

TOBIOGRAPHIES OF THE LEADING MEN IN THE STATE WITH OPENING CHAPTERS

And pliedst us with cups of wine, whilst from the necklace pearls (142) A strange intoxicating bliss withal did circulate,.98. Isaac of Mosul and the Merchant ccccvii. King and his Chamberlain's Wife, The, ii. 53..III Effects of Precipitation, Of the, i. 98..Now they had complained of them aforetime to the Sultan, and he said, 'If any of the Turks come to you, pelt them with stones.' So, when they saw the fuller, they fell upon him with sticks and stones and pelted him; whereupon quoth he [in himself], 'Verily, I am a Turk and knew it not.' Then he took of the money in his pocket and bought him victual [for the journey] and hired a hackney and set out for Ispahan, leaving his wife to the trooper. Nor," added the vizier, "is this more extraordinary than the story of the merchant and the old woman and the king." Far though you dwell, I'll ne'er your neighbourhood forget, O friends, whose lovers still for you are stupefied..I was once an officer in the household of the Amir Jemaleddin El Atwesh El Mujhidi, who was invested with the governance of the Eastern and Western districts, (107) and I was dear to his heart and he concealed from me nought of that which he purposed to do; and withal he was master of his reason. (108) It chanced one day that it was reported to him that the daughter of such an one had wealth galore and raiment and jewels and she loved a Jew, whom every day she invited to be private with her, and they passed the day eating and drinking in company and he lay the night with her. The prefect feigned to give no credence to this story, but one night he summoned the watchmen of the quarter and questioned them of this. Quoth one of them, "O my lord, I saw a Jew enter the street in question one night; but know not for certain to whom he went in." And the prefect said, "Keep thine eye on him henceforth and note what place he entereth." So the watchman went out and kept his eye on the Jew.. If, in his own land, midst his folk, abjection and despite Afflict a man, then exile sure were better for the wight.."Be it as thou deemest," answered Er Reshid and caused return the damsel to her chamber, saying to her, "The Lady Zubeideh saith thus and thus." Quoth she, "God requite her for me with good! Indeed, thou dealest equitably, O Commander of the Faithful, in this judgment." And he answered, "Go now to thy place, and to-morrow we will let bring thy lord." So she kissed the earth and recited the following verses: Then the rest of the women of the palace came all to him and lifted him into a sitting posture, when he found himself upon a couch, stuffed all with floss-silk and raised a cubit's height from the ground. (19) So they seated him upon it and propped him up with a pillow, and he looked at the apartment and its greatness and saw those eunuchs and slave-girls in attendance upon him and at his head, whereat he laughed at himself and said, "By Allah, it is not as I were on wake, and [yet] I am not asleep!" Then he arose and sat up, whilst the damsels laughed at him and hid [their laughter] from him; and he was confounded in his wit and bit upon his finger. The bite hurt him and he cried "Oh!" and was vexed; and the Khalif watched him, whence he saw him not, and laughed.. Yea, by Allah, my longing for you ne'er waneth nor passeth away; For your like among creatures is rare and sought for in mountain and vale.. My friends have not accustomed me to rigour; for, of old, When I forsook them, they to seek accord did not disdain..Then he returned to the youth and said to him, 'Arise and come to the bath.' And he fell to shampooing his hands and feet, whilst the youth called down blessings on him and said, 'O my lord, who art thou? Methinks there is not in the world the like of thee, no, nor a pleasanter than thy composition.' Then each of them acquainted the other with his case and condition and they went to the bath; after which the master of the house conjured the young merchant to return with him and summoned his friends. So they ate and drank and he related to them the story, wherefore they praised the master of the house and glorified him; and their friendship was complete, what while the young merchant abode in the town, till God vouchsafed him a commodity of travel, whereupon they took leave of him and he departed; and this is the end of his story. Nor," added the vizier, "O king of the age, is this more marvellous than the story of the rich man who lost his wealth and his wit." The Thirteenth Night of the Month..All those who were present marvelled at this story with the utmost marvel, and the twelfth officer came forward and said, 'I will tell you a pleasant trait that I had from a certain man, concerning an adventure that befell him with one of the thieves. (Quoth he).End of vol. II..Meanwhile Shah Khatoun went in to the king's son and conceived by him and bore a son, as he were the resplendent moon. When Belehwan saw this that had betided his brother, jealousy and envy overcame him; so he went in one night to his father's house and coming to his brother's lodging, saw the nurse sleeping at the chamber-door, with the cradle before her and therein his brother's child asleep. Belehwan stood by him and fell to looking upon his face, the radiance whereof was as that of the moon, and Satan insinuated himself into his heart, so that he bethought himself and said, 'Why is not this child mine? Indeed, I am worthier of him than my brother, [yea], and of the damsel and the kingship.' Then envy got the better of him and anger spurred him, so that he took out a knife and setting it to the child's gullet, cut his throat and would have severed his windpipe.. Thine approof which shall clothe me in noblest attire And my rank in the eyes of the people raise high..Hardly was the night come, when he went in to his wife and found her lying back, [apparently] asleep; so he sat down by her side and laying the hoopoe's heart on her breast, waited awhile, so he might be certified that she slept. Then said he to her, 'Shah Khatoun, Shah Khatoun, is this my recompense from thee?' Quoth she, 'What offence have I committed?' And he, 'What offence can be greater than this? Thou sentest after yonder youth and broughtest him hither, on account of the desire of thy heart, so thou mightest do with him that for which thou lustedst.' 'I know not desire,' answered she. 'Verily, among thy servants are those who are comelier and handsomer than he; yet have I never desired one of them.' 'Why, then,' asked he, 'didst thou lay hold of him and kiss him!' And she said, 'This is my son and a piece of my heart; and of my longing and love for him, I could not contain myself, but sprang upon him and kissed him.' When the king heard this, he was perplexed and amazed and said to her, 'Hast thou a proof that this youth is thy son? Indeed, I have a letter from thine uncle King Suleiman Shah, [wherein he giveth me to know] that his unck Belehwan cut his throat.' 'Yes,' answered she, 'he did indeed cut his

