

## DEATH AND MARRIAGE OF FIRMIAN STANISLAUS SIEBENK S PARISH ADVOCATE IN

Officer's Story, the Eighth, ii. 155..? ? ? ? n. The Man whose Caution was the Cause of his Death dcccciii.? ? ? ? p. The Idiot and the Sharper dccccv.? ? ? ? My royal couch have I forsworn, sequestering myself From all, and have mine eyes forbid the taste of sleep's delight..24. Maan ben Zaideh and the three Girls cclxxi.Your coming to-me-ward, indeed, with "Welcome! Fair welcome!" I hail, iii. 136..Presently, his father and his mother heard of the matter; whereupon the former arose and going up to the place, wrote a letter and [presented it to the king, who] read it, and behold, therein was written, saying, 'Have pity on me, so may God have pity on thee, and hasten not in the slaughter [of my son]; for indeed I acted hastily in a certain affair and drowned his brother in the sea, and to this day I drink the cup of his anguish. If thou must needs kill him, kill me in his stead.' Therewith the old merchant prostrated himself before the king and wept; and the latter said to him, 'Tell me thy story.' 'O my lord,' answered the merchant, 'this youth had a brother and I [in my haste] cast them both into the sea.' And he related to him his story from first to last, whereupon the king cried out with an exceeding great cry and casting himself down from the throne, embraced his father and brother and said to the former, 'By Allah, thou art my very father and this is my brother and thy wife is our mother.' And they abode weeping, all three..The Lady Zubeideh answered him many words and the talk waxed amain between them. At last the Khalif sat down at the heads of the pair and said, "By the tomb of the Apostle of God (may He bless and preserve him!) and the sepulchres of my fathers and forefathers, whoso will tell me which of them died before the other, I will willingly give him a thousand dinars!" When Aboulhusn heard the Khalifs words, he sprang up in haste and said, "I died first, O Commander of the Faithful! Hand over the thousand dinars and quit thine oath and the conjuration by which thou sworest." Then Nuzhet el Fuad rose also and stood up before the Khalif and the Lady Zubeideh, who both rejoiced in this and in their safety, and the princess chid her slave-girl. Then the Khalif and the Lady Zubeideh gave them joy at their well-being and knew that this [pretended] death was a device to get the money; and the princess said to Nuzhet el Fuad, "Thou shouldst have sought of me that which thou desiredst, without this fashion, and not have consumed my heart for thee." And she said, "Indeed, I was ashamed, O my lady." .? ? ? ? a. The Man of Khorassan, his Son and his Governor dcccclxxxvi.19. The Sparrow and the Peacock clii.? ? ? ? Were not the darkness (193) still in gender masculine, As oftimes is the case with she-things passing fine.,Here they halted and took up their lodging with the old man, who questioned the husband of his case and that of his brother and the reason of their journey, and he said, 'I purpose to go with my brother, this sick man, to the holy woman, her whose prayers are answered, so she may pray for him and God may make him whole by the blessing of her prayers.' Quoth the villager, 'By Allah, my son is in a parlous plight for sickness and we have heard that the holy woman prayeth for the sick and they are made whole. Indeed, the folk counsel me to carry him to her, and behold, I will go in company with you. And they said, 'It is well.' So they passed the night in that intent and on the morrow they set out for the dwelling of the holy woman, this one carrying his son and that his brother..? ? ? ? a. The King and his Vizier's Wife dlxxviii.Presently, El Abbas, son of King El Aziz, lord of the land of Yemen and Zebidoun (55) and Mecca (which God increase in honour and brightness and beauty!), heard of her; and he was of the great ones of Mecca and the Hejaz (56) and was a youth without hair on his cheeks. So he presented himself one day in his father's sitting-chamber, (57) whereupon the folk made way for him and the king seated him on a chair of red gold, set with pearls and jewels. The prince sat, with his head bowed to the ground, and spoke not to any; whereby his father knew that his breast was straitened and bade the boon-companions and men of wit relate marvellous histories, such as besem the assemblies of kings; nor was there one of them but spoke forth the goodliest of that which was with him; but El Abbas still abode with his head bowed down. Then the king bade his session-mates withdraw, and when the chamber was void, he looked at his son and said to him, "By Allah, thou rejoicest me with thy coming in to me and chagrimest me for that thou payest no heed to any of the session-mates nor of the boon-companions. What is the cause of this?".Jest of a Thief, A Merry, ii. 186..? ? ? ? His sides the tamarisk's slenderness deride, so lithe they are, Whence for conceit in his own charms still drunken doth he fare..? ? ? ? And when my feet trod earth, "Art slain, that we should fear," Quoth they, "or live, that we may hope again thy sight?".? ? ? ? She shot at me a shaft that reached my heart and I became The bond- man of despair, worn out with effort all in vain..Now the king had a son, a pleasant child, called the Amir Mohammed, who was comely of youth and sweet of speech; he had read in books and studied histories and above all things in the world he loved the telling and hearing of verses and stories and anecdotes. He was dear to his father King Jemhour, for that he had none other son than he on life, and indeed he had reared him in the lap of fondness and he was gifted with the utterest of beauty and grace and brightness and perfection. Moreover, he had learnt to play upon the lute and upon all manner instruments of music and he was used to [carouse and] company with friends and brethren. Now it was of his wont that, when the king rose to go to his sleeping-chamber, he would sit in his place and seek of me that I should entertain him with stories and verses and pleasant anecdotes; and on this wise I abode with them a great while in all cheer and delight, and the prince still loved me with an exceeding great love and entreated me with the utmost kindness..? ? ? ? c. The Fuller and his Son dlxxix.Rail not at the vicissitudes of Fate, ii. 219..Now the king was a very old man and destiny decreed the ending of his term of life; so he died and when he was buried, the folk assembled and many were the sayings of the people and of the king's kinsfolk and officers, and they took counsel together to slay the princess and the young pilgrim, saying, 'This fellow dishonoureth us with yonder strumpet and none accepteth dishonour but the base.' So they fell upon them and slew the princess, without questioning her of aught; whereupon the pious woman (whom they deemed a boy) said to them, 'Out on ye, O misbelievers I Ye have slain the pious lady.' Quoth they, 'Lewd fellow that thou art, dost thou bespeak us thus? Thou lovedst her and she

