

EXPLANATIONS VOL 1 AND FURTHER ILLUSTRATED BY CORRESPONDING EXAMPLES

"There was once a king named Bihkerd and he had wealth galore and many troops; but his deeds were evil and he would punish for a slight offence and never forgave. He went forth one day to hunt and one of his servants shot an arrow, which lit on the king's ear and cut it off. Quoth Bihkerd, 'Who shot that arrow?' So the guards brought him in haste the offender, whose name was Yetrou, and he of his fear fell down on the ground in a swoon. Then said the king, 'Put him to death;' but Yetrou said, 'O King, this that hath befallen was not of my choice nor of my knowledge; so do thou pardon me, in the hour of thy power over me, for that clemency is of the goodliest of things and belike it shall be [in this world] a provision and a good work [for which thou shall be requited] one of these days, and a treasure [laid up to thine account] with God in the world to come. Pardon me, therefore, and fend off evil from me, so shall God fend off from thee evil the like thereof.' When the king heard this, it pleased him and he pardoned the servant, albeit he had never before pardoned any..Then they left him and dispersed and one of the sons fell to spying upon his father, so that he saw him hide the treasure without the city. When he had made an end of burying it, he returned to his house; and when the morning morrowed, his son repaired to the place where he had seen his father bury the treasure and dug and took it and went his way. When the [hour of the] old man's admission [to the mercy of God] drew nigh, he called his sons to him and acquainted them with the place where he had hidden his riches. As soon as he was dead, they went and dug up the treasure and found wealth galore, for that the money, which the first son had taken by stealth, was on the surface and he knew not that under it was other money. So they took it and divided it and the first son took his share with the rest and laid it to that which he had taken aforetime, behind [the backs of] his father and his brethren. Then he took to wife the daughter of his father's brother and was vouchsafed by her a male child, who was the goodliest of the folk of his time..When it was the time of the evening meal, the king repaired to the sitting-chamber and summoning the vizier, sought of him the story he had promised him; and the vizier said, "They avouch, O king, that. Then she folded the letter and giving it to her slave-girl, bade her carry it to El Abbas and bring back his answer thereto. Accordingly, Shefikeh took the letter and carried it to the prince, after the doorkeeper had sought leave of him to admit her. When she came in to him, she found with him five damsels, as they were moons, clad in [rich] apparel and ornaments; and when he saw her, he said to her, "What is thine occasion, O handmaid of good?" So she put out her hand to him with the letter, after she had kissed it, and he bade one of his slave-girls receive it from her. Then he took it from the girl and breaking it open, read it and apprehended its purport; whereupon "We are God's and to Him we return!" exclaimed he and calling for ink- horn and paper, wrote the following verses:..? ? ? ? For nought of worldly fortune I weep! my only joy In seeing thee consisteth and in thy seeing me..In every rejoicing a boon (240) midst the singers and minstrels am I, ii. 258. Then she turned to the old man who had delivered her from the pit and prayed for him and gave him presents galore and among them a myriad of money; (9) and they all departed from her, except her husband. When she was alone with him, she made him draw near unto her and rejoiced in his coming and gave him the choice of abiding with her. Moreover, she assembled the people of the city and set out to them his virtue and worth and counselled them to invest him with the charge of their governance and besought them to make him king over them. They fell in with her of this and he became king and took up his abode amongst them, whilst she gave herself up to her religious exercises and abode with her husband on such wise as she was with him aforetime. (10) Nor," added the vizier, "is this story, O king of the time, more extraordinary or more delightful than that of the journeyman and the girl whose belly he slit and fled.".Calcutta (1814-18) Text..When the night darkened on her, she called him to mind and her heart clave to him and sleep visited her not; and on this wise she abode days and nights, till she sickened and abstained from food. So her lord went in to her and said to her, "O Sitt el Milah, how findest thou thyself?" "O my lord," answered she, "I am dead without recourse and I beseech thee to bring me my shroud, so I may look on it before my death." Therewithal he went out from her, sore concerned for her, and betook himself to a friend of his, a draper, who had been present on the day when the damsel was cried [for sale]. Quoth his friend to him, "Why do I see thee troubled?" And he answered, "Sitt el Milah is at the point of death and these three days she hath neither eaten nor drunken. I questioned her to-day of her case and she said, 'O my lord, buy me a shroud, so I may look on it before my death.'" Quoth the draper, "Methinks nought ails her but that she is enamoured of the young Damascene and I counsel thee to mention his name to her and avouch to her that he hath foregathered with thee on her account and is desirous of coming to thy house, so he may hear somewhat of her singing. If she say, 'I reckon not of him, for there is that to do with me which distracteth me from the Damascene and from other than he,' know that she saith sooth concerning her sickness; but, if she say to thee other than this, acquaint me therewith."..? ? ? ? My patience underneath the loss of friends and folk With pallor's sorry garb hath clad me, comrades dear..When the evening evened, the king sat in his privy closet and summoning the vizier, required of him the promised story. So Er Rehwan said, "Know, O king, that. On this wise they did with her sister Dinarzad, and when they had made an end of displaying the two brides, the king bestowed dresses of honour on all who were present and dismissed them to their own places. Then Shehrzad went in to King Shehriyar and Dinarzad to King Shahzeman and each of them solaced himself with the company of his beloved and the hearts of the folk were comforted. When the morning morrowed, the vizier came in to the two kings and kissed the ground before them; wherefore they thanked him and were bountiful to him. Then they went forth and sat down upon couches of estate, whilst all the viziers and amirs and grandees and the chief officers of the realm and the household presented themselves before them and kissed the earth. King Shehriyar ordered them dresses of honour and largesse and they offered up prayers for the abiding continuance [on life] of the king and his brother..? ? ? ? ? ? ? ? ab. Story of the King's Son and the Ogress xv.89.

