

A BOUQUET OF DAISIES

???? I shut myself up with my love; no spy betwixt us was; We feared no enemies' despite, no envious neighbour's hate.???? u. The Debauchee and the Three-year-old Child dccccxcviii. Then they went to the youth and said to him, 'Know that the king thanketh thee for thy dealing yesternight and exceedeth in [praise of] thy good deed;' and they prompted him to do the like again. So, when the next night came, the king abode on wake; watching the youth; and as for the latter, he went to the door of the pavilion and drawing his sword, stood in the doorway. When the king saw him do thus, he was sore disquieted and bade seize him and said to him, 'Is this my requital from thee? I showed thee favour more than any else and thou wouldst do with me this vile deed.' Then arose two of the king's servants and said to him, 'O our lord, if thou command it, we will strike off his head.' But the king said, 'Haste in slaying is a vile thing, for it (107) is a grave matter; the quick we can slay, but the slain we cannot quicken, and needs must we look to the issue of affairs. The slaying of this [youth] will not escape us.' (108) Therewith he bade imprison him, whilst he himself returned [to the city] and despatching his occasions, went forth to the chase..147. Isaac of Mosul and his Mistress and the Devil dxcx.6. Story of the Hunchback xxv. May the place of my session ne'er lack thee! Oh, why, iii. 118. Quoth Jesus (on whom be peace!), 'Had these dealt prudently, they had taken thought for themselves; but they neglected the issues of events; for that whoso acteth prudently is safe and conquereth, (252) and whoso neglecteth precaution perisheth and repenteth.' Nor," added the vizier, "is this more extraordinary nor goodlier than the story of the king, whose kingdom was restored to him and his wealth, after he had become poor, possessing not a single dirhem." ?????? ? ? na. A Merry Jest of a Thief dccccxl. King's Son of Cashghar, Abdullah ben Nafi and the, ii. 195.. "O king," answered the youth, "there is no great forgiveness save in case of a great crime, for according as the offence is great, in so much is forgiveness magnified and it is no dishonour to the like of thee if he spare the like of me. Verily, Allah knoweth that there is no fault in me, and indeed He commandeth unto clemency, and no clemency is greater than that which spareth from slaughter, for that thy forgiveness of him whom thou purposest to put to death is as the quickening of a dead man; and whoso doth evil shall find it before him, even as it was with King Bihkerd." "And what is the story of King Bihkerd?" asked the king. "O king," answered the youth,. 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 El Abbas had made an end of his verses, his father said to him, "I seek refuge for thee with God, O my son! Hast thou any want unto which thou availest not, so I may endeavour for thee therein and lavish my treasures in quest thereof?" "O father mine," answered El Abbas, "I have, indeed, an urgent want, on account whereof I came forth of my native land and left my people and my home and exposed myself to perils and stresses and became an exile from my country, and I trust in God that it may be accomplished by thine august endeavour." "And what is thy want?" asked the king. Quoth El Abbas, "I would have thee go and demand me in marriage Mariyeh, daughter of the King of Baghdad, for that my heart is distraught with love of her." And he recounted to his father his story from first to last.. When the king heard his chamberlain's story, he was confounded and abashed and said to him, 'Abide on thy wonted service and till thy land, for that the lion entered it, but marred it not, and he will never more return thither.' (61) Then he bestowed on him a dress of honour and made him a sumptuous present; and the man returned to his wife and people, rejoicing and glad, for that his heart was set at rest concerning his wife. Nor," added the vizier, "O king of the age, is this rarer or more extraordinary than the story of the fair and lovely woman, endowed with amorous grace, with the foul-favoured man." ?????? c. The Fuller and his Son dlxxix.????? Quoth I (and mine a body is of passion all forslain, Ay, and a heart that's all athirst for love and longing pain. After three days, the old woman came to him and bringing him the [thousand dinars, the] price of the stuffs, demanded the casket. (122) When he saw her, he laid hold of her and carried her to the prefect of the city; and when she came before the Cadi, he said to her, "O Sataness, did not thy first deed suffice thee, but thou must come a second time?" Quoth she, "I am of those who seek their salvation (123) in the cities, and we foregather every month; and yesterday we foregathered." "Canst thou [bring me to] lay hold of them?" asked the prefect; and she answered, "Yes; but, if thou wait till to-morrow, they will have dispersed. So I will deliver them to thee to-night." Quoth he to her, "Go;" and she said, "Send with me one who shall go with me to them and obey me in that which I shall say to him, and all that I bid him he shall give ear unto and obey me therein." So he gave her a company of men and she took them and bringing them to a certain door, said to them, "Stand at this door, and whoso cometh out to you, lay hands on him; and I will come out to you last of all." "Hearkening and obedience," answered they and stood at the door, whilst the old woman went in. They waited a long while, even as the Sultan's deputy had bidden them, but none came out to them and their standing was prolonged. When they were weary of waiting, they went up to the door and smote upon it heavily and violently, so that they came nigh to break the lock. Then one of them entered and was absent a long while, but found nought; so he returned to his comrades and said to them, "This is the door of a passage, leading to such a street; and indeed she laughed at you and left you and went away." When they heard his words, they returned to the Amir and acquainted him with the case, whereby he knew that the old woman was a crafty trickstress and that she had laughed at them and cozened them and put a cheat on them, to save herself. Consider, then, the cunning of this woman and that which she contrived of wiles, for all her lack of foresight in presenting herself [a second time] to the draper and not apprehending that his conduct was but a trick; yet, when she found herself in danger, she straightway devised a