throat, but severed not the windpipe; so my uncle sewed up the wound and reared him, [and he lived,] for that his hour was not come. Would we may live together, and when we come to die, i. 47..When came the night, the king summoned his vizier and bade him tell the story of the king who lost kingdom and wife and wealth. "Hearkening and obedience," replied Er Rehwan. "Know, O king, that.93. The Ignorant Man who set up for a Schoolmaster cccci. Announcing the return o' th' absent ones..?STORY OF THE MAN WHO WAS LAVISH OF HIS HOUSE AND HIS VICTUAL TO ONE WHOM HE KNEW NOT..Fifth Officer's Story, The, ii. 144..Prince who fell in Love with the Picture, The, i. 256..? ? ? ? u. Prince Behram of Persia and the Princess Ed Detma dxcvii.101. The Mad Lover ccccx. The two girls let me down from fourscore fathoms' height, i. 49..? ? ? ? p. The Idiot and the Sharper dccccv. The Tenth Day..Officer's Story, The Fourteenth, ii. 183..This was grievous to the princess and it irked her sore that he should not remember her; so she called her slave- girl Shefikeh and said to her, "Go to El Abbas and salute him and say to him, 'What hindereth thee from sending my lady Mariyeh her part of thy booty?'" So Shefikeh betook herself to him and when she came to his door, the chamberlains refused her admission, until they should have gotten her leave and permission. When she entered, El Abbas knew her and knew that she had somewhat of speech [with him]; so he dismissed his mamelukes and said to her, "What is thine errand, O handmaid of good?" "O my lord," answered she, "I am a slave-girl of the Princess Mariyeh, who kisseth thy hands and commendeth her salutation to thee. Indeed, she rejoiceth in thy safety and reproacheth thee for that thou breakest her heart, alone of all the folk, for that thy largesse embraceth great and small, yet hast thou not remembered her with aught of thy booty. Indeed, it is as if thou hadst hardened thy heart against her." Quoth he, "Extolled be the perfection of him who turneth hearts! By Allah, my vitals were consumed with the love of her [aforetime] and of my longing after her, I came forth to her from my native land and left my people and my home and my wealth, and it was with her that began the hardheartedness and the cruelty. Nevertheless, for all this, I bear her no malice and needs must I send her somewhat whereby she may remember me; for that I abide in her land but a few days, after which I set out for the land of Yemen." ? ? ? ? b. The Second Old Man's Story vi. God judge betwixt me and her lord! Away, i. 48..? ? ? ? How many a mirth-exciting joy amid The raiment of ill chances lies in wait! ? ? ? ? g. The Fuller and his Wife dcccxcvi. ? ? ? ? If I must die, then welcome death to heal My woes; 'twere lighter than the pangs I feel..40. Jaafer ben Yehya and Abdulmelik ben Salih dlxv. Then she returned home, troubled and careful; and when her husband saw her on this wise, he questioned her of her case and she said to him, 'Verily, my breast is straitened by reason of thee and of the simpleness of thine intent. Straitness liketh me not and thou in thy [present] craft gaiuest nought; so either do thou seek out a craft other than this or pay me my due (17) and let me go my way.' Her husband chid her for this and admonished her; (18) but she would not be turned from her intent and said to him, 'Go forth and watch yonder physician how he doth and learn from him what he saith.' Quoth he, 'Let not thy heart be troubled: I will go every day to the physician's assembly.' Woman (The Old), the Merchant and the King, i. 265..11. Sindbad the Sailor and Hindbad the Porter (239).55. The Ruined Man who became Rich again through a Dream cccli. When the night was half spent, I arose [and went forth the tent] to do an occasion of mine, and none knew of my case save this woman. The dogs misdoubted of me and followed me and gave not over besetting me, till I fell on my back into a deep pit, wherein was water, and one of the dogs fell in with me. The woman, who was then a girl in the first bloom of youth, full of strength and spirit, was moved to pity on me, for that wherein I was fallen, and coming to me with a rope, said to me, "Lay hold of this rope." So I laid hold of the rope and clung to it and she pulled me up; but, when I was halfway up, I pulled her [down] and she fell with me into the pit; and there we abode three days, she and I and the dog..? ? ? ? Then spare me, by Him who vouchsafed thee the kingship; For a gift in this world is the regal estate..The Eleventh Day..Mamoun (El) and Zubeideh, i. 199..Solomon, David and, i. 275..It is said that, when the Khalifate devolved on Omar ben Abdulaziz (42) (of whom God accept), the poets [of the time] resorted to him, as they had been used to resort to the Khalifs before him, and abode at his door days and days, but he gave them not leave to enter, till there came to Omar Adi ben Artah, (43) who stood high in esteem with him. Jerir (44) accosted him and begged him to crave admission for them [to the Khalif]. "It is well," answered Adi and going in to Omar, said to him, "The poets are at thy door and have been there days and days; yet hast thou not given them leave to enter, albeit their sayings are abiding (45) and their arrows go straight to the mark." Quoth Omar, "What have I to do with the poets?" And Adi answered, saying, "O Commander of the Faithful, the Prophet (whom God bless and preserve) was praised [by a poet] and gave [him largesse,] and therein (46) is an exemplar to every Muslim." Quoth Omar, "And who praised him?" "Abbas ben Mirdas (47) praised him," replied Adi, "and he clad him with a suit and said, 'O Bilal, (48) cut off from me his tongue!'" "Dost thou remember what he said?" asked the Khalif; and Adi said, "Yes." "Then repeat it," rejoined Omar. So Adi recited the following verses: Then she cast the lute from her hand and swooned away; so she was carried to her chamber and indeed passion waxed upon her. After a long while, the Commander of the Faithful sent for her a third time and bade her sing. So she took the lute and sang the following verses: ? ? ? ? For know that hither have I fared and come to this thy land, By hopes of union with thee and near fruition led..Now there was in the house a ram, with which the Persian used to butt, and when he saw what the woman did, he thought she would butt with him; so he broke his halter and running at her, butted her and broke her head. She fell on her back and cried out; whereupon the Persian started up from sleep in haste and seeing the singing-girl [cast down on her back] and the singer with his yard on end, said to the latter, 'O accursed one, doth not what thou hast already done suffice thee?' Then he beat him soundly and opening the door, put him out in the middle of the night..125. The Muslim Champion and the Christian Lady ccclxxiv.107. Abou Suweid and the Handsome Old Woman cccxxiii.77. King Kisra Anoushirwan and the Village Damsel cclxxxix. The zephyr's sweetness on the coppice blew, ii. 235..? ? ? ? Him I beseech our loves who hath dissevered, Us of his grace once more to reunite..161. King Jelyaad of Hind and