loved thee, and we will slay thee without mercy.' 'God forbid!' answered she, 'Indeed, the affair is the contrary of this.' 'What proof hast thou of that?' asked they, and she said, 'Bring me women.' So they brought her women, and when they looked on her, they found her a woman..? ? ? ? ? h. Ilan Shah and Abou Temam cccclxvi.? ? ? ? ? ? ? ? ? ? aa. The Merchant and the Parrot xiv.91. The Schoolmaster who Fell in Love by Report cccclii.Zubeideh, El Mamoun and, i. 199.? ? ? ? ? By thy ransom, (109) who dwellest alone in my heart, In despair for the loss of the loved one am I.? ? ? ? ? Quoth thou, "The goodliest of things is patience and its use: Its practice still mankind doth guide to all that's fair and fine.".67. The Khalif El Hakim and the Merchant dcliii.Then the Khalif went in to the Lady Zubeideh, pale with anger, and she noted this in him and said to him, "How cometh it that I see the Commander of the Faithful changed of colour?" "O daughter of my uncle," answered he, "I have a beautiful slave-girl, who reciteth verses and telleth stories, and she hath taken my whole heart; but she loveth other than I and avoucheth that she loveth her [former] master; wherefore I have sworn a great oath that, if she come again to my sitting-chamber and sing for other than I, I will assuredly take a span from her highest part." (21)Quoth Zubeideh, "Let the Commander of the Faithful favour me with her presence, so I may look on her and hear her singing." So he bade fetch her and she came, whereupon the Lady Zubeideh withdrew behind the curtain, whereas she saw her not, and Er Reshid said to her, "Sing to us." So she took the lute and tuning it, sang the following verses:..On the fourth day, all the troops and the people of the realm assembled together to the [supposed] king and standing at his gate, craved leave to enter. Selma bade admit them; so they entered and paid her the service of the kingship and gave her joy of her brother's safe return. She bade them do suit and service to Selim, and they consented and paid him homage; after which they kept silence awhile, so they might hear what the king should command. Then said Selma, 'Harkye, all ye soldiers and subjects, ye know that ye enforced me to [accept] the kingship and besought me thereof and I consented unto your wishes concerning my investment [with the royal dignity]; and I did this [against my will]; for know that I am a woman and that I disguised myself and donned man's apparel, so haply my case might be hidden, whenas I lost my brother. But now, behold, God hath reunited me with my brother, and it is no longer lawful to me that I be king and bear rule over the people, and I a woman; for that there is no governance for women, whenas men are present. Wherefore, if it like you, do ye set my brother on the throne of the kingdom, for this is he; and I will busy myself with the worship of God the Most High and thanksgiving [to Him] for my reunion with my brother. Or, if it like you, take your kingship and invest therewith whom ye will!.? ? ? ? ? Raiment of silk and sendal, too, he brought to us for gift, And me in marriage sought therewith; yet, all his pains despite..When the princess heard this her slave-girl's report, she wept and lamented and was like to depart the world. Then she clave to her pillow and said, "O Shefikeh, I will instruct thee of somewhat that is not hidden from God the Most High, and it is that thou watch over me till God the Most High decree the accomplishment of His commandment, and when my days are ended, take thou the necklace and the mantle that El Abbas gave me and return them to him. Indeed, I deem not he will live after me, and if God the Most High decree against him and his days come to an end, do thou give one charge to shroud us and bury us both in one grave.".5. Nouredin Ali of Cairo and his Son Bedreddin Hassan xx.?OF LOOKING TO THE ISSUES OF AFFAIRS..20. Haroun er Reshid and the three Poets cccclxxxii.The Seventh Night of the Month..When Er Reshid came to the throne, he invested Jaafer ben Yehya ben Khalid el Bermeki (156) with the vizierate. Now Jaafer was eminently distinguished for generosity and munificence, and the stories of him to this effect are renowned and are written in the books. None of the viziers attained to the rank and favour which he enjoyed with Er Reshid, who was wont to call him brother (157) and used to carry him with him into his house. The period of his vizierate was nineteen years, (158) and Yehya one day said to his son Jaafer, "O my son, what time thy reed trembleth, water it with kindness." (159) Opinions differ concerning the reason of Jaafer's slaughter, but the better is as follows. Er Reshid could not brook to be parted from Jaafer nor from his [own] sister Abbaseh, daughter of El Mehdi, a single hour, and she was the loveliest woman of her time; so he said to Jaafer, "I will marry thee to her, that it may be lawful to thee to look upon her, but thou shalt not touch her." [Accordingly, they were married] and they used both to be present in Er Reshid's sitting chamber. Now the Khalif would rise bytimes [and go forth] from the chamber, and they being both young and filled with wine, Jaafer would rise to her and swive her. She conceived by him and bore a handsome boy and fearing Er Reshid, despatched the newborn child by one of her confidants to Mecca the Holy, may God the Most High advance it in honour and increase it in veneration and nobility and magnification! The affair abode concealed till there befell despite between Abbaseh and one of her slave-girls, whereupon the latter discovered the affair of the child to Er Reshid and acquainted him with its abiding-place. So, when the Khalif made the pilgrimage, he despatched one who brought him the boy and found the affair true, wherefore he caused befall the Barmecides that which befell. (160).? ? ? ? ? To his beloved one the lover's heart's inclined; His soul's a captive slave, in sickness' hands confined..The Twenty-Third Night of the Month..If I must die, then welcome death to heal, iii. 23..? ? ? ? ? "Forget him," quoth my censurers, "forget him; what is he?" "If I forget him, ne'er may God," quoth I, "remember me!".Then we sat down on the edge of the estrade and presently I espied a closet beside me; so I looked into it and my friend said to me, 'What seest thou?' Quoth I, 'I see therein good galore and bodies of murdered folk. Look.' So he looked and said, 'By Allah, we are lost men!' And we fell a-weeping, I and he. As we were thus, behold, there came in upon us, by the door at which we had entered, four naked men, with girdles of leather about their middles, and made for my friend. He ran at them and dealing one of them a buffet, overthrew him, whereupon the other three fell all upon him. I seized the opportunity to escape, what while they were occupied with him, and espying a door by my side, slipped into it and found myself in an underground chamber, without window or other issue. So I gave myself up for lost and said, 'There is no power and no virtue save in God the Most High, the Supreme!' Then I looked to the top of the vault and saw in it a range of glazed lunettes; so I clambered up for dear life, till I reached the lunettes,