shift for her deliverance.' One day, as I stood in my shop, there came up to me a woman and stopped before me; and she as she were the full moon rising from among the stars, and the place was illumined by her light. When I saw her, I fixed my eyes on her and stared in her face; and she bespoke me with soft speech. When I heard her words and the sweetness of her speech, I lusted after her; and when she saw that I lusted after her, she did her occasion and promising me [to come again], went away, leaving my mind occupied with her and fire kindled in my heart. Then I abode, perplexed and pondering my affair, whilst fire flamed in my heart, till the third day, when she came again and I scarce credited her coming. When I saw her, I talked with her and cajoled her and courted her and strove to win her favour with speech and invited her [to my house]; but she answered, saying, 'I will not go up into any one's house.' Quoth I, 'I will go with thee;' and she said, 'Arise and come with me.'?THE TWELFTH OFFICER'S STORY..El Abbas went in and passed from place to place and chamber to chamber, till he came to the chamber aforesaid and espied the portrait of Mariyeh, whereupon he fell down in a swoon and the workmen went to his father and said to him, "Thy son El Abbas hath swooned away." So the king came and finding the prince cast down, seated himself at his head and bathed his face with rose-water. After awhile he revived and the king said to him, "God keep thee, (60) O my son! What hath befallen thee?" "O my father," answered the prince, "I did but look on yonder picture and it bequeathed me a thousand regrets and there befell me that which thou seest." Therewithal the king bade fetch the [chief] painter, and when he stood before him, he said to him, "Tell me of yonder portrait and what girl is this of the daughters of the kings; else will I take thy head." "By Allah, O king," answered the painter, "I limned it not, neither know I who she is; but there came to me a poor man and looked at me. So I said to him, 'Knowest thou the art of painting?' And he replied, 'Yes.' Whereupon I gave him the gear and said to him, 'Make us a rare piece of work.' So he wrought yonder portrait and went away and I know him not neither have I ever set eyes on him save that day." Would we may live together, and when we come to die, i. 47..?STORY OF THE MAN OF KHORASSAN, HIS SON AND HIS GOVERNOR..On this wise he abode a space of days, after which he made himself at home in the land and took to himself comrades and got him friends galore, with whom he addressed himself to diversion and good cheer. Moreover, he went a-pleasuring with his friends and their hearts were solaced [by his company] and he entertained them with stories and civilities (161) and diverted them with pleasant verses and told them abundance of histories and anecdotes. Presently, the report of him reached King Jemhour, lord of Cashghar of Hind, and great was his desire [for his company]. So he went in quest of him and Abdallah repaired to his court and going in to him, kissed the earth before him. Jemhour welcomed him and entreated him with kindness and bade commit him to the guest-house, where he abode three days, at the end of which time the king sent [to him] a chamberlain of his chamberlains and let bring him to his presence. When he came before him, he greeted him [with the usual compliment], and the interpreter accosted him, saying, "King Jemhour hath heard of thy report, that thou art a goodly boon-companion and an eloquent story-teller, and he would have thee company with him by night and entertain him with that which thou knowest of anecdotes and pleasant stories and verses." And he made answer with "Hearkening and obedience." One day, as the prefect sat [in his house], the watchman came in to him and said, "O my lord, the Jew goeth to the house of such an one." Whereupon El Atwesh arose and went forth alone, taking with him none but myself. As he went along, he said to me, "Indeed, this [woman] is a fat piece of meat." (109) And we gave not over going till we came to the door of the house and stood there till a slave-girl came out, as if to buy them somewhat. We waited till she opened the door, whereupon, without further parley, we forced our way into the house and rushed in upon the girl, whom we found seated with the Jew in a saloon with four estrades, and cooking-pots and candles therein. When her eyes fell on the prefect, she knew him and rising to her feet, said, "Welcome and fair welcome! Great honour hath betided me by my lord's visit and indeed thou honourest my dwelling."? ? ? ? ? Ask mine eyes whether slumber hath lit on their lids since the hour of your loss Or if aye on a lover they've looked. Nay, an ye believe not their tale.,The Eighteenth Night of the Month..? ? ? ? ? The pitcher then of goblets filled full and brimming o'er With limpid wine we plunder, that pass from friend to friend..The Khalif assigned them pensions and allowances and as for Nouredin, his father brought him those riches and his wealth waxed and his case was goodly, till he became the richest of the folk of his time in Baghdad and left not the presence of the Commander of the Faithful night or day. Moreover, he was vouchsafed children by Sitt el Milah, and he ceased not to live the most delightful of lives, he and she and his father and mother, a while of time, till Aboulhusn sickened of a sore sickness and was admitted to the mercy of God the Most High. After awhile, his mother died also and he carried them forth and shrouded them and buried and made them expiations and nativities. (45) Then his children grew up and became like unto moons, and he reared them in splendour and fondness, what while his wealth waxed and his case flourished. He ceased not to pay frequent visits to the Commander of the Faithful, he and his children and his slave-girl Sitt el Milah, and they abode, he and they, in all solace of life and prosperity till there came to them the Destroyer of Delights and the Sunderer of Companies; and extolled be the perfection of the Abiding One, the Eternal! This is all that hath come down to us of their story..93. The Ignorant Man who set up for a Schoolmaster ccciii.? ? ? ? ? For love with your presence grows sweet, untroubled and life is serene And the star of our fortune burns bright, that clouds in your absence did veil..? ? ? ? ? r. The Heathcock and the Tortoises dcxxxiv.44. El Mamoun and Zubeideh dlxviii. There was once a king of the kings, by name Ibrahim, to whom the kings abased themselves and did obedience; but he had no son and was straitened of breast because of this, fearing lest the kingship go forth of his hand. He ceased not vehemently to desire a son and to buy slave-girls and lie with them, till one of them conceived, whereat he rejoiced with an exceeding joy and gave gifts and largesse galore. When the girl's months were accomplished and the season of her delivery drew near, the king summoned the astrologers and they watched for the hour of her child-bearing and raised astrolabes [towards the sun] and took strait note of the time. The damsel gave birth to a male child, whereat the king rejoiced with an