his Vizier Shimas: whereafter ensueth the History of King Wird Khan son of King Jelyaad and his Women and Viziers dcccxciz. Presently, one of the slave-girls brought him a pair of sandals wrought with raw silk and green silk and embroidered with red gold, and he took them and put them in his sleeve, whereat the slave cried out and said, "Allah! Allah! O my lord, these are sandals for the treading of thy feet, so thou mayst enter the draught-house." Aboulhusn was confounded and shaking the sandals from his sleeve, put them on his feet, whilst the Khalif [well-nigh] died of laughter at him. The slave forewent him to the house of easance, where he entered and doing his occasion, came out into the chamber, whereupon the slave-girls brought him a basin of gold and an ewer of silver and poured water on his hands and he made the ablution. There was once a man hight Khelbes, who was a lewd fellow, a calamity, notorious for this fashion, and he had a fair wife, renowned for beauty and loveliness. A man of his townfolk fell in love with her and she also loved him. Now Khelbes was a crafty fellow and full of tricks, and there was in his neighbourhood a learned man, to whom the folk used to resort every day and he told them stories and admonished them [with moral instances]; and Khelbes was wont to be present in his assembly, for the sake of making a show before the folk. [Aforetime] I journeyed in [many] lands and climes and towns and visited the great cities and traversed the ways and [exposed myself to] dangers and hardships. Towards the last of my life, I entered a city [of the cities of China], (155) wherein was a king of the Chosroes and the Tubbas (156) and the Caesars. (157) Now that city had been peopled with its inhabitants by means of justice and equitable dealing; but its [then] king was a tyrant, who despoiled souls and [did away] lives; there was no wanning oneself at his fire, (158) for that indeed he oppressed the true believers and wasted the lands. Now he had a younger brother, who was [king] in Samarcand of the Persians, and the two kings abode a while of time, each in his own city and place, till they yearned unto each other and the elder king despatched his vizier in quest of his younger brother. . . . Be gracious, so our gladness may be fulfilled with wine And we of our beloved have easance, without fear. Therewithal the damsel rose briskly and putting off her clothes, washed and donned sumptuous apparel and perfumed herself and went out to him, as she were a willow-wand or a bamboo-cane, followed by a black slave girl, bearing the lute. When she came to the young man, she saluted him and sat down by his side. Then she took the lute from the slave-girl and tuning it, smote thereon in four-and-twenty modes, after which she returned to the first mode and sang the following verses: Now there remained one after her; so we took her and drowned her and the eunuchs went away, whilst we dropped down the river with the boat till we came to the mouth of the canal, where I saw my mistress awaiting me. So we took her up into the boat and returned to our pavilion on Er Rauzeh. Then I rewarded the boatman and he took his boat and went away; whereupon quoth she to me, "Thou art indeed a friend in need." (189) And I abode with her some days; but the shock wrought upon her so that she sickened and fell to wasting away and redoubled in languishment and weakness till she died. I mourned for her with an exceeding mourning and buried her; after which I removed all that was in the pavilion to my own house [and abandoned the former]. N.B.-The Roman numerals denote the volume, the Arabic the page. . . . Let destiny with loosened rein its course appointed fare And lie thou down to sleep by night, with heart devoid of care; Bibers el Bunduccari and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin, ii. 117. Meanwhile, they carried the damsel into the Commander of the Faithful and she pleased him; so he assigned her a lodging of the apartments of choice. She abode in the palace, eating not neither drinking and ceasing not from weeping night nor day, till, one night, the Khalif sent for her to his sitting-chamber and said to her, "O Sitt el Milah, be of good heart and cheerful eye, for I will make thy rank higher than [any of] the concubines and thou shall see that which shall rejoice thee." She kissed the earth and wept; whereupon the Khalif called for her lute and bade her sing. So she improvised and sang the following verses, in accordance with that which was in her heart: So he opened to me and I went out and had not gone far from the house when I met a woman, who said to me, "Methinks a long life was fore-ordained to thee; else hadst thou not come forth of yonder house." "How so?" asked I, and she answered, "Ask thy friend [such an one, naming thee,] and he will acquaint thee with strange things." So, God on thee, O my friend, tell me what befell thee of wonders and rarities, for I have told thee what befell me.' 'O my brother,' answered I, 'I am bound by a solemn oath.' And he said, 'O my friend, break thine oath and tell me.' Quoth I, 'Indeed, I fear the issue of this.' [But he importuned me] till I told him all, whereat he marvelled. Then I went away from him and abode a long while, [without farther news]. Razi (Er) and El Merouzi, ii. 28. . . . My heart belike shall his infect with softness, even as me His body with disease infects, of its seductive air. SINDBAD THE SAILOR AND HINDBAD THE PORTER. . . . i. The Spider and the Wind dcxv. Still do I yearn, whilst passion's fire flames in my liver are, iii. 111. Ye know I'm passion-maddened, racked with love and languishment, ii. 230. At this Queen Kemeriyeh was moved to exceeding delight and drank off her cup, saying, 'Well done, O queen of hearts!' Moreover, she took off a surcoat of blue brocade, fringed with red rubies, and a necklace of white jewels, worth an hundred thousand dinars, and gave them to Tuhfeh. Then she passed the cup to her sister Zelzeleh, who had in her hand sweet basil, and she said to Tuhfeh, 'Sing to me on this sweet basil.' 'Harkening and obedience,' answered she and improvised and sang the following verses: Meanwhile, Aboulhusn abode in the Khalifate, taking and giving, ordering and forbidding and giving effect to his word, till the end of the day, when he gave [those who were present] leave and permission [to withdraw], and the Amirs and officers of state departed to their occasions. Then the eunuchs came to him and calling down on him length of life and continuance [of glory and prosperity], walked in attendance upon him and raised the curtain, and he entered the pavilion of the harem, where he found candles lighted and lamps burning and singing-women smiting [on instruments of music]. When he saw this, he was confounded in his wit and said in himself, "By Allah, I am in truth Commander of the Faithful!" As soon as he appeared, the slave-girls rose to him and carrying him up on to the estrade, (30) brought him a great table, spread with the richest meats. So he ate thereof with all his might, till he had gotten his fill, when he called one of the slave-girls and said to her, "What is thy name?" "My