and I distracted [for fear]. I made shift to break the glass and scrambling out through the frames, found a wall behind them. So I bestrode the wall and saw folk walking in the road; whereupon I cast myself down to the ground and God the Most High preserved me, so that I reached the earth, unhurt. The folk flocked round me and I acquainted them with my story..?OF THE ILL EFFECTS OF PRECIPITATION..Here Queen Es Shuhba bade them farewell and taking her troops, returned to her palace, whilst the kings also went away to their abodes and the Sheikh Aboutawaif addressed himself to divert Tuhfeh till nightfall, when he mounted her on the back of one of the Afrits and bade other thirty gather together all that she had gotten of treasure and raiment and jewels and dresses of honour. [Then they flew off,] whilst Iblis went with her, and in less than the twinkling of an eye he set her down in her sleeping-chamber. Then he and those who were with him took leave of her and went away. When Tuhfeh found herself in her own chamber and on her couch, her reason fled for joy and it seemed to her as if she had never stirred thence. Then she took the lute and tuned it and touched it on wondrous wise and improvised verses and sang..84. Dibil el Khuzai with the Lady and Muslim ben el Welid dclxx.Then he folded the letter and sealing it, delivered it to the damsel, who took it and carried it to her mistress. When the princess read the letter and apprehended its contents, she said, "Meseemeth he recalleth to me that which I did aforetime." Then she called for inkhorn and paper and wrote the following verses:.When it was the ninth day, the viziers [foregathered and] said, one to another, "Verily, this youth baffleth us, for as often as the king is minded to put him to death, he beguileth him and ensorcelleth him with a story; so what deem ye we should do, that we may slay him and be at rest from him?" Then they took counsel together and were of accord that they should go to the king's wife [and prompt her to urge the king to slaughter the youth. So they betook themselves to her] and said to her, "Thou art heedless of this affair wherein thou art and this heedlessness will not profit thee; whilst the king is occupied with eating and drinking and diversion and forgetteth that the folk beat upon tabrets and sing of thee and say, 'The king's wife loveth the youth;' and what while he abideth on life, the talk will increase and not diminish." Quoth she, "By Allah, it was ye set me on against him, and what shall I do [now]?" And they answered, "Do thou go in to the king and weep and say to him, 'Verily, the women come to me and tell me that I am become a byword in the city, and what is thine advantage in the sparing of this youth? If thou wilt not slay him, slay me, so this talk may be estopped from us.'"75. The Imam Abou Yousuf with Haroun er Reshld and Zubeideh ccclxxxviii.? ? ? ? I had not left you, had I known that severance would prove My death; but what is past is past, Fate stoops to no control..When the king saw this, he cried out and his wife wept in the ship and offered to cast herself into the sea; but the Magian bade the sailors lay hands on her. So they seized her and it was but a little while ere the night darkened and the ship disappeared from the king's eyes; whereupon he swooned away for excess of weeping and lamentation and passed his night bewailing his wife and children..Now Ilan Shah had three viziers, in whose hands the affairs [of the kingdom] were [aforetime] and they had been used to leave not the king night nor day; but they became shut out from him by reason of Abou Temam and the king was occupied with him to their exclusion. So they took counsel together upon the matter and said, 'What counsel ye we should do, seeing that the king is occupied from us with yonder man, and indeed he honoureth him more than us? But now come, let us cast about for a device, whereby we may remove him from the king.' So each of them spoke forth that which was in his mind, and one of them said, 'The king of the Turks hath a daughter, whose like there is not in the world, and whatsoever messenger goeth to demand her in marriage, her father slayeth him. Now our king hath no knowledge of this; so, come, let us foregather with him and bring up the talk of her. When his heart is taken with her, we will counsel him to despatch Abou Temam to seek her hand in marriage; whereupon her father will slay him and we shall be quit of him, for we have had enough of his affair.'.Presently, the chief workman came to the palace and sought an audience of the king, who bade admit him. So he entered and kissing the earth, saluted him with a salutation beseeming kings and said, "O king of the time and lord of the age and the day, may felicity endure unto thee and acceptance and be thy rank exalted over all the kings both morning and evening! (58) The work of the bath is accomplished, by the king's fair fortune and the eminence of his magnanimity, (59) and indeed we have done all that behoved us and there remaineth but that which behoveth the king." El Aziz ordered him a sumptuous dress of honour and expended monies galore, giving unto each who had wroughten, after the measure of his work. Then he assembled in the bath all the grandees of his state, amirs and viziers and chamberlains and lieutenants, and the chief officers of his realm and household, and sending for his son El Abbas, said to him,"O my son, I have builded thee a bath, wherein thou mayst take thy pleasance; so enter thou therein, that thou mayst see it and divert thyself by gazing upon it and viewing the goodliness of its ordinance and decoration." "With all my heart," replied the prince and entered the bath, he and the king and the folk about them, so they might divert themselves with viewing that which the workmen's hands had wroughten..The vizier's story pleased the king and he bade depart to his dwelling..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 I 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... p. The Foxes and the Wolf dccccxxi. Now King Azadbekht's wife was big with child and the pains of labour took her in the mountain; so they alighted at the mountain-foot, by a spring of water, and she gave birth to a boy as he were the moon. Behrjaur his mother pulled off a gown of gold-inwoven brocade and wrapped the child therein, and they passed the night [in that place], what while she gave him suck till the morning. Then said the king to her, "We are hampered by this child and cannot abide here nor can we carry him with us; so methinks we were better leave him here and go, for Allah is able to send him one who shall take him and rear him." So they wept over him exceeding sore and left him beside the spring, wrapped in the gown of brocade: then they laid at his head a thousand dinars in a bag and mounting their horses, departed, fleeing..Shah Bekht and his Vizier Er Rehwan, King, i. 215..9. Noureddin Ali and the Damsel Ennis el Jelis clxxxii.25. Maan ben Zaideh and the Bedouin cclxxi. THE TWELFTH OFFICER'S STORY..? ? ? ? In my soul the fire of yearning and affliction rageth aye; Lo, I burn with love and longing; nought in answer can I say..Presently, up came the old woman, whereupon the young man sprang to his feet and laying hold of her, demanded of her the turban-cloth. Quoth she, "Know that I entered one of the houses and made the ablution and prayed in the place of prayer; and I forgot the turban-cloth there and went out. Now I know not the house in which I prayed, nor have I been directed (59) thereto, and I go round about every day till the night, so haply I may light on it, for I know not its owner." When the draper heard this, he said to the old woman, "Verily, Allah restoreth unto thee what which thou hast lost. Rejoice, for the turban-cloth is with me and in my house." And he arose forthright and gave her the turban-cloth, as it was. She gave it to the young man, and the draper made his peace with his wife and gave her raiment and jewellery, [by way of peace-offering], till she was content and her heart was appeased. (60). Think not that I forget our trothplight after you. Nay; God to me decreed remembrance heretofore. (202).? ? ? ? In every rejoicing a boon (232) midst the singers and minstrels am I; 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. THE FAVOURITE AND HER LOVER. (174). Then he returned to the city and forgot the youth; so the servants went in to him and said to him, 'O king, if thou keep silence concerning yonder youth, who would have slain thee, all thy servants will presume upon thee, and indeed the folk talk of this matter.' With this the king waxed wroth and saying, 'Fetch him hither,' commanded the headsman to strike off his head. So they [brought the youth and] bound his eyes; and the headsman stood at his head and said to the king, 'By thy leave, O my lord, I will strike off his head.' But the king said, 'Stay, till I look into his affair. Needs must I put him to death and the slaying of him will not escape [me].' So he restored him to the prison and there he abode till it should be the king's will to put him to death.. 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: When the day departed and the evening came, the king sat in his privy chamber and summoned the vizier, who presented himself to him and he questioned him of the story. So the vizier said, "Know, O august king, that. So they dragged him away, what while he wept and spoke the words which whoso saith shall nowise be confounded, to wit, "There is no power and no virtue save in God the Most High, the Sublime!" When they came to the Tigris, one of them drew the sword upon him and El Muradi said to the swordbearer, "Smite off his head." But one of them, Ahmed by name, said, "O folk, deal gently with this poor wretch and slay him not unjustly and wickedly, for I stand in fear of God the Most High, lest He burn me with his fire." Quoth El Muradi, "A truce to this talk!" And Ahmed said, "If ye do with him aught, I will acquaint the Commander of the Faithful." "How, then, shall we do with him?" asked they; and he answered, "Let us deposit him in prison and I will be answerable to you for his provision; so shall we be quit of his blood, for indeed he is wrongfully used." So they took him up and casting him into the Prison of Blood, (13) went away.. Barmecides, Er Reshid and the, i. 189.. When it was the third day, the third vizier came in to the king and said to him, "O king, delay not the affair of this youth, for that his deed hath caused us fall into the mouths of the folk, and it behoveth that thou slay him presently, so the talk may be estopped from us and it be not said, 'The king saw on his bed a man with his wife and spared him.'"\* The king was chagrined by this speech and bade bring the youth. So they brought him in shackles, and indeed the king's anger was roused against him by the speech of the vizier and he was troubled; so he said to him, "O base of origin, thou hast dishonoured us and marred our repute, and needs must I do away thy life from the world." Quoth the youth, "O king, make use of patience in all thine affairs, so wilt thou attain thy desire, for that God the Most High hath appointed the issue of patience [to be] in abounding good, and indeed by patience Abou Sabir ascended from the pit and sat down upon the throne." "Who was Abou Sabir," asked the king, "and what is his story?" And the youth answered, saying, "O king, Now it was the enemy's wont, at every year's end, to bring forth their prisoners and cast them down from the top of the citadel to the bottom. So they brought them forth, at the end of the year, and cast them down, and Melik Shah with them. However, he fell upon the [other] men and the earth touched him not, for his term was

