and meats of divers hues, and the queen said, 'O Tuhfeh, in the name of God, let us eat bread and salt together, thou and I.' So Tuhfeh came forward and ate of those meats and tasted somewhat the like whereof she had never eaten, no, nor aught more delicious than it, what while the slave-girls stood compassing about the table and she sat conversing and laughing with the queen. Then said the latter, 'O my sister, a slave-girl told me of thee that thou saidst, "How loathly is yonder

genie Meimoun! There is no eating [in his presence].'" (227) 'By Allah, O my lady,' answered Tuhfeh, 'I cannot brook the sight of him, (228) and indeed I am fearful of him.' When the queen heard this, she laughed, till she fell backward, and said, 'O my sister, by the virtue of the inscription upon the seal-ring of Solomon, prophet of God, I am queen over all the Jinn, and none dare so much as look on thee a glance of the eye.' And Tuhfeh kissed her hand. Then the tables were removed and they sat talking..?STORY OF SELIM AND SELMA..His hospitality pleased the Khalif and the goodness of his fashion, and he said to him, "O youth, who art thou? Make me acquainted with thyself, so I may requite thee thy kindness." But Aboulhusn smiled and said, "O my lord, far be it that what is past should recur and that I be in company with thee at other than this time!" "Why so?" asked the Khalif. "And why wilt thou not acquaint me with thy case?" And Aboulhusn said, "Know, O my lord, that my story is extraordinary and that there is a cause for this affair." Quoth the Khalif, "And what is the cause?" And he answered, "The cause hath a tail." The Khalif laughed at his words and Aboulhusn said, "I will explain to thee this [saying] by the story of the lackpenny and the cook. Know, O my lord, that. Now the man who had stolen the clothes and forged a lie against the pious woman, pretending that he was her lover, sickened of a sore sickness, and his people took him up and set out with him to visit the holy woman, and Destiny brought them all together by the way. So they fared on, till they came to the city wherein the man dwelt for whom she had paid a thousand dirhems, to deliver him from torment, and found him about to travel to her, by reason of a sickness that had betided him. So they all fared on together, unknowing that the holy woman was she whom they had so foully wronged, and ceased not going till they came to her city and foregathered at the gates of her palace, to wit, that wherein was the tomb of the king's daughter.

[Studies in Southern History and Politics](#)

[The History and Antiquities of Masham and Mashamshire Together with an Account of Its Several Franchises Its Ancient Lords Rectors](#)

[Prebendaries Vicars Curates Etc Etc](#)

[The American Protective Tariff Shown to Be an Instrument Devised by British Capitalists for the Purpose of Collecting Taxes from the American People](#)

[The Unitarian Baptist of the Robinson School Exposed in Opposition to the Views of Mr Alexander Campbell](#)

[Die Königlich Sächsische Porzellan-Sammlung](#)

[Suggestions to Medical Writers](#)

[Admiral Byng's Defence As Presented by Him and Read in the Court January 18 1757 on Board His Majesty's Ship St George in Portsmouth](#)

[Harbour Containing a Very Particular Account of the Action on the 20th of May 1756 Off Cape Mola Between](#)

[The Shadow on the Earth a Tale of Tragedy and Triumph](#)

[The Evolution of the Kingdom](#)

[Origins in Williamstown](#)

[Outdoor Theatres The Design Construction and Use of Open-Air Auditoriums](#)

[Exiles A Play in Three Acts Volume 1918 Part 1](#)

[Some Account of the Forepart of the Life of Elizabeth Ashbridge](#)

[A Notable Discovery of Coosnage 1591 the Second Part of Conny-Catching 1592 Edited by GB Harrison](#)

[Make Me an Offer A Musical Play Music and Lyrics by](#)

[The Races of Man and Their Distribution](#)

[Memorial Services in Honor of Mrs Mary Hemenway by the Boston Public School Teachers](#)

[A Practical Spelling Book Especially Designed for Grades Four Five Six Seven and Eight Prepared from Lists Furnished by Teachers in the](#)

[Milwaukee Public Schools](#)

[The Path of Purity Being a Translation of Buddhaghosha's Visuddhimagga by Pe Maung Tin Volume Pt1](#)

[The Temple and Shrines of Nikko Japan](#)

[Historical Sketch of the Missions of the American Board Among the North American Indians](#)

[Memoir of the Distinguished Mohawk Indian Chief Sachem and Warrior Capt Joseph Brant](#)

[Palmer House Chicago the Palmer House Company Potter Palmer Willis Howe Managing Partner](#)

[Battle at Kings Mountain October 7 1780](#)

[Giovanni Bellini](#)

[Cunningham's Manual of Practical Anatomy Volume 2](#)

[Facts and Photographs of Calcasieu Parish](#)

[Lake Ngami Or Explorations and Discoveries During Four Years Wanderings in the Wilds of South Western Africa](#)

[Peter Artedi a Bicentenary Memoir](#)

[Modern Art Being a Contribution to a New System of Aesthetics Volume 1](#)

[Plutarch His Life His Parallel Lives and His Morals Five Lectures](#)

[Smiths Knapsack of Facts and Figures 61 to 65](#)

[Handbook for the Ships Medicine Chest](#)

[Masterpieces of J L E Meissonier \(1815-1891\) Sixty Reproductions of Photographs from the Original Oil-Paintings](#)

[The Battle of Alcazar 1597](#)

[The Malatesta Temple Sixtyfour Illustrations and Text](#)

[Out of Work A Study of Unemployment](#)

[Forfarshire](#)

[How to Play Soccer](#)

[The Diamond Sutra Or Prajna-Paramita](#)