name is Miskeh," replied she, and he said to another, "What is thy name?" Quoth she, "My name is Terkeh." Then said he to a third, "What is thy name?" "My name is Tuhfeh," answered she; and he went on to question the damsels of their names, one after another, [till he had made the round of them all], when he rose from that place and removed to the wine-chamber..Presently Aboulhusn turned to a damsel and called to her; whereupon she came to him and he said to her, "By the protection of God, O damsel, am I Commander of the Faithful?" "Yes, indeed," answered she; "by the protection of God thou in this time art Commander of the Faithful." Quoth he, "By Allah, thou liest, O thousandfold strumpet!" Then he turned to the chief eunuch and called to him, whereupon he came to him and kissing the earth before him, said, "Yes, O Commander of the Faithful." "Who is Commander of the Faithful?" asked Aboulhusn. "Thou," replied the eunuch and Aboulhusn said, "Thou liest, thousandfold catamite that thou art!" Then he turned to another eunuch and said to him, "O my chief, (20) by the protection of God, am I Commander of the Faithful?" "Ay, by Allah, O my lord!" answered he. "Thou in this time art Commander of the Faithful and Vicar of the Lord of the Worlds." Aboulhusn laughed at himself and misdoubted of his reason and was perplexed at what he saw and said, "In one night I am become Khalif! Yesterday I was Aboulhusn the Wag, and to-day I am Commander of the Faithful." Then the chief eunuch came up to him and said, "O Commander of the Faithful, (the name of God encompass thee!) thou art indeed Commander of the Faithful and Vicar of the Lord of the Worlds!" And the slave-girls and eunuchs came round about him, till he arose and abode wondering at his case..137. Otbeh and Reyya dclxxx.84. Dibil el Khuzai with the Lady and Muslim ben el Welid dclxx.Then he turned to a damsel of the damsels and said to her, "Who am I?" Quoth she, "Thou art the Commander of the Faithful;" and he said, "Thou liest, O calamity! (33) If I be indeed the Commander of the Faithful, bite my finger." So she came to him and bit it with her might, and he said to her, "It sufficeth." Then he said to the chief eunuch, "Who am I?" And he answered, "Thou art the Commander of the Faithful." So he left him and turning to a little white slave, said to him, "Bite my ear;" and he bent down to him and put his ear to his mouth. Now the slave was young and lacked understanding; so he closed his teeth upon Aboulhusn's ear with his might, till he came near to sever it; and he knew not Arabic, so, as often as Aboulhusn said to him, "It sufficeth," he concluded that he said, "Bite harder," and redoubled his bite and clenched his teeth upon the ear, whilst the damsels were diverted from him with hearkening to the singing-girls, and Aboulhusn cried out for succour from the boy and the Khalif [well-nigh] lost his senses for laughter..? ? ? ? k. The Blind Man and the Cripple dccccx.21. Kemerezzeman and Budour clxx.? ? ? ? O thou my inclining to love him that blamest, Shall lovers be blamed for the errors of Fate?.?THE SIXTH OFFICER'S STORY..Merchant and the King, The Old Woman, the, i. 265..All this, O my brother,' continued the merchant, 'befell because the locust had no knowledge of the secret essence that lieth hid in apparent bodies. As for thee, O my brother, (may God requite thee with good!) thou wast subtle in device and usedst precaution; but precaution sufficeth not against fate, and fortune fore-ordained bafflcth contrivance. How excellent is the saying of the poet! And he recited the following verses:.? ? ? ? a. The King and his Vizier's Wife dccccclxxx.Now, as destiny would have it, a certain jeweller of the town had been robbed of ten pearls, like unto those which were with the merchant; so, when he saw the two pearls in the broker's hand, he said to him, 'To whom do these pearls belong?' and the broker answered, 'To yonder man.' [The jeweller looked at the merchant and] seeing him in sorry case and clad in tattered clothes, misdoubted of him and said to him (purposing to surprise him into confession), 'Where are the other eight pearls?' The merchant thought he asked him of those which were in the gown and answered, 'The thieves stole them from me.' When the jeweller heard his reply, he doubted not but that it was he who had taken his good; so he laid hold of him and haling him before the chief of the police, said to him, 'This is the man who stole my pearls: I have found two of them upon him and he confesseth to the other eight.'.Selim and Selma, ii. 81..Thy haters say and those who malice to thee bear, iii. 8..The Sixth Day.? ? ? ? Think not, my lords, that I forget: the case is still the same. When such a fever fills the heart, what leach can make it whole?.? ? ? ? So, by Allah, O richest of all men in charms, Vouchsafe to a lover, who's bankrupt well-nigh.Then the prince's mother bade fetch the five slave-girls to that assembly; whereupon they came and the ten damsels foregathered. The queen seated five of them on her son's right hand and other five on his left and the folk assembled about them. Then she bade the five who had remained with her speak forth somewhat of verse, so they might entertain therewith the assembly and that El Abbas might rejoice therein. Now she had clad them in the richest of raiment and adorned them with trinkets and ornaments and wroughten work of gold and silver and collars of gold, set with pearls and jewels. So they came forward, with harps and lutes and psalteries and recorders and other instruments of music before them, and one of them, a damsel who came from the land of China and whose name was Baoutheh, advanced and tightened the strings of her lute. Then she cried out from the top of her head (127) and improvising, sang the following verses:Therewithal Queen Es Shuhba was moved to delight and said, 'Well done, O Tuhfeh! Let me have more of thy singing.' So she smote the lute and changing the mode, improvised the following verses on the moss-rose:.? ? ? ? Or if to me "I'm absent" thou sayest, "'Tis a lie," My heart replies, bewildered 'twixt doubt and certainty..Meanwhile, the news spread abroad that Bihzad, son of the king, was lost, whereupon his father sent letters in quest of him [to all the kings and amongst others to him with whom he was imprisoned]. When the letter reached the latter, he praised God the Most High for that he had not anydele hastened in Bihzad's affair and letting bring him before himself, said to him, 'Art thou minded to destroy thyself?' Quoth Bihzad, '[I did this] for fear of reproach;' and the king said, 'An thou fear reproach, thou shouldst not practise haste [in that thou dost]; knowest thou not that the fruit of haste is repentance? If we had hastened, we also, like unto thee, we had repented.'.? ? ? ? But, when from home it fares, forthright all glory it attains And 'twixt the eyelid and the eye incontinent 'tis dight..67. The Khalif El Hakim and the Merchant dcliii.There was once a man of fortune, who lost his wealth, and chagrin and melancholy got the mastery of him, so that he became an idiot and lost his wit. There abode with him of his wealth about a score of dinars and he