[God-]guarded. Now those that were cast down there were slain and their bodies ceased not to lie there till the wild beasts ate them and the winds dispersed them. Melik Shah abode cast down in his place, aswoon, all that day and night, and when he recovered and found himself whole, he thanked God the Most High for his safety [and rising, fared on at a venture]. He gave not over walking, unknowing whither he went and feeding upon the leaves of the trees; and by day he hid himself whereas he might and fared on all his night at hazard; and thus he did some days, till he came to an inhabited land and seeing folk there, accosted them and acquainted them with his case, giving them to know that he had been imprisoned in the fortress and that they had cast him down, but God the Most High had delivered him and brought him off alive..TABLE OF CONTENTS OF THE UNFINISHED CALCUTTA (1814-18) EDITION (FIRST TWO HUNDRED NIGHTS ONLY) OF THE ARABIC TEXT OF THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT..Queen Kemeriyeh embraced her, as also did Queen Zelzeleh and Queen Wekhimeh and Queen Sherareh, and the former said to her, 'Rejoice in assured deliverance, for there abideth no harm for thee; but this is no time for talk.' Then they cried out, whereupon up came the Afrits ambushed in the island, with swords and maces in their hands, and taking up Tuhfeh, flew with her to the palace and made themselves masters thereof, whilst the Afrit aforesaid, who was dear to Meimoun and whose name was Dukhan, fled like an arrow and stayed not in his flight till he carne to Meimoun and found him engaged in sore battle with the Jinn. When his lord saw him, he cried out at him, saying, 'Out on thee! Whom hast thou left in the palace?' And Dukhan answered, saying, 'And who abideth in the palace? Thy beloved Tuhfeh they have taken and Jemreh is slain and they have gotten possession of the palace, all of it.' With this Meimoun buffeted his face and head and said, 'Out on it for a calamity!' And he cried aloud. Now Kemeriyeh had sent to her father and acquainted him with the news, whereat the raven of parting croaked for them. So, when Meimoun saw that which had betided him, (and indeed the Jinn smote upon him and the wings of death overspread his host,) he planted the butt of his spear in the earth and turning the point thereof to his heart, urged his charger upon it and pressed upon it with his breast, till the point came forth, gleaming, from his back..Quoth I (and mine a body is of passion all forslain), iii. 81..110. The Haunted House in Baghdad cccxxiv.Damascus is all gardens decked for the pleasance of the eyes; For the seeker there are black-eyed girls and boys of Paradise.".Twere better and meeter thy presence to leave, ii. 85..? ? ? ? ? And if into the briny sea one day she chanced to spit, Assuredly the salt sea's floods straight fresh and sweet would grow..When it was the appointed time, there came to us the man of the Sultan's guards, [who had accompanied the Jew, when he came to complain of the loss of the money,] and said, "The Sultan biddeth you nail up (143) the Jew and bring the money, for that there is no way by which five thousand dinars can be lost." Wherefore we knew that our device sufficed not. So I went forth and finding a young man, a Haurani, (144) passing the road, laid hands on him and stripped him and beat him with palm-rods. Then I clapped him in irons and carrying him to the prefecture, beat him again, saying to them, "This is the thief who stole the money." And we strove to make him confess; but he would not confess. So we beat him a third and a fourth time, till we were weary and exhausted and he became unable to return an answer. But, when we had made an end of beating and tormenting him, he said, "I will fetch the money forthright.".After your loss, nor trace of me nor vestige would remain, iii. 41..? ? ? ? ? To God of all the woes I've borne I plain me, for I pine For longing and lament, and Him for solace I entreat.Presently, the sharper came to the ruin, rejoicing in that which he deemed he should get, and dug in the place, but found nothing and knew that the idiot had tricked him. So he buffeted his face, for chagrin, and fell to following the other whithersoever he went, so he might get what was with him, but availed not unto this, for that the idiot knew what was in his mind and was certified that he spied upon him, [with intent to rob him]; so he kept watch over himself. Now, if the sharper had considered [the consequences of] haste and that which is begotten of loss therefrom, he had not done thus. Nor," continued the vizier, "is this story, O king of the age, rarer or more extraordinary or more diverting than the story of Khelbes and his wife and the learned man and that which befell between them.".?STORY OF KHELBES AND HIS WIFE AND THE LEARNED MAN..He shall not come in to me. Who is at the door, other than he?" "Heman ben Ghalib el Ferezdec," (55) answered Adi; and Omar said, "It is he who saith, glorying in adultery ..." [And he repeated the following verses:].? ? ? ? ? If, in his own land, midst his folk, abjection and despite Afflict a man, then exile sure were better for the wight..Then she cast the lute from her hand and wept till she made the Lady Zubeideh weep, and she said to her, "O Sitt el Milah, methinks he whom thou lovest is not in this world, for that the Commander of the Faithful hath sought him in every place, but hath not found him." Whereupon the damsel arose and kissing the Lady Zubeideh's hands, said to her, "O my lady, if thou wouldst have him found, I have a request to make to thee, wherein thou mayst accomplish my occasion with the Commander of the Faithful." Quoth the princess, "And what is it?" "It is," answered Sitt el Milah, "that thou get me leave to go forth by myself and go round about in quest of him three days, for the adage saith, 'She who mourneth for herself is not the like of her who is hired to mourn.' (29) If I find him, I will bring him before the Commander of the Faithful, so he may do with us what he will; and if I find him not, I shall be cut off from hope of him and that which is with me will be assuaged." Quoth the Lady Zubeideh, "I will not get thee leave from him but for a whole month; so be of good heart and cheerful eye." Whereupon Sitt el Milah was glad and rising, kissed the earth before her once more and went away to her own place, rejoicing..We abode thus till the setting-in of the time of mid-afternoon, when she said, "Needs must I wash before I go." Quoth I, "Get water wherewithal we may wash," and pulled out from my pocket about a score of dirhems, thinking to give them to her; but she said, "I seek refuge with God!" and brought out of her pocket a handful of silver, saying, "But for destiny and that God hath caused the love of thee fall into my heart, there had not happened that which hath happened." Quoth I, "Take this in requital of that which thou hast spent;" and she said, "O my lord, by and by, whenas companionship is prolonged between us, thou wilt see if the like of me looketh unto money and gain or no." Then she took a pitcher of water and