Mesrou and Ibn el Caribi cccxcix. Al gates ye are our prey become; this many a day and night, iii. 6.????? To Baghdad upon a matter of all moment do I fare, For the love of one whose beauties have my reason led astray. Pious Woman accused of Lewdness, The, ii. 5.????????? nb. Story of the Old Sharper dccccxi.?????z. The King who lost Kingdom and Wife and Wealth and God restored them to him dccccix.????? Accuse me falsely, cruelly entreat me; still ye are My heart's beloved, at whose hands no rigour I resent. The season of my presence is never at an end, ii. 246..77 The Draper and the Thief (234) dclxi. When the vizier was ware that she was Arwa and heard her speech, he knew that it behoved him not to lie and that nought would avail him but truth-speaking; so he bowed [his head] to the ground and wept and said, 'Whoso doth evil, needs must he abide it, though his day be prolonged. By Allah, I am he who hath sinned and transgressed, and nought prompted me unto this but fear and overmastering desire and the affliction written upon my forehead; (118) and indeed this woman is pure and chaste and free from all fault.' When King Dadbin heard this, he buffeted his face and said to his vizier, 'God slay thee! It is thou that hast parted me and my wife and wronged me!' But Kisra the king said to him, 'God shall surely slay thee, for that thou hastenedst and lookedst not into thine affair and knewest not the guilty from the guiltless. Hadst thou wrought deliberately, the false had been made manifest to thee from the true; so where was thy judgment and thy sight?'????? Persist not on my weakness with thy disdain nor be Treason and breach of love its troth to thee attributed;?????a. The Cat and the Mouse dccc. I blessed him and thanked him and abode with him in all honour and consideration, till, after a little, the merchants came, even as he had said, and bought and sold and bartered; and when they were about to depart, my master came to me and said, 'The merchants are about to depart; arise, that thou mayst go with them to thy country.' So I betook myself to the folk, and behold, they had bought great store of elephants' bones and bound up their loads and embarked in the ship; and my master took passage for me with them and paid my hire and all that was chargeable upon me. (220) Moreover, he gave me great store of goods and we set sail and passed from island to island, till we traversed the sea and arrived at the port of our destination; whereupon the merchants brought out their goods and sold; and I also brought out that which was with me and sold it at a good profit. When the druggist heard the singer's words, he was certified of the case and knew that the calamity, all of it, was in his own house and that the wife was his wife; and he saw the shirt, whereupon he redoubled in certainty and said to the singer, 'Art thou now going to her?' 'Yes, O my brother,' answered he and taking leave of him, went away; whereupon the druggist started up, as he were a madman, and ungarnished his shop. (199) Whilst he was thus engaged, the singer won to the house, and presently up came the druggist and knocked at the door. The singer would have wrapped himself up in the rug, but she forbade him and said to him, 'Get thee down to the bottom of the house and enter the oven (200) and shut the lid upon thyself.' So he did as she bade him and she went down to her husband and opened the door to him, whereupon he entered and went round about the house, but found no one and overlooked the oven. So he stood meditating and swore that he would not go forth of the house till the morrow. When it was the fourth night, there came the boy whom they were minded to circumcise, adorned with jewels such as never saw eye nor heard ear of, and amongst the rest a crown of gold, set with pearls and jewels, the worth whereof was an hundred thousand dinars. He sat down upon the throne and Tuhfeh sang to him, till the surgeon came and they circumcised him, in the presence of all the kings, who showered on him great store of jewels and jacinths and gold. Queen Kemeriyeh bade the servants gather up all this and lay it in Tuhfeh's closet, and it was [as much in value as] all that had fallen to her, from the first of the festival to the last thereof. Moreover, the Sheikh Iblis (whom God curse!) bestowed upon Tuhfeh the crown worn by the boy and gave the latter another, whereat her reason fled. Then the Jinn departed, in order of rank, whilst Iblis took leave of them, band by band. When the queen heard the last of the talk, she said to the cook, 'The judgment between you shall not be but in accordance with justice.' Then she dismissed all those who were present and turning to her brother, said to him, 'Indeed thy soothfastness is established with me and the truth of thy speech, and praised be God who hath brought about union between thee and thy wife! So now begone with her to thy country and leave [seeking] thy sister Selma and depart in peace.' But Selim answered, saying, 'By Allah, by the virtue of the All-knowing King, I will not turn back from