exceeding joy, and the people heartened each other with the glad news of this..80. Yehya ben Khalid and the Poor Man cccxci.Meanwhile, El Abbas abode with his cousin Akil twenty days, after which he made ready for the journey to Baghdad and letting bring the booty he had gotten of King Zuheir, divided it between himself and his cousin. Then he set out for Baghdad, and when he came within two days' journey of the city, he called his servant Aamir and bade him mount his charger and forego him with the baggage-train and the cattle. So Aamir [took horse and] fared on till he came to Baghdad, and the season of his entering was the first of the day; nor was there little child or hoary old man in the city but came forth to divert himself with gazing on those flocks and herds and upon the goodliness of those slave-girls, and their wits were amazed at what they saw. Presently the news reached the king that the young man El Abbas, who had gone forth from him, was come back with herds and rarities and slaves and a mighty host and had taken up his sojourn without the city, whilst his servant Aamir was presently come to Baghdad, so he might make ready dwelling-places for his lord, wherein he should take up his abode..?THE SIXTH OFFICER'S STORY..When the king heard the vizier's speech, he deemed it goodly and it pleased him; so he bade him go away to his house, and there he abode his day long..Now it chanced that a camel-driver, belonging to Kisra the king, lost certain camels and the king threatened him, if he found them not, that he would slay him. So he set out and plunged into the deserts till he came to the place where the damsel was and seeing her standing praying, waited till she had made an end of her prayer, when he went up to her and saluted her, saying, 'Who art thou?' Quoth she, 'I am a handmaid of God.' 'What dost thou in this desolate place?' asked he, and she said, 'I serve God the Most High.' When he saw her beauty and grace, he said to her, 'Harkye! Do thou take me to husband and I will be tenderly solicitous over thee and use thee with exceeding compassion and I will further thee in obedience to God the Most High.' But she answered, saying, 'I have no need of marriage and I desire to abide here [alone] with my Lord and His service; but, if thou wouldst deal compassionately with me and further me in the obedience of God the Most High, carry me to a place where there is water and thou wilt have done me a kindness.' Then he thrust his feet into boots and girt him with a sword and a girdle and bound about his middle a quiver and a bow and arrows. Moreover, he put money in his pocket and thrust into his sleeve letters-patent addressed to the governor of Ispahan, bidding him assign to Rustem Khemartekeni a monthly allowance of a hundred dirhems and ten pounds of bread and five pounds of meat and enrol him among the Turks under his commandment. Then he took him up and carrying him forth, left him in one of the mosques..All intercessions come and all alike do ill succeed, ii. 218..When the Khalif heard his verses, he took the cup from his hand and kissed it and drank it off and returned it to Aboulhusn, who made him an obeisance and filled and drank. Then he filled again and kissing the cup thrice, recited the following verses:?? ? ? ? And all the desert spaces devour, whilst to my rede, Or if in sport or earnest, (93) still Aamir giveth ear..? ? ? ? ? d. The Eldest Lady's Story lxiii.?? ? ? ? ? By Allah, I knew not their worth nor yet how dear.Then the prince rose to him and embraced him and kissed him and entreated him with honour. Moreover, he seated him in a chair and bestowed on him a dress of honour; and he turned to his father and said to him, 'This is the king who pardoned me and this is his ear that I cut off with an arrow; and indeed he deserveth pardon from me, for that he pardoned me.' Then said he to Bihkerd, 'Verily, the issue of clemency hath been a provision for thee [in thine hour of need].' And they entreated him with the utmost kindness and sent him back to his own country in all honour and worship Know, then, O King," continued the youth, "that there is no goodlier thing than clemency and that all thou dost thereof, thou shalt find before thee, a treasure laid up for thee."?? ? ? ? ? aa. Selim and Selma dccccxii.So Iblis drank off his cup, and when he had made an end of his draught, he waved his hand to Tuhfeh, and putting off that which was upon him of clothes, delivered them to her. Amongst them was a suit worth ten thousand dinars and a tray full of jewels worth a great sum of money. Then he filled again and gave the cup to his son Es Shisban, who took it from his hand and kissing it, stood up and sat down again. Now there was before him a tray of roses; so he said to her 'O Tuhfeh sing upon these roses.' Harkening and obedience,' answered she and sang the following verses:..So saying, he took leave of the woman and her husband and set out, intending for Akil, his father's brother's son. Now there was between Baghdad and Akil's abiding-place forty days' journey; so El Abbas settled himself on the back of his courser and his servant Aamir mounted also and they fared forth on their way. Presently, El Abbas turned right and left and recited the following verses:..When the king heard this story, he was fortified in his resolve to spare the vizier and to leave haste in an affair whereof he was not assured; so he comforted him and bade him withdraw to his lodging..? ? ? ? ? The earth is my birth-place, indeed; but my place Of abidance is still in the cheeks of the fair..? ? ? ? ? O skinker of the wine of woe, turn from a love-sick maid, Who drinks her tears still, night and morn, thy bitter-flavoured bowl..5. Nouraddin Ali of Cairo and his Son Bedreddin Hassan lxxii.Therewithal the young man was moved to delight and exclaimed, "By Allah, thou sayest well, O Sitt el Milan! Let me hear more." Then he handselled her with fifty dinars and they drank and the cups went round among them; and her seller said to her, "O Sitt el Milah, this is the season of leave-taking; so let us hear somewhat on the subject." Accordingly she struck the lute and avouching that which was in her heart, sang the following verses:..Then said Shehrzad, "They avouch, O king, (but God [alone] knowest the secret things,) that.Accordingly the nurse returned to El Abbas, without letter or answer; and when she came in to him, he saw that she was troubled and noted the marks of chagrin on her face; so he said to her, "What is this plight?" Quoth she, "I cannot set out to thee that which Mariyeh said; for indeed she charged me return to thee without letter or answer." "O nurse of kings," rejoined El Abbas, "I would have thee carry her this letter and return not to her without it." Then he took inkhorn and paper and wrote the following verses:..115. The Malice of Women dccccxxix.Twere better and meeter thy presence to leave, For, if the eye see not, the heart doth not grieve.'..So he went out to them and questioned them of their case, whereupon, "Return to thy lord," answered they, "and question him of Prince El Abbas, if he have come unto him, for that he left his father King El Aziz a full-told year ago, and indeed longing for him troubleth the king and