going into the lavatory, washed (111) and presently coming forth, prayed and craved pardon of God the Most High for that which she had done..? ?  
? ? ? q. The Lady and her five Suitors dxcciii. When the vizier returned to the king, the latter sought of him the story of the man whose caution slew  
him and he said, "Know, O august king, that. When the evening came, the king bade fetch the vizier; so he presented himself before him and the  
king bade him tell the [promised] story. So he said, "Hearkening and obedience. Know, O king (but God alone knoweth His secret purpose and is  
versed in all that is past and was foredone among bygone peoples), that.8. Noureddin Ali and the Damsel Enis el Jeli cxcix. Advantages of  
Patience, Of the, i. 89..? ? ? ? ? If the rose be entitled the pride of the morn, Before me nor after she wins it, I ween..?STORY OF THE SHARPER  
AND THE MERCHANTS..Man and his Fair Wife, The Foul-favoured, ii. 61..7. Noureddin Ali and the Damsel Enis el Jelis xxxiv. Now I had  
questioned her of her name and she answered, "My name is Rihaneh," and described to me her dwelling-place. When I saw her make the ablution, I  
said in myself, "This woman doth on this wise, and shall I not do the like of her?" Then said I to her, "Belike thou wilt seek us another pitcher of  
water?" So she went out to the housekeeper and said to her, "Take this para and fetch us water therewith, so we may wash the flags withal."  
Accordingly, the housekeeper brought two pitchers of water and I took one of them and giving her my clothes, entered the lavatory and  
washed. Three men once went out in quest of riches and came upon a block of gold, weighing a hundred pounds. When they saw it, they took it up  
on their shoulders and fared on with it, till they drew near a certain city, when one of them said, 'Let us sit in the mosque, whilst one of us goes and  
buys us what we may eat.' So they sat down in the mosque and one of them arose and entered the city. When he came therein, his soul prompted  
him to play his fellows false and get the gold for himself alone. So he bought food and poisoned it; but, when he returned to his comrades, they fell  
upon him and slew him, so they might enjoy the gold without him. Then they ate of the [poisoned] food and died, and the gold abode cast down  
over against them..Now the liefest of all things to Mariyeh was the recitation of poems and verses and linked rhymes and the twanging [of the  
strings of the lute], and she was versed in all tongues; so she took the letter and opening it, read that which was therein and apprehended its purport.  
Then she cast it on the ground and said, "O nurse, I have no answer to make to this letter." Quoth the nurse, "Indeed, this is weakness in thee and a  
reproach unto thee, for that the people of the world have heard of thee and still praise thee for keenness of wit and apprehension; so do thou return  
him an answer, such as shall delude his heart and weary his soul." "O nurse," rejoined the princess, "who is this that presumeth upon me with this  
letter? Belike he is the stranger youth who gave my father the rubies." "It is himself," answered the woman, and Mariyeh said, "I will answer his  
letter on such a wise that thou shalt not bring me other than it [from him]." Quoth the nurse, "So be it." So the princess called for inkhorn and paper  
and wrote the following verses:..Now this present was a horse worth ten thousand dinars and all its housings and trappings of gold set with jewels,  
and a book and five different kinds of suits of apparel and an hundred pieces of fine white linen cloths of Egypt and silks of Suez and Cufa and  
Alexandria and a crimson carpet and another of Tebaristan (217) make and an hundred pieces of cloth of silk and flax mingled and a goblet of glass  
of the time of the Pharaohs, a finger-breadth thick and a span wide, amiddleward which was the figure of a lion and before him an archer kneeling,  
with his arrow drawn to the head, and the table of Solomon son of David, (218) on whom be peace; and the contents of the letter were as follows:  
'From the Khalif Haroun er Reshid, unto whom and to his forefathers (on whom be peace) God hath vouchsafed the rank of the noble and  
exceeding glory, to the august, God-aided Sultan, greeting. Thy letter hath reached us and we rejoiced therein and have sent thee the book [called]  
"The Divan of Hearts and the Garden of Wits," of the translation whereof when thou hast taken cognizance, its excellence will be established in  
thine eyes; and the superscription of this book we have made unto thee. Moreover, we send thee divers other kingly presents; (219) so do thou  
favour us by accepting them, and peace be on thee!'.? ? ? ? ? So fell and fierce my stroke is, if on a mountain high It lit, though all of granite, right  
through its midst 'twould shear..? ? ? ? ? An if my substance fail, no one there is will succour me,.Ishac entered, he and his company, and seating  
themselves in the place of honour, amused themselves by looking on the slave-girls and mamelukes and watching how they were sold, till the sale  
came to an end, when some of the folk went away and other some sat. Then said the slave-dealer, 'Let none sit with us except him who buyeth by  
the thousand [dinars] and upwards.' So those who were present withdrew and there remained none but Er Reshid and his company; whereupon the  
slave-dealer called the damsel, after he had caused set her a chair of fawwak, (170) furnished with Greek brocade, and it was as she were the sun  
shining in the clear sky. When she entered, she saluted and sitting down, took the lute and smote upon it, after she had touched its strings and tuned  
it, so that all present were amazed. Then she sang thereto the following verses:..THE KHALIF OMAR BEN ABDULAZIZ AND THE POETS.  
(41).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..? ? ? ? ? Midst colours, my colour excellet in light And I  
would every eye of my charms might have sight..? ? ? ? ? a. The Cat and the Mouse dcix..? ? ? ? ? b. The Second Voyage of Sindbad the Sailor.I  
marvelled at this with the utmost wonderment and knew that he was of the sons of the pious. So I bestirred myself for his release and tended him  
[till he recovered] and besought him of quittance and absolution of responsibility.'.Then said El Abbas to them, "O youths, sit by my arms and my  
horse till I return." But they answered, saying, "By Allah, thou prolongest discourse with that which beseemeth not of words! Make haste, or we  
will go with thy head, for indeed the king purposeth to slay thee and to slay thy comrade and take that which is with you." When the prince heard  
this, his skin quaked and he cried out at them with a cry that made them tremble. Then he sprang upon his horse and settling himself in the saddle,  
galloped till he came to the king's assembly, when he cried out at the top of his voice, saying ["To horse,] cavaliers!" And levelled his spear at the