seeking my sister till I die or find her, if it please God the Most High!' Then he called his sister to mind and broke out with the following verses from a heart endolored, afflicted, disappointed, saying: When Nouredin heard these his slave-girl's verses, he fell a-weeping, what while she strained him to her bosom and wiped away his tears with her sleeve and questioned him and comforted his mind. Then she took the lute and sweeping its strings, played thereon, after such a wise as would move the phlegmatic to delight, and sang the following verses: Then he turned to the woman and said to her, 'And thou, what sayst thou?' So she expounded to him her case and recounted to him all that had betided her and her husband, first and last, up to the time when they took up their abode with the old man and woman who dwelt on the sea-shore. Then she set out that which the Magian had practised on her of knavery and how he had carried her off in the ship and all that had betided her of humiliation and torment, what while the cadis and judges and deputies hearkened to her speech. When the king heard the last of his wife's story, he said, 'Verily, there hath betided thee a grievous matter; but hast thou knowledge of what thy husband did and what came of his affair?' 'Nay, by Allah,' answered she; 'I have no knowledge of him, save that I leave him no hour unremembered in fervent prayer, and never, whilst I live, will he cease to be to me the father of my children and my father's brother's son and my flesh and my blood.' Then she wept and the king bowed his head, whilst his eyes brimmed over with tears at her story. Barmecides, Haroun er Reshid and the Woman of the, i. 57. SHEHRZAD AND SHEHRIYAR. (163). Then they displayed Shehrzad in the sixth and seventh dresses and clad her in youths' apparel, whereupon she came forward, swaying coquettishly from side to side; and indeed she ravished wits and hearts and ensorcelled with her glances [all who looked on her]. She shook her sides and wagged her hips, then put her hair on the hilt of her sword and went up to King Shehriyar, who

embraced her, as the hospitable man embraces the guest, and threatened her in her ear with the taking of the sword; and indeed she was even as saith of her the poet in these verses: Quoth Alaeddin, "Thou counselest well," and locking up his shop, betook himself to the place before the citadel, where he foregathered with the drummers and pipers and instructed them how they should do, [even as his mistress had counselled him,] promising them a handsome reward. So they answered him with "Hearkening and obedience" and on the morrow, after the morning-prayer, he betook himself to the presence of the Cadi, who received him with obsequious courtesy and seated him beside himself. Then he turned to him and fell to conversing with him and questioning him of matters of selling and buying and of the price current of the various commodities that were exported to Baghdad from all parts, whilst Alaeddin replied to him of all whereof he asked him..Clemency, Of, i. 120..It chanced one day that they sallied forth to stop the way and fell in upon a caravan in the night; but the people of the caravan were on their guard; so they joined battle with the robbers and overcame them and slew them and the boy fell wounded and abode cast down in that place till the morrow, when he opened his eyes and finding his comrades slain, lifted himself up and rose to walk in the way. Presently, there met him a man, a treasure-seeker, and said to him, 'Whither goest thou, O youth?' So he told him what had betided him and the other said, 'Be of good heart, for that [the season of] thy fair fortune is come and God bringeth thee joy and solace. I am one who am in quest of a hidden treasure, wherein is vast wealth. So come with me, that thou mayst help me, and I will give thee wealth, wherewith thou shalt provide thyself thy life long.' Then he carried the youth to his dwelling and dressed his wound, and he abode with him some days, till he was rested; when he took him and two beasts and all that he needed, and they fared on till they came to a precipitous mountain..? ? ? ? O son of Simeon, give no ear to other than my say. How bitter from the convent 'twas to part and fare away!.On this wise they did three times, and every time [he climbed the tree] the lover came up out of the underground place and bestrode her, whilst her husband looked on and she still said, 'O liar, seest thou aught?' 