used to beg alms of the folk, and that which they gave him he would gather together and lay to the dinars that were left him. Now there was in that town a vagabond, who made his living by sharpening, and he knew that the idiot had somewhat of money; so he fell to spying upon him and gave not over watching him till he saw him put in an earthen pot that which he had with him of money and enter a deserted ruin, where he sat down, [as if] to make water, and dug a hole, in which he laid the pot and covering it up, strewed earth upon the place. Then he went away and the sharper came and taking what was in the pot, covered it up again, as it was..Then El Abbas took leave of the king and went away to his own house. Now it befell that he passed under the palace of Mariyeh the king's daughter, and she was sitting at a window. He chanced to look round and his eyes met those of the princess, whereupon his wit departed and he was like to swoon away, whilst his colour changed and he said, "Verily, we are God's and to Him we return!" But he feared for himself lest estrangement betide him; so he concealed his secret and discovered not his case to any of the creatures of God the Most High. When he reached his house, his servant Aamir said to him, "O my lord, I seek refuge for thee with God from change of colour! Hath there betided thee a pain from God the Most High or hath aught of vexation befallen thee? Verily, sickness hath an end and patience doth away vexation." But the prince returned him no answer. Then he brought out inkhorn [and pen] and paper and wrote the following verses: a. The First Calender's Story xi. 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. o. The Fifteenth Officer's Story dccccxI. A fair one, to idolaters if she herself should show, iii. 10..Accordingly, Ishac bade admit her; so she entered, and when her eyes fell upon the Commander of the Faithful, she kissed the earth before him and said, 'Peace be upon thee, O Commander of the Faithful and asylum of the people of the faith and reviver of justice among all creatures! May God make plain the treading of thy feet and vouchsafe thee enjoyment of that which He hath bestowed on thee and make Paradise thy harbourage and the fire that of thine enemies!' Quoth Er Reshid, 'And on thee be peace, O damsel! Sit.' So she sat down and he bade her sing; whereupon she took the lute and tightening its strings, played thereon in many modes, so that the Commander of the Faithful and Jafer were confounded and like to fly for delight. Then she returned to the first mode and sang the following verses: f. The King's Son who fell in Love with the Picture dcccxciv.70. Khusrau and Shirin and the Fisherman dclvi. I abode in my house, ill, a whole month; after which I went to the bath and coming out, opened my shop [and sat selling and buying as usual], but saw no more of the man or the woman, till, one day, there stopped before my shop a young man, [a Turcoman], as he were the full moon; and he was a sheep-merchant and had with him a bag, wherein was money, the price of sheep that he had sold. He was followed by the woman, and when he stopped at my shop, she stood by his side and cajoled him, and indeed he inclined to her with a great inclination. As for me, I was consumed with solicitude for him and fell to casting furtive glances at him and winked at him, till he chanced to look round and saw me winking at him; whereupon the woman looked at me and made a sign with her hand and went away. The Turcoman followed her and I counted him dead, without recourse; wherefore I feared with an exceeding fear and shut my shop. Then I journeyed for a year's space and returning, opened my shop; whereupon, behold, the woman came up to me and said, 'This is none other than a great absence.' Quoth I, 'I have been on a journey;' and she said, 'Why didst thou wink at the Turcoman?' 'God forbid!' answered I. 'I did not wink at him.' Quoth she, 'Beware lest thou cross me;' and went away..My fruit is a jewel all wroughten of gold, ii. 245..When she had made an end of her song, she cast the lute from her hand and wept till she swooned away, whereupon the Khalif bade carry her to her chamber. Now he was ravished with her and loved her with an exceeding love; so, after awhile, he again commanded to bring her to his presence, and when she came, he bade her sing. Accordingly, she took the lute and spoke forth that which was in her heart and sang the following verses:..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:..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..Then he left beating him and when the thief came to himself, the woman said to her husband, 'O man, this house is on hire and we owe its owners much money, and we have nought; so how wilt thou do?' And she went on to bespeak him thus. Quoth the thief, 'And what is the amount of the rent?' 'It will be fourscore dirhems,' answered the husband; and the thief said, 'I will pay this for thee and do thou let me go my way.' Then said the wife, 'O man, how much do we owe the baker and the greengrocer?' Quoth the thief, 'What is the sum of this?' And the husband said, 'Sixscore dirhems.' "That makes two hundred dirhems," rejoined the other; 'let me go my way and I will pay them.' But the wife said, 'O my dear one, and the girl groweth up and needs must we marry her and equip her and [do] what else is needful' So the thief said to the husband, 'How much dost thou want?' And he answered, 'A hundred dirhems, in the way of moderation.' (250) Quoth the thief, 'That makes three hundred dirhems.' And the woman said, 'O my dear one, when the girl is married, thou wilt need money for winter expenses, charcoal and firewood and other necessaries.' 'What wouldst thou have?' asked the thief; and she said, 'A hundred dirhems.' 'Be it four hundred dirhems,' rejoined he; and she