pavilion wherein was Zuheir. Now there were about him a thousand smiters with the sword; but El Abbas fell in upon them and dispersed them from around him, and there abode none in the tent save Zuheir and his vizier. Officer's Story, The Fifth, ii. 144..?STORY OF THE KING WHO LOST KINGDOM AND WIFE AND WEALTH AND GOD RESTORED THEM TO HIM..? ? ? ? h. The Eighth Officer's Story dccccxxv. When King Shehriyar heard his brother's words, he rejoiced with an exceeding joy and said, "Verily, this is what I had wished, O my brother. So praised be God who hath brought about union between us!" Then he sent after the Cadis and learned men and captains and notables, and they married the two brothers to the two sisters. The contracts were drawn up and the two kings bestowed dresses of honour of silk and satin on those who were present, whilst the city was decorated and the festivities were renewed. The king commanded each amir and vizier and chamberlain and deputy to decorate his palace and the folk of the city rejoiced in the presage of happiness and content. Moreover, King Shehriyar bade slaughter sheep and get up kitchens and made bride-feasts and fed all comers, high and low. It is as the jasmine, when it I espy, ii. 236..?STORY OF THE FULLER AND HIS WIFE.. Now there was a ruined building hard by and he climbed up on to a high wall and gave not over clambering hither and thither, of the excess of his carefulness, till his feet betrayed him and he slipped [and fell] to the bottom and died, whilst his companions arose in the morning in health [and weal]. Now, if he had overmastered his corrupt (259) judgment and submitted himself to fate and fortune fore-ordained, it had been safer and better [for him]; but he made light of the folk and belittled their wit and was not content to take example by them; for his soul whispered him that he was a man of understanding and he imagined that, if he abode with them, he would perish; so his folly cast him into perdition. Nor," added the vizier, "is this more extraordinary than the story of the man who was lavish of his house and his victual to one whom he knew not"