'Yes,' would he answer and came down in haste, but saw no one and she said to him, 'By my life, look and say nought but the truth!' Then said he to her, 'Arise, let us depart this place, (234) for it is full of Jinn and Marids.' [So they returned to their house] and passed the night [there] and the man arose in the morning, assured that this was all but imagination and illusion. And so the lover accomplished his desire. (235) Nor, O king of the age," added the vizier, "is this more extraordinary than the story of the king and the tither.".As he and his father were thus engaged in talk, in came his mother and caught hold of him; and he said to her, "God on thee, let me go my gait and strive not to turn me from my purpose, for that needs must I go." "O my son," answered she, "if it must be so and there is no help for it, swear to me that them wilt not be absent from me more than a year." And he swore to her. Then he entered his father's treasuries and took therefrom what he would of jewels and jacinths and everything heavy of worth and light of carriage. Moreover, he bade his servant Aamir saddle him two horses and the like for himself, and whenas the night darkened behind him, (65) he rose from his couch and mounting his horse, set out for Baghdad, he and Aamir, whilst the latter knew not whither he intended..?OF LOOKING TO THE ISSUES OF AFFAIRS..3. The Porter and the Three Ladies of Baghdad xxviii.So Iblis the Accursed drank and said, 'Well done, O desire of hearts! but thou owest me yet another song.' Then he filled the cup and signed to her to sing. Quoth she, 'Hearkening and obedience,' and sang the following verses:..Presently a villager passed by [the pit and finding] her [alive,] carried her to his house and tended her, [till she recovered]. Now, he had a son, and when the young man saw her, he loved her and besought her of herself; but she refused and consented not to him, whereupon he redoubled in love and longing and despite prompted him to suborn a youth of the people of his village and agree with him that he should come by night and take somewhat from his father's house and that, when he was discovered, he should say that she was of accord with him in this and avouch that she was his mistress and had been stoned on his account in the city. So he did this and coming by night to the villager's house, stole therefrom goods and clothes; whereupon the old man awoke and seizing the thief, bound him fast and beat him, to make him confess. So he confessed against the woman that she had prompted him to this and that he was her lover from the city. The news was bruited abroad and the people of the city assembled to put her to death; but the old man, with whom she was, forbade them and said, 'I brought this woman hither, coveting the recompense [of God,] and I know not [the truth of] that which is said of her and will not suffer any to hurt her.' Then he gave her a thousand dirhems, by way of alms, and put her forth of the village. As for the thief, he was imprisoned for some days; after which the folk interceded for him with the old man, saying, 'This is a youth and indeed he erred;' and he released him..When he heard this, he came up to me and looking in my face, cried out and said, 'By Allah, this is my brother, the son of my mother and father! Allah! Allah!' Then he loosed me from my bonds and kissed my head, and behold it was my friend who used to borrow money of me. When I kissed his head, he kissed mine and said, 'O my brother, be not affrighted.' Then he called for my clothes [and money and restored to me all that had been taken from me] nor was aught missing to me. Moreover, he brought me a bowl full of [sherbet of] sugar, with lemons therein, and gave me to drink thereof; and the company came and seated me at a table. So I ate with them and he said to me, 'O my lord and my brother, now have bread and salt passed between us and thou hast discovered our secret and [become acquainted with] our case; but secrets [are safe] with the noble.' Quoth I, 'As I am a lawfully-begotten child, I will not name aught [of this] neither denounce [you!]*' And they assured themselves of me by an oath. Then they brought me out and I went my way, scarce crediting but that I was of the dead..So he arose and taking his weaving gear, sold it and bought with the price drugs and simples and wrought himself a carpet, with which they set out and journeyed to a certain village, where they took up their abode. Then the man donned a physician's habit and fell to going round about the hamlets and villages and country parts; and he began to earn his living and make gain. Their affairs prospered and their case was bettered; wherefore they praised God for their present ease and the village became to them a home..Unto its pristine lustre your land returned and more, iii. 132..? ? ? ? And pliedst us with cups

of wine, whilst from the necklace pearls (142) A strange intoxicating bliss withal did circulate.,? ? ? ? ? i. The Spider and the Wind dcxv.Favourite of the Khalif El Mamoun el Hakim bi Amrillah, The Merchant of Cairo and the, iii. 171..My secret is disclosed, the which I strove to hide, iii. 89..? ? ? ? b. Story of the Enchanted Youth xxi."O sister mine," answered Dinarzad, "bring forth that which is with thee and that which is present to thy mind of the story concerning the craft of women and their wiles, and have no fear lest this endamage thee with the king; for that women are like unto jewels, which are of all kinds and colours. When a [true] jewel falleth into the hand of him who is knowing therein, he keepeth it for himself and leaveth that which is other than it. Moreover, he preferreth some of them over others, and in this he is like unto the potter, who filleth his oven with all the vessels [he hath moulded] and kindleth fire thereunder. When the baking is at an end and he goeth about to take forth that which is in the oven, he findeth no help for it but that he must break some thereof, whilst other some are what the folk need and whereof they make use, and yet other some there be that return to their whilom case. Wherefore fear thou not to adduce that which thou knowest of the craft of women, for that in this is profit for all folk."