said, 'O my dear one and solace of mine eyes, needs must my husband have capital in hand, wherewith he may buy merchandise and open him a shop.' 'How much will that be?' asked he, and she said, 'A hundred dirhems.' Quoth the thief, '[That makes five hundred dirhems; I will pay it;] but may I be divorced from my wife if all my possessions amount to more than this, and that the savings of twenty years! Let me go my way, so I may deliver them to thee.' 'O fool,' answered she, 'how shall I let thee go thy way? Give me a right token.' [So he gave her a token for his wife] and she cried out to her young daughter and said to her, 'Keep this door.' 'An if my substance fail, no one there is will succour me, i. 6..Whenas mine eyes behold thee not, that day, iii. 47..Sons, Story of King Suleiman Shah and his, i. 150..?THE TENTH OFFICER'S STORY..Noureddin Ali of Damascus and Sitt el Milan, iii, 3..Then she changed the measure and the mode and sang the following verses: As for the eunuch, the chamberlain, who had counselled King Dadbin [not to slay her, but] to [cause] carry her to the desert [and there abandon her], she bestowed on him a sumptuous dress of honour and said to him, "The like of thee it behoveth kings to hold in favour and set in high place, for that thou spokest loyally and well, and a man is still requited according to his deed." And Kisra the king invested him with the governance of one of the provinces of his empire. Know, therefore, O king," continued the youth, "that whoso doth good is requited therewith and he who is guiltless of sin and reproach feareth not the issue of his affair. And I, O king, am free from guilt, wherefore I trust in God that He will show forth the truth and vouchsafe me the victory over enemies and enviers."