[Taming the Imperial Imagination Colonial Knowledge International Relations and the Anglo-Afghan Encounter 1808-1878](#)

[Studyguide for University Physics Volume 2 by Young Hugh D ISBN 9780321785916](#)

[Odo Development Cookbook](#)

[Studyguide for Chemistry The Central Science by Brown Theodore E ISBN 9780134024516](#)

[Studyguide for Physics Principlephysics Principles with Applications Volume I by Giancoli Douglas C ISBN 9780321869111](#)

[Studyguide for Chemistry The Central Science by Brown Theodore E ISBN 9780321864406](#)

[Missions Ministry Encyclopedia Assimilate New Members and Enable All to Serve](#)

[Studyguide for University Physics Volume 2 by Young Hugh D ISBN 9780321696892](#)

[Studyguide for University Physics Volume 2 by Young Hugh D ISBN 9780321696229](#)

[Studyguide for University Physics Volume 2 by Young Hugh D ISBN 9780321897442](#)

[Studyguide for College Physics by Wilson Jerry D ISBN 9780321592712](#)

[Kurdische Migration in Deutschland Historisch-Politischer Hintergrund Und Aktuelle Situation](#)

[Was Ist Literatur](#)

[Abenteuer Des Braven Soldaten Schwejk Die](#)

[Kommunikationsmodelle in Kriminalromanen Von Friedrich Durrenmatt Und Bernhard Schlink](#)

[A Prophetic Bishop Speaks to his People Volume IV The Complete Homilies of Archbishop Oscar Arnulfo Romero](#)

[Erlebnispadagogik in Der Grundschule Moglichkeiten Zur Vermittlung Von Basiskompetenzen](#)

[Sonderpädagogik Zwischen Bildungsanspruch Und Bildungswirklichkeit](#)

[Spielend Kompetenzen Entwickeln Serious Games in Der Beruflichen Aus- Und Weiterbildung](#)

[Unbegleitete Minderjährige Flüchtlinge Allein Auf Dem Weg In Eine Bessere Zukunft](#)

[Kritische Erfolgsfaktoren Fur Die Auslandsvermarktung Nationaler Sportligen](#)

[Early States Territories and Settlements in Protohistoric Central Italy Proceedings of a specialist conference at the Groningen Institute of](#)

[Archaeology of the University of Groningen 2013](#)

[A Study of Self-Concept Mental Health and Academic Achievement of Orphan and Non-Orphan Adolescents](#)

[Geschlechterungleichheiten in Führungspositionen Erklärungsansätze Und Gestaltungswege Zur Integration Von Mehr Frauen in Führungsetagen](#)

[Ausgewählte Themen Zu Den Auswirkungen Der Informationswirtschaft Auf Das Management](#)

[Cybercrime Among Companies Research into Cybercrime Victimisation Among Small and Medium-Sized Enterprises and One-Man Businesses in the Netherlands](#)

[Code of Federal Regulations Title 12 Banks and Banking PT 600-899 Revised as of January 1 2016](#)

[Le Baptême Force Des Enfants Juifs Question Scolastique Enjeu Politique Echos Contemporains](#)