? ? ? ? ? Were not the darkness (193) still in gender masculine, As oftentimes is the case with she-things passing fine,.When the news reached El Aziz, he rejoiced with an exceeding joy in the coming of his son and straightway took horse, he and all his army, what while the trumpets sounded and the musicians played, that the earth quaked and Baghdad also trembled, and it was a notable day. When Mariyeh beheld all this, she repented with the uttermost of repentance of that which she had wroughten against El Abbas his due and the fires still raged in her vitals. Meanwhile, the troops (104) sallied forth of Baghdad and went out to meet those of El Abbas, who had halted in a meadow called the Green Island. When he espied the approaching host, he knew not what they were; so he strained his sight and seeing horsemen coming and troops and footmen, said to those about him, "Among yonder troops are ensigns and banners of various kinds; but, as for the great green standard that ye see, it is the standard of my father, the which is reserved [unto him and never displayed save] over his head, and [by this] I know that he himself is come out in quest of me." And he was certified of this, he and his troops..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..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 they came to the palace, King Shehriyar commanded to spread the tables with beasts roasted [whole] and sweetmeats and all manner viands and bade the crier make proclamation to the folk that they should come up to the Divan and eat and drink and that this should be a means of reconciliation between him and them. So great and small came up unto him and they abode on that wise, eating and drinking, seven days with their nights. Then the king shut himself up with his brother and acquainted him with that which had betided him with the vizier's daughter [Shehrzad] in those three years [which were past] and told him what he had heard from her of saws and parables and chronicles and pleasant traits and jests and stories and anecdotes and dialogues and histories and odes and verses; whereat King Shahzeman marvelled with the utterest of marvel and said, "Fain would I take her younger sister to wife, so we may be two own brothers to two own sisters, and they on likewise be sisters unto us; for that the calamity which befell me was the means of the discovering of that which befell thee and all this time of three years past I have taken no delight in woman, save that I lie each night with a damsel of my kingdom, and when I arise in the morning, I put her to death; but now I desire to marry thy wife's sister Dinarzad." .98. The Haunted House in Baghdad dclxxxviii.92. The Foolish Schoolmaster ccccliii.? ? ? ? ? w. The King's Son and the Afrit's Mistress dcii.73. Mohammed el Amin and Jaafer ben el Hadi dclvii.When it was eventide, the king caused avoid his sitting chamber and summoned the vizier, who presented himself and making his obeisance to the king, kissed the earth before him and bespoke him as follows: King of Ind and his Vizier, The, ii. 105..Now the king was leaning back upon the cushion, when he heard the man's words, he knew the purport thereof; so he sat up and said, "Return to thy garden in all assurance and ease of heart; for, by Allah, never saw I the like of thy garden nor stouter of ward than its walls over its trees!" So Firouz returned to his wife, and the cadî knew not the truth of the affair, no, nor any of those who were in that assembly, save the king and the husband and the damsel's brother. (176).Now, when the draper saw the turban-cloth, he resolved to put away his wife and waited but till he should get together that which was obligatory on him of the dowry and what not else, (56) for fear of her people. When the old woman arose in the morning, she took the young man and carried him to the draper's house. The wife opened the door to her and the ill-omened old woman entered with him and said to the lady, "Go, fetch that which thou wouldst have fine-drawn and give it to my son." So saying, she locked the door on her, whereupon the young man forced her and did his occasion of her and went forth. Then said the old woman to her, "Know that this is my son and that he loved thee with an exceeding love and was like to lose his life for longing after thee. So I practised on thee with this device and came to thee with this turban-cloth, which is not thy husband's, but my son's. Now have I accomplished my desire; so do thou trust in me and I will put a trick on thy husband for the setting thee right with him, and thou wilt be obedient to me and to him and to my son." (57) And the wife answered, saying, "It is well. Do so." Therewith Nuzhet el Fuad rejoiced and said, "Indeed, this is an excellent device." [Then