he hath levied a part of his army and his guards and is come forth in quest of his son, so haply he may light upon tidings of him." Quoth the eunuch, "Is there amongst you a brother of his or a son?" "Nay, by Allah!" answered they. "But we are all his mamelukes and the boughten of his money, and his father El Aziz hath despatched us to make enquiry of him. So go thou to thy lord and question him of the prince and return to us with that which he shall answer you." "And where is King El Aziz?" asked the eunuch; and they replied, "He is encamped in the Green Meadow." (96).? ? ? ? ? Love's slave, I keep my troth with them; but, when they vowed, Fate made itself Urcoub, (16) whom never oath could bind..? ? ? ? ? But when ye saw my writ, the standard ye o'erthrew Of faith, your favours grudged and aught of grace denied..When they were grown familiar with him, the queen-mother fell to sending [privily] for the amirs, one by one, and swearing them to secrecy; and when she was assured of their trustworthiness, she discovered to them that the king had left but a daughter and that she had done this but that she might continue the kingship in his family and that the governance should not go forth from them; after which she told them that she was minded to marry her daughter with the new-comer, her father's brother's son, and that he should be the holder of the kingship. They approved of her proposal and when she had discovered the secret to the last of them [and assured herself of their support], she published the news abroad and sent for the cadis and assessors, who drew up the contract of marriage between Selim and the princess, and they lavished gifts upon the troops and overwhelmed them with bounties. Then was the bride carried in procession to the young man and the kingship was stablished unto him and the governance of the realm..? ? ? ? ? Abasement, misery and heart-break after those I suffer who endured before me many a year..? ? ? ? ? Thy loss is the fairest of all my heart's woes; My case it hath altered and banished repose..So El Merouzi went away and the other turned to his wife and said to her, 'We have gotten us great plenty of money, and yonder dog would fain take the half of it; but this shall never be, for that my mind hath been changed against him, since I heard him solicit thee; wherefore I purpose to play him a trick and enjoy all the money; and do not thou cross me.' 'It is well,' answered she, and he said to her, '[To-morrow] at day-peep I will feign myself dead and do thou cry out and tear thy hair, whereupon the folk will flock to me. Then lay me out and bury me, and when the folk are gone away [from the burial-place], do thou dig down to me and take me; and have no fear for me, for I can abide two days in the tomb [without hurt].' And she answered, 'Do what thou wilt.'.Now the Persian had a mameluke, (201) as he were the full moon, and he arose [and went out], and the singer followed him and wept before him, professing love to him and kissing his hands and feet. The mameluke took compassion on him and said to him, 'When the night cometh and my master entereth [the harem] and the folk go away, I will grant thee thy desire; and I lie in such a place.' Then the singer returned and sat with the boon-companions, and the Persian rose and went out, he and the mameluke beside him. [Then they returned and sat down.] (202) Now the singer knew the place that the mameluke occupied at the first of the night; but it befell that he rose from his place and the candle went out. The Persian, who was drunken, fell over on his face, and the singer, supposing him to be the mameluke, said, 'By Allah, it is good!' and threw himself upon him and clipped him, whereupon the Persian started up, crying out, and laying hands on the singer, pinioned him and beat him grievously, after which he bound him to a tree that was in the house. (203).One day, as I was thus feigning sleep, I felt a hand in my lap, and in it a magnificent purse. So I seized the hand and behold, it was that of a fair woman. Quoth I to her, "O my lady, who art thou?" And she said, "Rise [and come away] from here, that I may make myself known to thee." So I arose and following her, fared on, without tarrying, till she stopped at the door of a lofty house, whereupon quoth I to her, "O my lady, who art thou? Indeed, thou hast done me kindness, and what is the reason of this?" "By Allah," answered she, "O Captain Mum, I am a woman on whom desire and longing are sore for the love of the daughter of the Cadi Amin el Hukm. Now there was between us what was and the love of her fell upon my heart and I agreed with her upon meeting, according to possibility and convenience. But her father Amin el Hukm took her and went away, and my heart cleaveth to her and love-longing and distraction are sore upon me on her account."? ? ? ? ? The bitterness of false accusing shall thou taste And eke the thing reveal that thou art fain to hide; Rail not at the vicissitudes of Fate, ii. 219.61. Abou Nuwas with the three Boys and the Khalif Haroun er Reshid cclxxxi.Then the Khalif went forth and bade decorate the city: [so they decorated it] and the drums of glad tidings were beaten. Moreover they made banquets to the people and the tables were spread seven days. And Tuhfeh and the Commander of the Faithful ceased not to be in the most delightsome of life and the most prosperous thereof till there came to them the Destroyer of Delights and the Sunderer of Companies; and thu is all that hath come down to as of their story."? ? ? ? ? I'll say. If for my loved ones' loss I rent my heart for dole,.It befell one day that he entered a certain city and sold somewhat that was with him of merchandise and got him friends of the merchants of the place and fell to sitting with them and entertaining them and inviting them to his lodging and his assembly, whilst they also invited him to their houses. On this wise he abode a long while, till he was minded to leave the city; and this was bruited abroad among his friends, who were concerned for parting from him. Then he betook himself to him of them, who was the richest of them in substance and the most apparent of them in generosity, and sat with him and borrowed his goods; and when he was about to take leave, he desired him to give him the deposit that he had left with him. 'And what is the deposit?' asked the merchant. Quoth the sharper, 'It is such a purse, with the thousand dinars therein.' And the merchant said, 'When didst thou give it me?' 'Extolled be the perfection of God!' replied the sharper. 'Was it not on such a day, by such a token, and thus and thus?' 'I know not of this,' rejoined the merchant, and words were bandied about between them, whilst the folk [who were present also] disputed together concerning their affair and their speech, till their voices rose high and the neighbours had knowledge of that which passed between them..On the morrow, he betook himself to the shop of his friend the druggist, who welcomed him and questioned him of his case and how he had fared that day. Quoth the singer, 'May God requite thee with good, O my brother! For that thou hast directed me unto easance!' And he related to