[Narrative of the Exertions and Sufferings of Lieut James Moody in Cause of Government Since the Year 1776](#)

[Historical Sketch of Bedford County Virginia 1753 1907](#)

[Analysis and Digest of the Decisions of Sir George Jessel Late Master of the Rolls with Full Notes References and Comments and Copious Index](#)

[Block Island I Map and Guide II Historic Sketch](#)

[Hunting Big Game in the Sierras of Chihuahua](#)

[Knotty Problems](#)

[Book of Jacksonville a History](#)

[The Credible Chronicles of the Patchwork Village s Conset by the Sea](#)

[The Red Book of Houston A Compendium of Social Professional Religious Educational and Industrial Interests of Houstons Colored Population](#)

[Early Livingston County Missouri Deed Records Books 1 and 2](#)

[Miss Carrolls Claim Before Congress Asking Compensation for Military and Other Services in Connection with the Civil War](#)

[The Standard Guide St Augustine East Coast of Florida Nassau and Havana](#)

[The Story of the Irish in Argentina](#)

[Wanderlust](#)

[Historical Researches Into the Politics Intercourse and Trade of the Carthaginians Ethiopians and Egyptians Volume 1](#)

[An English and Danish Dictionary Containing the Genuine Words of Both Languages with Their Proper and Figurative Meanings](#)

[Dictionary of Sects Heresies Ecclesiastical Parties and Schools of Religious Thought](#)

[The Quantitative Reading of Latin Poetry](#)

[A History of the Parishes of St Ives Lelant Towednack and Zennor In the County of Cornwall](#)

[Letter to His Excellency Patrick Noble Governor of South Carolina on the Penitentiary System](#)

[New Zealand Cities Wellington](#)

[The Men in Gray](#)

[Inquiries Concerning the Structure of the Semitic Languages Part 1](#)

[Meteoric Astronomy a Treatise on Shooting-Stars Fire-Balls and Aerolites](#)

[History of Paul Reveres Signal Lanterns April 18 1775 in the Steeple of the North Church With an Account of the Tablet on Christ Church and the Monuments at Highland Park and Dorchester Heights](#)

[Astro-Theology Or the Religion of Astronomy Four Lectures in Reference to the Controversy on the Plurality of Worlds as Lately Sustained Between Sir David Brewster and an Essayist](#)

[Letters from My Windmill Selected and Translated by JE Mansion](#)

[Luxury](#)

[Athletes of the Bible Unfamiliar Aspects of Familiar Men A Study Course for Boys and Young Men](#)

[Los Angeles A Guide to the City and Its Environs](#)

[Manners and Movements in Costume Plays](#)

[A Short Account of the Lords Dealings with the Convict Daniel Mann Who Was Executed at Kingston Canada December 1870](#)

[The Philosophy of Mr B\\*tr\\*nd R\\*ss\\*ll With an Appendix of Leading Passages from Certain Other Works](#)

[The Letters of Robert Browning and Elizabeth Barrett Browning 1845-1846 Volume 2](#)

[Old Time Paris A Plain Guide to Its Chief Survivals](#)

[A General History of the Burr Family With a Genealogical Record from 1193 to 1891](#)

[A Manual of Prayers for the Use of the Scholars of Winchester College \[by T Ken\] by T Ken](#)

[Hand-Book for Iowa Teachers 1890 the School Law Directly Affecting Teachers a Course of Study for Country Schools and an Outline of Civil](#)

Government

Shropshire Its Early History and Antiquities Comprising a Description of the Important British and Roman Remains in That County Its Saxon and Danish Reminiscences The Domesday Survey of Shropshire And the History of Its Forests Towns Manor Abbeys

A Foure-Fould Meditation of the Foure Last Things Viz of the 1 Houre of Death 2 Day of Iudgement 3 Paines of Hell 4 Ioyes of Heauen Shewing the Estate of the Elect and Reprobate Composed in a Diuine Poeme

Lost for a Woman and Other Poems

A Short Sketch of the Life of the Hon Thomas dArcy McGee

The Story of Houlton from the Public Records and from the Experiences of Its Founders Their Descendants and Associates to the Present Time

High Speed Dynamo Electric Machinery

The Metric System

The History of Marthas Vineyard Dukes County Massachusetts Volume 1

The Veterans Story Dedicated to the Heroes Who Wore the Gray

The Rudiments of Practical Bricklaying

A Synopsis of the Records of the State Society of the Cincinnati of Pennsylvania Including a List of Its Original Members and Their Successors Brought Down to July 4 1891

Malagasy for Beginners A Series of Graduated Lessons and Exercises in Malagasy as Spoken by the Hovas Parts I II

The Wedderburn Book A History of the Wedderburns in the Counties of Berwick and Forfar Volume 1

The Young Geometrician Or Practical Geometry Without Compasses

The Life and Times of John Wilkins Warden of Wadham College Oxford Master of Trinity College Cambridge And Bishop of Chester

British Guiana The Essequibo and Potaro Rivers with an Account of a Visit to the Recently-Discovered Kaieteur Falls

The Poisonous Snakes of India for the Use of the Officials and Others Residing in the Indian Empire

Tropical Ophthalmology

The Law of Unfair Business Competition Including Chapters on Trade Secrets and Confidential Business Relations Unfair Interference with Contracts Libel and Slander of Articles of Merchandise Trade Names and Business Credit and Reputation

American Journal of Philology Volumes 1-10

The Covenanters A History of the Church in Scotland from the Reformation to the Revolution Volume 2

Pulaski County Virginia a Historic and Descriptive Sketch Designed to Show Forth the Natural Advantages

---