Aboulhusn stretched himself out] forthright and she shut his eyes and tied his feet and covered him with the kerchief and did what [else] her lord had bidden her; after which she rent her dress and uncovering her head, let down her hair and went in to the Lady Zubeideh, crying out and weeping, When the princess saw her in this case, she said to her, "What plight is this [in which I see thee]? What is thy story and what maketh thee weep?" And Nuzhet el Fuad answered, weeping and crying out the while, "O my lady, may thy head live and mayst thou survive Aboulhusn el Khelia! For he is dead." The Lady Zubeideh mourned for him and said, "Alas for Aboulhusn el Khelia!" And she wept for him awhile. Then she bade her treasurers give Nuzhet el Fuad a hundred dinars and a piece of silk and said to her, "O Nuzhet el Fuad, go, lay him out and carry him forth." When it was the eleventh day, the viziers betook them early in the morning to the king's gate and said to him, "O king, the folk are assembled from the king's gate to the gibbet, so they may see [the execution of] the king's commandment on the youth." So the king bade fetch the prisoner and they brought him; whereupon the viziers turned to him and said to him, "O vile of origin, doth any hope of life remain with thee and lookest thou still for deliverance after this day?" "O wicked viziers," answered he, "shall a man of understanding renounce hope in God the Most High? Indeed, howsoever a man be oppressed, there cometh to him deliverance from the midst of stress and life from the midst of death, [as is shown by the case of] the prisoner and how God delivered him." "What is his story?" asked the king; and the youth answered, saying, "O king, they tell that. . . . Would he were not, who sundered us upon the parting-day! How many a body hath he slain, how many a bone laid bare! Lewdness, The Pious Woman accused of, ii. 5. . . . My clothes of sendal are, my veil of the sun's light, The very handiwork of God the Lord Most High. . . . When the Baghdadis saw this succour that had betided them against their enemies [and the victory that El Abbas had gotten them], they turned back and gathering together the spoils [of the defeated host], arms and treasures and horses, returned to Baghdad, victorious, and all by the valour of El Abbas. As for Saad, he foregathered with the prince, and they fared on in company till they came to the place where El Abbas had taken horse, whereupon the latter dismounted from his charger and Saad said to him, "O youth, wherefore alightest thou in other than thy place? Indeed, thy due is incumbent upon us and upon our Sultan; so go thou with us to the dwellings, that we may ransom thee with our souls." "O Amir Saad," replied El Abbas, "from this place I took horse with thee and herein is my lodging. So, God on thee, name me not to the king, but make as if thou hadst never seen me, for that I am a stranger in the land." . . . a. The First Old Man's Story i. . . . So get thee gone, then, from a house wherein thou art abased And let not severance from friends lie heavy on thy spright. . . . THE NINTH OFFICER'S STORY. . . . Would he were not who sundered us upon the parting day! How many a body hath he slain, how many a bone laid bare. . . . 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. Fair patience use, for ease still followeth after stress, iii. 117. . . . King Shah Bekht and His Vizier Er Rehwan. . . . Then sent I speech to thee in verses such as burn The heart; reproach therein was none nor yet unright; Conclusion. . . . Then he called his servant Aamir and said to him, "Saddle the horses." When the nurse heard his words and indeed [she saw that] Aamir brought him the horses and they were resolved upon departure, the tears ran down upon her cheeks and she said to him, "By Allah, thy separation is grievous to me, O solace of the eye!" Then said she, "Where is the goal of thine intent, so we may know thy news and solace ourselves with thy report?" Quoth he, "I go hence to visit Akil, the son of my father's brother, for that he hath his sojourn in the camp of Kundeh ben Hisham, and these twenty years have I not seen him nor he me; wherefore I purpose to repair to him and discover his news and return hither. Then will I go hence to Yemen, if it be the will of God the Most High." . . . Our Lord, after sev'rance, with them hath conjoined us, for he who doth good Shall ne'er disappointed abide and kindnesses kindness entail. . . . So eat what I offer in surety and be The Lord of all things with thanks- giving repaid! Then El Abbas went in to Mariyeh in a happy and praiseworthy hour (123) and found her an unpierced pearl and a goodly filly that had never been mounted; wherefore he rejoiced and was glad and made merry, and care and sorrow ceased from him and his life was pleasant and