[Statistische Aufschlüsse iBer Das Herzogthum Baiern Aus iChten Quellen Geschipft Ein Allgem Beitr Zur Linder- U Menschenkunde Volume 1](#)

[Horseless Vehicles Automobiles Motor Cycles Operated by Steam Hydro-Carbon Electric and Pneumatic Motors A Practical Treatise for](#)

[Everyone Interested in the Development Use and Care of the Automobile Including a Special Chapter on How to](#)

[Report Upon United States Geographical Surveys West of the One Hundredth Meridian Volume 6](#)

[The Story of American History For Elementary Schools](#)

[Report of the Board on Behalf of the United States Executive Departments at the International Exhibition Held at Philadelphia Pa 1876 Under Acts of Congress of March 3 1875 and May 1 1876](#)

[The Autobiography and Correspondence of Mrs Delany Volume 2](#)

[Letters of Queen Henrietta Maria Including Her Private Correspondence with Charles I Collected from the Public Archives and Private Libraries of France and England Edited by Mary Anne Everett Green](#)

[Calendar of State Papers Foreign Series of the Reign of Mary 1553-1558 Preserved in the State Paper Department of Her Majestys Public Record Office](#)

[A History of the Christian Church Middle Age with Four Maps Constructed for This Work](#)

[The Empire of Austria](#)

[Limnology of Tundra Ponds Barrow Alaska](#)

[Acten Der Erfurter Universitaet Register Zur Allgemeinen Studentenmatrikel \(1392-1636\)](#)

[The Genuine Works of Flavius Josephus The Last Nine Books of the Antiquities of the Jews with the Life of Flavius Josephus Written by Himself](#)

[The New Civics A Textbook for Secondary Schools](#)

[Denatured or Industrial Alcohol A Treatise on the History Manufacture Composition Uses and Possibilities of Industrial Alcohol in the Various Countries Permitting Its Use and the Laws and Regulations Governing the Same Including the United States](#)

[A Comparative Grammar of the Dravidian or South-Indian Family of Languages](#)

[American Poultry Advocate Volume 22](#)

[A History of Tirupati](#)

[A List of Persons Concerned in the Rebellion Transmitted to the Commissioners of Excise by the Several Supervisors in Scotland in Obedience to a General Letter of the 7th May 1746 And a Supplementary List with Evidences to Prove the Same with a Pref by](#)

[The Great and Small Game of India Burma Tibet](#)

[The Northern Barrage \(Taking Up the Mines\)](#)

[A Guide to the Architectural Antiquities in the Neighbourhood of Oxford](#)

[The Journal of the American Osteopathic Association Volume 6](#)

[Leans Collectanea 4](#)

[A Phytogeographical Sketch of the Altamaha Grit Region of the Coastal Plain of Georgia](#)

[The Chemical Warfare Service Organizing for War](#)

[The Life and Works of REV Charles S Albert DD](#)

[Foundry Practice A Text Book for Executives Molders Students and Apprentices](#)

[Mimoires de la Sociiti Ethnologique 1841 Vol 1 Premiere Partie](#)

[Illustrirte Geschichte Des Alterthums Vol 1 Von Den Ersten Anfinen Der Geschichte Bis Zum Verfall Der Selbstindigkeit Von Hellas](#)

[Sobrino Aumentado O Nuevo Diccionario de Las Lenguas Espanola Francesa y Latina Vol 1 Con Un Diccionario Abreviado de Geografia En Donde Se Hallan Los Nombres de Los Reinos de Las Ciudades de Los Mares y Rios del Mundo Parte II F-Z](#)

[L Annaeus Florus](#)

[Ritratto Di Roma Moderna](#)

[Collection Universelle Des Mmoires Particuliers Relatifs i LHistoire de France Vol 5 A Londres Et Se Trouve i Paris Rue DANjou-Dauphine No 6 1785](#)

[Traiti de Miniralogie Vol 2](#)

[Preussisches Handelsarchiv Vol 2 Wochenschrift Fir Handel Gewerbe Und Verkehrsanstalten Nach Amtlichen Quellen Jahrgang 1874](#)

[Inventare Der Nichtstaatlichen Archive Der Provinz Westfalen Regierungsbezirk Mnster Beiband I](#)

[Etmologisches Wirterbuch Der Deutschen Sprache](#)

[Bibliografia Italiana Ossia Elenco Generale Delle Opere dOgni Specie E dOgni Lingua Stampate in Italia E Delle Italiane Pubblicate Allestero 1839 Vol 5](#)

[Magazin Fur Die Neueste Geschichte Der Evangelischen Missions-Und Bibelgesellschaften 1822 Vol 7 Erstes Quartalheft West-Judien](#)

[Traiti Des Maladies Des Femmes Grosses Et de Celles Qui Sont Accouchies Vol 1 Enseignant La Bonne Et Viritable Mithode Pour Bien Aider Les Femmes En Leurs Accouchemens Naturels Et Les Moyens de Remidier i Tous Ceux Qui Sont Contre Nature Et Au](#)

[Zeitschrift Fir Die Gesammten Naturwissenschaften Vol 13 Jahrgang 1859](#)

[Monatschrift Fir Christliche Social-Reform 1898 Vol 20 Gesellschafts-Wissenschaft Volkswirtschaftliche Und Verwandte Fragen 1 Heft](#)

[Journal Fir Chemie Und Physik 1815 Vol 15](#)