him his adventure with the woman, till he came to the mention of her husband, when he said, 'And at midday came the cuckold her husband and knocked at the door. So she wrapped me in the mat, and when he had gone about his business, I came forth and we returned to what we were about.' This was grievous to the druggist and he repented of having taught him [how he should do] and misdoubted of his wife. So he said to the singer, 'And what said she to thee at thy going away?' And the other answered, 'She bade me come back to her on the morrow. So, behold, I am going to her and I came not hither but that I might acquaint thee with this, lest thy heart be occupied with me.' Then he took leave of him and went his way. As soon as the druggist was assured that he had reached the house, he cast the net over his shop (195) and made for his house, misdoubting of his wife, and knocked at the door..? ? ? ? Assemble, ye people of passion, I pray; For the hour of our torment hath sounded to-day..Then he sent for the old man, the Muezzin, and when the messenger came to him and told him that the Commander of the Faithful sought him, he feared the denunciation of the damsel and accompanied him to the palace, walking and letting wind (44) as he went, whilst all who passed him by laughed at him. When he came into the presence of the Commander of the Faithful, he fell a-trembling and his tongue was embarrassed, [so that he could not speak]. The Khalif laughed at him and said to him, "O elder, thou hast done no offence; so [why] fearest thou?" "O my lord," answered the old man (and indeed he was in the sorest of that which may be of fear,) "by the virtue of thy pure forefathers, indeed I have done nought, and do thou enquire of my conduct." The Khalif laughed at him and ordering him a thousand dinars, bestowed on him a sumptuous dress of honour and made him chief of the Muezzins in his mosque..Think not that I forget our trothplight after you. Nay; God to me decreed remembrance heretofore. (202).? ? ? ? Awaken, O ye sleepers all, and profit, whilst it's here By what's vouchsafed of fortune fair and life untroubled, clear..It befell, one day of the days, that King Bihkerd embarked in a ship and put out to sea, so he might fish; but the wind blew on them and the ship foundered. The king won ashore on a plank, unknown of any, and came forth, naked, on one of the coasts; and it chanced that he landed in the country whereof the father of the youth aforesaid, [his sometime servant], was king. So he came in the night to the gate of the latter's city and [finding it shut], took up his lodging [for the night] in a burying-place there..When the evening evened, the king let call his vizier and he presented himself before him, whereupon he required of him the hearing of the [promised] story. So he said, "Hearkening and obedience. Know, O king. that.38. The Lover who feigned himself a Thief to save his Mistress's Honour dlvi.? ? ? ? b. The Second Officer's Story dccccxxii.? ? ? ? d. The Eldest Lady's Story (237) lxiv..So, when they had made an end of eating and drinking, the young man asked his host for the story, and he said, 'Know that in my youth I was even as thou seest me in the matter of loathliness and foul favour; and I had brethren of the comeliest of the folk; wherefore my father preferred them over me and used to show them kindness, to my exclusion, and employ me, in their room [in menial service], like as one employeth slaves. One day, a she-camel of his went astray and he said to me, "Go thou forth in quest of her and return not but with her." Quoth I, "Send other than I of thy sons." But he would not consent to this and reviled me and insisted upon me, till the matter came to such a pass with him that he took a whip and fell to beating me. So I arose and taking a riding-camel, mounted her and sallied forth at a venture, purposing to go out into the deserts and return to him no more. I fared on all my night [and the next day] and coming at eventide to [the encampment of] this my wife's people, alighted down with her father, who was a very old man, and became his guest..The company marvelled at this story with the utmost wonderment, and the eleventh officer rose and said, 'I know a story yet rarer than this: but it happened not to myself..So, when he arose in the morning, he repaired to the vizier and repeated to him that which the old woman had taught him; whereat the vizier marvelled and said to him, 'What sayst thou of a man, who seeth in his house four holes, and in each a viper offering to come out and kill him, and in his house are four staves and each hole may not be stopped but with the ends of two staves? How shall he stop all the holes and deliver himself from the vipers?' When the merchant heard this, there betided him [of concern] what made him forget the first and he said to the vizier, 'Grant me time, so I may consider the answer.' 'Go out,' replied the vizier, 'and bring me the answer, or I will seize thy good.'.Quoth Omar, "O Jerir, keep the fear of God before thine eyes and say nought but the truth." And Jerir recited the following verses:..As for Er Reshid, he shut himself up with Tuhfeh that night and found her a clean maid and rejoiced in her; and she took high rank in his heart, so that he could not endure from her a single hour and committed to her the keys of the affairs of the realm, for that which he saw in her of good breeding and wit and modesty. Moreover, he gave her fifty slave-girls and two hundred thousand dinars and clothes and trinkets and jewels and precious stones, worth the kingdom of Egypt; and of the excess of his love for her, he would not entrust her to any of the slave-girls or eunuchs; but, whenas he went out from her, he locked the door upon her and took the key with him, against he should return to her, forbidding the damsels to go in to her, of his fear lest they should slay her or practise on her with knife or poison; and on this wise he abode awhile..71. Yehya ben Khalid and the Poor Man dclvi..When the king heard this story, he said, "How like is this to our own case!" Then he bade the vizier retire to his lodging; so he withdrew to his house and on the morrow he abode at home [till the king should summon him to his presence.].109. The Woman who had a Boy and the other who had a Man to Lover ccccxiv."If it must be and no help, admit Jerir." So Adi went forth and admitted Jerir, who entered, saying:..74. The Simpleton and the Sharper ccclxxviii..Then she was silent, and when the king heard her speech and profited by that which she said, he summoned up his reasoning faculties and cleansed his heart and caused his understanding revert [to the right way] and turned [with repentance] to God the Most High and said in himself, "Since there befell the kings of the Chosroes more than that which hath befallen me, never, whilst I abide [on life], shall I cease to blame myself [for that which I did in the slaughter of the daughters of the folk]. As for this Shehrzad, her like is not found in the lands; so extolled be the perfection of Him who appointed her a means for the deliverance of His creatures from slaughter and oppression!" Then he arose from his session and kissed her head, whereat she