trouble departed and he abode with her in the gladdest of case and in the most easeful of life, till seven days were past, when King El Aziz determined to set out and return to his kingdom and bade his son seek leave of his father-in-law to depart with his wife to his own country. [So El Abbas bespoke King Ins of this] and he granted him the leave he sought; whereupon he chose out a red camel, taller (124) than the [other] camels, and mounting Mariyeh in a litter thereon, loaded it with apparel and ornaments. . . . The messenger wished him joy of the bath and exceeded in doing him worship. Then he said to him, "The king biddeth thee in weal." (82) "Hearkening and obedience," answered El Abbas and accompanied the messenger to the king's palace. . . . When King Shehriyar heard this story, he came to himself and awaking from his drunkenness, (164) said, "By Allah, this story is my story and this case is my case, for that indeed I was in wrath (165) and [danger of] punishment till thou turnedst me back from this into the right way, extolled be the perfection of the Causer of causes and the Liberator of necks! Indeed, O Shehrzad," continued he, "thou hast awakened me unto many things and hast aroused me from mine ignorance." . . . Solomon, David and, i. 275. . . . Then they betook themselves to two boys affected to the [special] service of the king, who slept not but on their knee, (125) and they lay at his head, for that they were his pages of the chamber, and gave them each a thousand dinars of gold, saying, 'We desire of you that ye do somewhat for us and take this gold as a provision against your occasion.' Quoth the boys, 'What is it ye would have us do?' And the viziers answered, 'This Aboutemam hath marred our affairs for us, and if his case abide on this wise, he will estrange us all from the king's favour; and what we desire of you is that, when ye are alone with the king and he leaneth back, as he were asleep, one of you say to his fellow, "Verily, the king hath taken Aboutemam into his especial favour and hath advanced him to high rank with him, yet is he a transgressor against the king's honour and an accursed one." Then let the other of you ask, "And what is his transgression?" And the first make answer, "He outrageth the king's honour and saith, "The

King of Turkestan was used, whenas one went to him to seek his daughter in marriage, to slay him; but me he spared, for that she took a liking to me, and by reason of this he sent her hither, because she loved me." Then let his fellow say, "Knowest thou this for truth?" And the other reply, "By Allah, this is well known unto all the folk, but, of their fear of the king, they dare not bespeak him thereof; and as often as the king is absent a-hunting or on a journey, Abou Temam comes to her and is private with her." And the boys answered, 'We will say this.' Thereupon the king went in to his mother and questioned her of his father, and she told him that me king her husband was weak; (211) 'wherefore,' quoth she, 'I feared for the kingdom, lest it pass away, after his death; so I took to my bed a young man, a baker, and conceived by him [and bore a son]; and the kingship came into the hand of my son, to wit, thyself.' So the king returned to the old man and said to him, 'I am indeed the son of a baker; so do thou expound to me the means whereby thou knewest me for this.' Quoth the other, 'I knew that, hadst thou been a king's son, thou wouldst have given largesse of things of price, such as rubies [and the like]; and wert thou the son of a Cadi, thou hadst given largesse of a dirhem or two dirhems, and wert thou the son of a merchant, thou hadst given wealth galore. But I saw that thou guerdonest me not but with cakes of bread [and other victual], wherefore I knew that thou wast the son of a baker.' Quoth the king, 'Thou hast hit the mark.' And he gave him wealth galore and advanced him to high estate." . . . k. The Eleventh Officer's Story dccccxxviii. 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. When Sindbad the Sailor had made an end of his story, all who were present marvelled at that which had befallen him. Then he bade his treasurer give the porter an hundred mithcals of gold and dismissed him, charging him return on the morrow, with the rest of the folk, to hear the history of his seventh voyage. So the porter went away to his house, rejoicing; and on the morrow he presented himself with the rest of the guests, who sat down, as of their wont, and occupied themselves with eating and drinking and merry-making till the end of the day, when their host bade them hearken to the story of his seventh voyage. Quoth Sindbad the Sailor, "O elder," added she, "if Muslims and Jews and Nazarenes drink wine, who are we [that we should abstain from it]?" "By Allah, O my lady," answered he, "spare thine endeavour, for this is a thing to which I will not hearken." When she knew that he would not consent to her desire, she said to him, "O elder, I am of the slave-girls of the Commander of the Faithful and the food waxeth on me (34) and if I drink