[Thomi Hobbes Malmesburiensis Opera Philosophica Vol 5 Qui Latine Scripsit Omnia in Unum Corpus Nunc Primum Collecta Studio Et Labore Storia Arcana Ed Altri Scritti Inediti](#)

[Hegels Leben Werke Und Lehre Vol 1 Mit Dem Bildnis Des Verfassers in Heliogravure](#)

[Minologe de la Compagnie de Jisus Vol 1 Assistance de Germanie](#)

[M Tullii Ciceronis Orationes Selectae XXI Vol 1 Orationes Pro S Roscio Amerino in Q Caecilium in Verrem Lib 4 Et 5 Pro Lege Manilia S de Imperio Cn Pompei in L Catilinam Pro L Murena](#)

[Zoologischer Anzeiger 1911 Vol 38](#)

[Jean Pauls Ausgewihlte Werke Vol 1](#)

[Zwei Alteste Katechismen Der Lutherischen Reformation](#)

[The Partisan A Romance of the Revolution](#)

[A Selection of Cases on the Law of Contracts With a Summary of the Topics Covered by the Cases](#)

[Delmars New Revised and Complete Classified Trades Directory and Mercantile Manual of Mexico Central America and the West India Islands](#)

[The Management and Feeding of Cattle](#)

[An Historical Geographical Commercial and Philosophical View of the United States of America and of the European Settlements in America and the West-Indies 3](#)

[Ordinances of the City of Philadelphia 1899](#)

[The Gilds and Companies of London](#)

[Kings College Lectures on Elocution Or the Physiology and Culture of Voice and Speech and the Expression of the Emotions by Language](#)

[Countenance and Gesture to Which Is Added a Special Lecture on the Causes and Cure of Impediments of Speech](#)

[Yarmouth Nova Scotia A Sequel to Campbells History](#)

[The Spenders A Tale of the Third Generation](#)

[Romances Memoirs of a Physician](#)

[Oak Terrace 888 Washington Street Boston](#)

[The Fifth Book of Reading Lessons](#)

[Sacred Architecture Its Rise Progress and Present State Embracing the Babylonian Indian Egyptian Greek and Roman Temples - The Byzantine](#)

[Saxon Lombard Norman and Italian Churches Illustrated with Sixty-Three Plates](#)

[The Book of the Epic the Worlds Great Epics Told in Story](#)

[Ontario Sessional Papers 1881 No9-55 13 Pt3-4 4th Legislature 2nd Session No9-55](#)

[The Diplomacy of the War of 1812](#)

[Diagnosis from Ocular Symptoms](#)

[Ontario Sessional Papers 1879 No1-2 11 Pt1 3rd Legislature 4th Session No1-2](#)

[Historic Mansions and Highways Around Boston Being a New and Rev Ed of Old Landmarks and Historic Fields of Middlesex](#)

[The National Geographic Magazine Volume 20 Issues 1-6](#)

[The Nut-Grower Devoted to the Interests of the National Nut-Growers Association V14-17](#)

[An Introductory Logic](#)

[The Atlantic A History of an Ocean](#)

[Dialogues on Prophecy Volume 3](#)

[Knights Tourists Companion Through the Land We Live in](#)

[The Heir of Redclyffe](#)

[American Jewish Year Book Volume 6](#)

[Memoir of the Life and Public Services of Sir Thomas Stamford Raffles](#)

[Sermons on Several Occasions Volume 1](#)

[Sepoy Generals Wellington to Roberts](#)

[The Christian View of God and the World as Centring in the Incarnation Being the First Series of Kerr Lectures 1](#)

[Hymnopoeographia Oder Historische Lebens-Beschreibung Der Berihmtesten Lieder-Dichter Volume 1](#)

[Gnomon of the New Testament Volume V](#)

[Catalogue of the Birds in the British Museum Volume Vol 6 - Vol 6 Vol 6 - Vol 6](#)

[Illinois State Gazetteer and Business Directory for 1858 and 1859](#)

[Causes Origins and Lessons of the Vietnam War Hearings Ninety-Second Congress Second Session May 9 10 and 11 1972](#)

[History of the American Bible Society from Its Organization to the Present Time](#)

[The Works of Robert G Ingersoll Volume 5](#)

[The Sacred Books of China The Texts of Confucianism Volume 3](#)

[Colloquia Selecta Timon Cebetis Thebani Tabula Menandri Sententiae Morales Graece Latinae Colloquia Luciani Timonem](#)

[The Following of Christ In Four Books](#)

[Preliminary Report of the United States Geological Survey of Wyoming And Portions of Contiguous Territories \(Being a Second Annual Report of Progress\)](#)

[The Works of John Locke Some Thoughts Concerning Education an Examination of P Malebranches Opinion of Seeing All Things in God a](#)

[Discourse of Miracles Memoirs Relating to the Life of Anthony First Earl of Shaftesbury Some Familiar Letters Between](#)

[Pacific Service Magazine Volume \(June 1915-May 1916\) Volume 7](#)

[Insect Life Volume 4](#)

[The Devil in the Church His Secret Works Exposed and His Snares Laid to Destroy Our Public Schools a History of Romanism for Nineteen Hundred Years Its Opposition to Our Public School System and Effect Upon Our People and Government Including an Accou](#)

[Studies in Church History the Rise of the Temporal Power--Benefit of Clergy--Excommunication](#)