rejoiced with an exceeding joy, she and her sister Dinarzad..? ? ? ? I view her with yearning eyes and she seems to me A moon of the summer, set in a winter's night..? ? ? ? O morn, our loves that sunder'st, a sweet and easeful life Thou dost for me prohibit, with thy regard austere..When King El Aziz heard the damsel's song, her speech and her verses pleased him and he said to El Abbas, "O my son, verily, these damsels are weary with long versifying, and indeed they make us yearn after the dwellings and the homesteads with the goodliness of their songs. Indeed, these five have adorned our assembly with the excellence of their melodies and have done well in that which they have said before those who are present; wherefore we counsel thee to enfranchise them for the love of God the Most High." Quoth El Abbas, "There is no commandment but thy commandment;" and he enfranchised the ten damsels in the assembly; whereupon they kissed the hands of the king and his son and prostrated themselves in thanksgiving to God the Most High. Then they put off that which was upon them of ornaments and laying aside the lutes [and other] instruments of music, clave to their houses, veiled, and went not forth. (144).As for Abou Sabir, when he returned, he saw not his wife and read what was written on the ground, wherefore he wept and sat [awhile] sorrowing. Then said he to himself, 'O Abou Sabir, it behoveth thee to be patient, for belike there shall betide [thee] an affair yet sorer than this and more grievous;' and he went forth wandering at a venture, like to the love-distraught, the madman, till he came to a sort of labourers working upon the palace of the king, by way of forced labour. When [the overseers] saw him, they laid hold of him and said to him, 'Work thou with these folk at the palace of the king; else will we imprison thee for life.' So he fell to working with them as a labourer and every day they gave him a cake of bread. He wrought with them a month's space, till it chanced that one of the labourers mounted a ladder and falling, broke his leg; whereupon he cried out and wept. Quoth Abou Sabir to him, 'Have patience and weep not; for thou shall find ease in thy patience.' But the man said to him, 'How long shall I have patience?' And he answered, saying, 'Patience bringeth a man forth of the bottom of the pit and seateth him on the throne of the kingdom.'! ? ? ? ? The pains of long desire have wasted me away; Estrangement and disdain my body sore have tried..The prince thanked them and said to them, 'God requite you with all good, for indeed ye give me loyal counsel; but whither would ye have me go?' Quoth they, 'Get thee to the land of the Greeks, the abiding-place of thy mother.' And he said, 'My grandfather Suleiman Shah, when the King of the Greeks wrote to him, demanding my mother in marriage, concealed my affair and hid my secret; [and she hath done the like,] and I cannot make her a liar.' 'Thou sayst sooth,' rejoined they; 'but we desire thine advantage, and even if thou tookest service with the folk, it were a means of thy continuance [on life].' Then each of them brought out to him money and gave to him and clad him and fed him and fared on with him a parasang's distance till they brought him far from the city, and giving him to know that he was safe, departed from him, whilst he fared on till he came forth of the dominions of his uncle and entered those [of the king] of the Greeks. Then he entered a village and taking up his abode therein, betook himself to serving one there in ploughing and sowing and the like..? ? ? ? c. The Fishes and the Crab dcxi.When the appointed day arrived, the chief of the police set apart for his officers a saloon, that had windows ranged in order and giving upon the garden, and El Melik ez Zahir came to him, and he seated himself, he and the Sultan, in the alcove. Then the tables were spread unto them for eating and they ate; and when the cup went round amongst them and their hearts were gladdened with meat and drink, they related that which was with them and discovered their secrets from concealment. The first to relate was a man, a captain of the watch, by name Muineddin, whose heart was engrossed with the love of women; and he said, 'Harkye, all ye people of [various] degree, I will acquaint you with an extraordinary affair which befell me aforetime. Know that..One day the Commander of the Faithful bade bring him to the presence; so his slave-girl changed his raiment and clothing him in sumptuous apparel, mounted him on the mule. Then he rode to the palace and presenting himself before the Khalif, saluted him with the goodliest of salutations and bespoke him with eloquent and deep-thoughted speech. When Er Reshid saw him, he marvelled at the goodliness of his favour and his eloquence and the readiness of his speech and enquiring of him, was told that he was Sitt el Milah's lord; whereupon quoth he, "Indeed, she is excusable in her love for him, and if we had put her to death unrighteously, as we were minded to do, her blood would have been upon our heads." Then he turned to the young man and entering into discourse with him, found him well bred, intelligent, quick of wit and apprehension, generous, pleasant, elegant, erudite. So he loved him with an exceeding love and questioned him of his native city and of his father and of the manner of his journey to Baghdad. Nouredin acquainted him with that which he would know in the goodliest of words and with the concisest of expressions; and the Khalif said to him, "And where hast thou been absent all this while? Indeed, we sent after thee to Damascus and Mosul and other the towns, but lit on no tidings of thee." "O my lord," answered the young man, "there betided thy slave in thy city that which never yet betided any." And he acquainted him with his case from first to last and told him that which had befallen him of evil [from El Muradi and his crew]..TABLE OF CONTENTS OF THE UNFINISHED CALCUTTA (1814-18) EDITION (FIRST TWO HUNDRED NIGHTS ONLY) OF THE ARABIC TEXT OF THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT.