not, I shall perish, (35) nor wilt thou be assured against the issue of my affair. As for me, I am quit of blame towards thee, for that I have made myself known to thee and have bidden thee beware of the wrath of the Commander of the Faithful." . . . b. The Second Calender's Story xl. The vizier's story pleased the king and he bade depart to his dwelling. THE FAVOURITE AND HER LOVER. (174). It is told that there was once, in the city of Baghdad, a comely and well-bred youth, fair of face, tall of stature and slender of shape. His name was Alaeddin and he was of the chiefs of the sons of the merchants and had a shop wherein he sold and bought One day, as he sat in his shop, there passed by him a girl of the women of pleasure, (253) who raised her eyes and casting a glance at the young merchant, saw written in a flowing hand on the forepart (254) of the door of his shop, these words, "VERILY, THERE IS NO CRAFT BUT MEN'S CRAFT, FORASMUCH AS IT OVERCOMETH WOMEN'S CRAFT." When she beheld this, she was wroth and took counsel with herself, saying, "As my head liveth, I will assuredly show him a trick of the tricks of women and prove the untruth of (255) this his inscription!". 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.'. It chanced one day that he fell in upon a company of folk and they overcame him by dint of numbers and taking him prisoner, pinioned him and carried him to the lord of that country. The latter saw his fashion and grace and misdoubting of him, said, 'This is no robber's favour. Tell me truly, O youth, who thou art.' Bihzad thought shame to acquaint him with his condition and chose rather death for himself; so he answered, 'I am nought but a thief and a bandit.' Quoth the king, 'It behoveth us not to act hastily in the matter of this youth, but that we look into his affair, for that haste still engendereth repentance.' So he imprisoned him in his palace and assigned him one who should serve him. When the evening evened, the king sat in his sitting-chamber and sending for his vizier, bade him relate the story of the wealthy man who lost his wealth and his wit. So he said, "Know, O king, that. 39. Abou Mohammed the Lazy dlvi. Presently, there came in upon us a spunger, without leave, and we went on playing, whilst he played with us. Then quoth the Sultan to the Vizier, "Bring the spunger who cometh in to the folk, without leave or bidding, that we may enquire into his case. Then will I cut off his head." So the headsman arose and dragged the

spunger before the Sultan, who bade cut off his head. Now there was with them a sword, that would not cut curd; (151) so the headsman smote him therewith and his head flew from his body. When we saw this, the wine fled from our heads and we became in the sorriest of plights. Then my friends took up the body and went out with it, that they might hide it, whilst I took the head and made for the river..? ? ? ? ? a. The Ox and the Ass.? ? ? ? ? And horses eke wouldst have led to thee day by day And girls, high-breasted maids, and damsels black and white.,The crown of the flow'rets am I, in the chamber of wine, And Allah makes mention of me 'mongst the pleasures divine; Yea, ease and sweet basil and peace, the righteous are told, In Eternity's Garden of sweets shall to bless them combine. (223) Where, then, is the worth that in aught with my worth can compare And where is the rank in men's eyes can be likened to mine?.Meanwhile, the boy [grew up and] abode with the people of the village, and when God willed the accomplishment of His ordinance, the which endeavour availeth not to avert, he went forth with a company of the villagers, to stop the way. The folk complained of them to the king, who sallied out with a company of his men and surrounded the highwaymen and the boy with them, whereupon the latter drew forth an arrow and launched it at them, and it smote the king in his vitals and wounded him. So they carried him to his house, after they had laid hands upon the youth and his companions and brought them before the king, saying, 'What biddest thou that we do with them?' Quoth he, 'I am presently in concern for myself; so bring me the astrologers.' Accordingly, they brought them before him and He said to them, 'Ye told me that my death should be by slaying at the hand of my son: how, then, befalleth it that I have gotten my death-wound on this wise of yonder thieves?' The astrologers marvelled and said to him, 'O king, it is not impossible to the lore of the stars, together with the fore-ordinance of God, that he who hath smitten thee should be thy son.'.Officer's Story, The Fourth, ii. 142..As I was passing one day in the market, I found that a thief had broken into the shop of a money-changer and taken thence a casket, with which he had made off to the burial-grounds. So I followed him thither [and came up to him, as] he opened the casket and fell a-looking into it; whereupon I accosted him, saying, "Peace be on thee!" And he was startled at me. Then I left him and went away from him.

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