[Bedeutung Der Resilienz Zur Pädagogischen Praxis Mit Kindern Im Kontext Traumatisierender Erlebnisse Die](#)

[Vom Adamsspiel Bis Jodelle Theologische Und Humanistische Gelehrsamkeit Im Frühen Französischen Theater](#)

[Democratic Governance and Political Participation in Nigeria 1999 - 2014](#)

[Potesta Sacramentale E Potesta Di Governo Nel Primo Millennio Esercizio Di Esse E Loro Distinzione](#)

[La Rosa Antica Di Pompei](#)

[Newswriters A Comparative European Perspective](#)

[Studies in Law Politics and Society](#)

[Problems and New Solutions in the Boolean Domain](#)

[Qxotc Journal](#)

[Clinical Textbook of Addictive Disorders Fourth Edition](#)

[Community Nutrition in Action An Entrepreneurial Approach](#)

[Astrologers Laypersons Guide to Medicine Learn How to Do Your Own Formulas with the Simple Form of Correlation and with the Help Faith of the Magi - Initially Astrologer Priests 3 Wise Men](#)

[Elektra By Frank Miller Omnibus \(new Printing\)](#)

[The Case Managers Handbook](#)

[General George C Marshall and the Atomic Bomb](#)

[The Bible Cultural Identity and Missions](#)

[Disasters Mental Health Context and Responses](#)

[Storage in Ancient Complex Societies Administration Organization and Control](#)

[Broadband Telecommunications Technologies and Management](#)

[Card James Business Law](#)

[Publications of the German Historical Institute Bavarian Tourism and the Modern World 1800-1950](#)

[Studyguide for Medical-Surgical Nursing Preparation for Practice by Osborn Kathleen S ISBN 9780132706698](#)

[Dowsing and Ley Lines How to Create Ley Lines](#)

[Ancient Antioch From the Seleucid Era to the Islamic Conquest](#)

[Public Reason Confucianism Democratic Perfectionism and Constitutionalism in East Asia](#)

[Studyguide for Principles Practice of Physics Volume 2 by Mazur Eric ISBN 9780321961099](#)

[System Verification Proving the Design Solution Satisfies the Requirements](#)

[Hospital Emergency Management](#)

[Het Zodenhuis Van Firdgum Middeleeuwse Boerderijbouw in Het Friese Kustgebied Tussen 400 En 1300](#)

[Code of Federal Regulations Title 10 Energy PT 51-199 Revised as If January 1 2016](#)

[Root Resorption](#)

[Funktionale Raume in Der Schweizerischen Raumplanung](#)

[Introducing Single Member Companies in Ethiopia](#)

[Industrialisierung Im Nordschwarzwald](#)

[Imagined Sovereignties The Power of the People and Other Myths of the Modern Age](#)

[Wort Und Weisheit Festschrift Fur Johannes Von Lupke Zum 65 Geburtstag](#)

[Cultural Dynamics and Production Activities in Ancient Western Mexico Papers from a symposium held in the Center for Archaeological Research El Colegio de Michoacan 18-19 September 2014](#)

[Studyguide for College Physics by Wilson Jerry D ISBN 9780321666703](#)

[Multilateralism in Global Governance Formal and Informal Institutions](#)

[Friedensvertrag Georgs Von Podiebrad Von 1464 VOR Dem Hintergrund Der Spatmittelalterlichen Vertragspraxis Der](#)

[Fundamentals of Applied Reservoir Engineering Appraisal Economics and Optimization](#)

[Die Chronik Der Magdalena Kremerin Im Interdisziplinaren Dialog](#)

[Color Atlas Synopsis of Pediatric Dermatology Third Edition](#)

[Fascist Interactions Proposals for a New Approach to Fascism and Its Era 1919-1945](#)

[Damages and Human Rights](#)

[Queer International Relations](#)

[The School-to-Prison Pipeline Education Discipline and Racialized Double Standards](#)

[Freedom and Necessity in Modern Trinitarian Theology](#)

[On Behalf of the President Presidential Spouses and White House Communications Strategy Today](#)

[CP1095 - PSY2040 Human Information Processing](#)

[Kerouac Language Poetics and Territory](#)

[Investment Strategies for Todays Economy](#)

[Business Analysis and Valuation IFRS edition](#)

[Our Common Denominator Human Universals Revisited](#)

[Studyguide for Physics by Walker James S ISBN 9780321660121](#)

[The 1930s The Reality and the Promise](#)

[Writing Analytical Assessments in Social Work](#)

[Finanzierung Von Familienunternehmen Mit Privat Platziertem Fremdkapital](#)

[The Hegemony of Growth The OECD and the Making of the Economic Growth Paradigm](#)

[Advancing Implementation of Decommissioning and Environmental Remediation Programmes CIDER Project Baseline Report](#)

[Studyguide for Physics for Scientists and Engineers A Strategic Approach with Modern Physics by Knight Randall D ISBN 9780321828484](#)

[The Palestinian Novel From 1948 to the Present](#)

[Electromagnate the Book of Rebel Nations \(Hardcover Edition\)](#)

[Christian Faith in English Church Schools Research Conversations with Classroom Teachers](#)

[Studyguide for Physics Principlephysics Principles with Applications Volume I by Giancoli Douglas C ISBN 9780321929013](#)

[A Prelude to Latin Quarti Gradus - Fourth Steps Instructors Manual](#)

[Die Moral Von Der Geschicht Ethik Und Erzählung in Medizin Und Pflege](#)

[Studyguide for Physics by Walker James S ISBN 9780321905116](#)

[Mobile Cloud Computing Principles and Paradigms](#)

[Studyguide for Physics for Scientists and Engineers by Serway Raymond A ISBN 9781305116412](#)

[Real Analysis](#)

[Applied Survival Analysis Using R](#)

---