[The Autobiography of Benvenuto Cellini With Introduction and Note](#)

[Lady Grace A Novel](#)

[French Music of To-Day](#)

[The Newfoundland Quarterly Vol 7 July 1907](#)

[Jus Divinum Ministerii Evangelici or the Divine Right of the Gospel-Ministry Divided Into Two Parts](#)

[Memoir of W H Harvey MD F R S Etc Etc Late Professor of Botany Trinity College Dublin With Selections from His Journal and Correspondence](#)

[White Supremacy and Negro Subordination or Negroes a Subordinate Race and \(So-Called\) Slavery Its Normal Condition With an Appendix Showing the Past and Present Condition of the Countries South of Us](#)

[The Romance of the Forest](#)

[Desperate Remedies Vol 1 of 3 A Novel](#)

[Fairy Circles Tales and Legends of Giants Dwarfs Fairies Water-Sprites and Hobgoblins](#)

[The Life and Adventures of the Chevalier de Faublas Vol 1 of 4 Including a Variety of Anecdotes Relative to the Present King of Poland](#)

[Die Metamorphosen Der Goetter Vol 1 Historisch-Mythologischer Roman Aus Dem Chinesischen Uebersetzung Der Kapitel 1 Bis 46 Zweiter Halbband](#)

[Lectures on the Calculus of Variations \(the Weierstrassian Theory\)](#)

[Albrecht Ritschl And His School](#)

[Spiritual Flashlights from Godly Men and Women](#)

[The Boys Book of Industrial Information](#)

[Proceedings Upon the Trial of the Action Brought by Mary Elizabeth Smith Against the Right Hon Washington Sewallis Shirley Earl Ferrers for Breach of Promise of Marriage Damages Laid at 20 000](#)

[A History of Epic Poetry \(Post-Virgilian\)](#)

[Attraverso Gli Albi E Le Cartelle Sensazioni dArte](#)

[Atlas of Operative Gynaecology](#)

[Les 73 Journees de la Commune Du 18 Mars Au 29 Mai 1871](#)

[Logick or the Right Use of Reason in the Inquiry After Truth With a Variety of Rules to Guard Against Error in the Affairs of Religion and Human Life as Well as in the Sciences](#)

[Heating Systems Design of Hot Water and Steam Heating Apparatus](#)

[Catalog of Officers Graduates and Nongraduates of Smith College Northampton Mass 1875 1910](#)

[The Unheated Greenhouse](#)

[Venetia Vol 2](#)

[Revue Historique Et Archeologique Du Maine Vol 36 Annee 1894 Second Semestre](#)

[Mittheilungen Aus Justus Perthes Geographischer Anstalt Uber Wichtige Neue Erforschungen Auf Dem Gesamtgebiete Der Geographie 1871-72 Vol 7](#)

[Etude Commerciale-Industrielle-icomique-Constitutionnelle Etc de la Grande Ripublique Amiricaine 17 Annies Chez Les Yankees](#)

[Frederick James Furnivall A Volume of Personal Record](#)

[Salem Chapel](#)

[West London Medical Journal 1906 Vol 11](#)

[Le Chevalier de Maison-Rouge Vol 2](#)

[Le Chevalier de Maison-Rouge Vol 1](#)

[The Barons Sons A Romance of the Hungarian Revolution of 1848](#)

[New England in France 1917 1919 A History of the Twenty-Sixth Division Division U S a](#)

[Rough and Ready Or Life Among the New York Newboys](#)

[The Insidious Dr Fu-Manchu Being a Somewhat Detailed Account of the Amazing Adventures of Nayland Smith in His Trailing of the Sinister Chinaman](#)

[The Ms in a Red Box](#)

[Exposition Doctrinal and Philological of Christs Sermon on the Mount According to the Gospel of Matthew Vol 2 Intended Likewise as a Help Towards the Formation of a Pure Biblical System of Faith and Morals](#)

[The Life of a Conspirator Being a Biography of Sir Everard Digby](#)

[Looking Back from Beulah](#)

[Journal of the Outdoor Life Vol 14 The Anti-Tuberculosis Magazine](#)

[Foress Sporting Notes Sketches Vol 23 A Quarterly Magazine Descriptive of British Indian Colonial and Foreign Sport](#)

[John Ruskin Und Sein Werk Sozialreformer Professor Prophet Dritte Reihe Essays](#)

[My Recitations](#)

[Homes of the First Franciscans In Umbria the Borders of Tuscany and the Northern Marches](#)

[Untersuchungen Uber Das Atrioventrikularbündel Im Menschlichen Herzen](#)

[The Antiquities of Stamford and St Martins Vol 1 Compiled Chiefly from the Annals of the REV Francis Peck with Notes](#)

[The Development of Institutions Under Irrigation](#)
[The Writing of Hippolytus Bishop of Portus Vol 2 Fragments of Writings Third Century](#)
[The English Peasantry and the Enclosure of Common Fields](#)
[Reden Gotamo Buddhos Aus Der Sammlung Der Bruchstucke Suttanipato Des P#257li-Kanons Die](#)
[Plain Facts for Fair Minds An Appeal to Candor and Common Sense](#)
[A History of the English Turf Vol 3](#)
[Histoire Des Aventuriers Flibustiers Qui Se Sont Signalis Dans Les Indes Vol 1 Contenant Ce Quils y Ont Fait de Remarquable Avec La Vie Les Moeurs Et Les Coutumes Des Boucaniers Et Des Habitans de S Domingue Et de la Tortui](#)
[Letters Written by the Earl of Chesterfield to His Son Vol 2 of 3](#)
[Kritik Der Israelitischen Geschichte Vol 1 Kritik Der Mosaischen Geschichte](#)
[The Popular Science Monthly Vol 87 July to December 1915](#)
[The Gentle Art of Faking A History of the Methods of Producing Imitations and Spurious Works of Art from the Earliest Times Up to the Present Day](#)
[Histoire de la Revolution Francaise Vol 4](#)
[Program Notes](#)
[Max Stirner Leben-Weltanschauung Vermachtnis](#)
[Journal of the Canadian Bankers Association Vol 9 Containing October 1901 to July 1902](#)
[The Book of Berkshire Describing and Illustrating Its Hills and Homes and Telling Where They Are What They Are and Why They Are Destined to Become the Most Charming and Desirable Summer Homes in America For the Season of 1887](#)
[Eight Sermons Preachd at the Cathedral Church of St Paul in Defense of the Divinity of Our Lord Jesus Christ Upon the Encouragement Given by the Lady Moyer and at the Appointment of the LD Bishop of London](#)
[In Treaty with Honor A Romance of Old Quebec](#)
[Thatcham Berks and Its Manors Vol 1](#)
[The Gaiety Stage Door Thirty Years Reminiscences of the Theatre](#)
[Newman the Theologian The Nature of Belief and Doctrine as Exemplified in His Life and Works](#)
[The King of Honey Island](#)
[Tracherous Ground](#)
[The War for Monarchy 1793-1815](#)
[When They Were Children Stories of the Childhood of Famous Men and Women](#)
[Estados Unidos y La America del Sur Los Los Yankees Pintados Por Si Mismos](#)
[The Home-Altar An Appeal in Behalf of Family Worship With Prayers and Hymns for Family Use](#)
[Proceedings of the Department of Superintendence At the Annual Meeting Held at Columbus Ohio February 21 23 1899](#)
[Lessons and Laboratory Exercises in Bacteriology An Outline of Technical Methods Introductory to the Systematic Study and Identification of Bacteria Arranged for the Use of Students](#)
[Modern Italian Surgery and Old Universities of Italy](#)
[Confessions of the Czarina](#)
[Sir Samuel Ferguson in the Ireland of His Day Vol 1 of 2](#)
[The Theory of Moral Sentiments Vol 2 of 2 Or an Essay Towards an Analysis of the Principles by Which Men Naturally Judge Concerning the Conduct and Character First of Their Neighbours and Afterwards of Themselves To Which Is Added a Dislertation O](#)
[Abenteuer Des Kapitans Hatteras Die Roman](#)
[The Master Spirit](#)
[Sophocles Vol 6 The Plays and Fragments](#)
[Nuestra America \(Ensayo de Psicologia Social\)](#)
[Historical Sources in Schools 1902 Report to the New England History Teachers Association](#)
[Divine Comedie La Precedee DUne Introduction Le Purgatoire](#)
[M Tullii Ciceronis de Officiis Libri Tres](#)
[A Practical Handbook of Medical Chemistry](#)
[Dinge Die Man Nicht Sagt](#)
[The Institutes](#)
[Die Staatstheorien Der Franzosischen Nationalversammlung Von 1789 Ihre Grundlagen in Der Staatslehre Der Aufklarungszeit Und in Den](#)

[Englischen Und Amerikanischen Verfassungsgedanken](#)

[Henry Bazely the Oxford Evangelist A Memoir](#)

[The Archeological History of New York Vol 2](#)

[A Catalogue and Succession of the Kings Princes Dukes Marquesses Earles and Viscounts of This Realme of England Since the Norman Conquest to This Present Yeere 1622 Together with Their Armes Wives and Children The Times of Their Deaths and Buri](#)

[The Word or Universal Redemption and Salvation Preordained Before All Worlds A More Evangelical Philanthropic and Christian Interpretation of the Almighty Gods Sacred Promises of Infinite Mercy Forgiveness](#)

[The Land of the Wine Vol 2 Being an Account of the Madeira Islands at the Beginning of the Twentieth Century and from a New Point of View](#)

[Description Des Animaux Sans Vertebres Decouverts Dans Le Bassin de Paris Pour Servir de Supplement a la Description Des Coquilles Fossiles Des Environs de Paris Vol 2 Comprenant Une Revue Generale de Toutes Les especes Actuellement Connues \(10](#)

[The Doctrine of Philosophical Necessity Vol 2 Illustrated Being an Appendix to the Disquisitions Relating to Matter and Spirit To Which Is Added an Answer to Several Persons Who Have Controverted the Principles of It](#)
