

GERMAN REPORT SERIES EFFECTS OF CLIMATE ON COMBAT IN EUROPEAN RUSSIA

?? ?? Ah, then will I begin on you with chiding than the breeze More soft, ay pleasanter than clear cold water and more sweet.?? ?? Sandhill (132) and down (133) betwixt there blooms a yellow willow-flower, (134) Pomegranate-blossoms (135) and for fruits pomegranates (136) that doth bear. Therewithal the king bade all his officers go round about in the thoroughfares and colleges [of the town] and bring before him all strangers whom they found there. So they went forth and brought him much people, amongst whom was the man who had painted the portrait. When they came into the presence, the Sultan bade the crier make proclamation that whoso wrought the portrait should discover himself and have whatsoever he desired. So the poor man came forward and kissing the earth before the king, said to him, "O king of the age, I am he who painted yonder portrait." Quoth El Aziz, "And knowest thou who she is?" "Yes," answered the other; "this is the portrait of Mariyeh, daughter of the king of Baghdad." The king ordered him a dress of honour and a slave-girl [and he went his way]. Then said El Abbas, "O father mine, give me leave to go to her, so I may look upon her; else shall I depart the world, without fail." The king his father wept and answered, saying, "O my son, I builded thee a bath, that it might divert thee from leaving me, and behold it hath been the cause of thy going forth; but the commandment of God is a foreordained (61) decree." (62).41. Ali Shar and Zummurud cccvii.?? ?? Great in delight, beloved mine, your presence is with me; Yet greater still the miseries of parting and its bane.?? ?? Tow'rds El Akil my journey I take; to visit him, The wastes in praise and safety I traverse, without fear,?? ?? e. The Fifth Voyage of Sindbad the Sailor cclxiii.31. The City of Lebtaid dxxxii. So the youth returned to his house, and indeed the world was grown black in his eyes and he said, 'My father said sooth.' Then he opened the chamber door and piling up the bricks under his feet, put the rope about his neck and kicked away the bricks and swung himself off; whereupon the rope gave way with him [and he fell] to the ground and the ceiling clove in sunder and there poured down on him wealth galore, So he knew that his father meant to discipline (226) him by means of this and invoked God's mercy on him. Then he got him again that which he had sold of lands and houses and what not else and became once more in good case. Moreover, his friends returned to him and he entertained them some days. Vizier Er Rehwan, King Shah Bekht and his, i. 215.?? ?? Like the full moon she shows upon a night of fortune fair, Slender of shape and charming all with her seductive air. As for King Shehriyar, he marvelled at Shehrazad with the utmost wonder and drew her near to his heart, of his much love for her; and she was magnified in his eyes and he said in himself, "By Allah, the like of this woman is not deserving of slaughter, for indeed the time affordeth not her like. By Allah, I have been heedless of mine affair, and had not God overcome me with His mercy and put this woman at my service, so she might adduce to me manifest instances and truthful cases and goodly admonitions and edifying traits, such as should restore me to the [right] road, [I had come to perdition!]. Wherefore to God be the praise for this and I beseech Him to make my end with her like unto that of the vizier and Shah Bekht." Then sleep overcame the king and glory be unto Him who sleepeth not! "When I returned from my fifth voyage, I gave myself up to eating and drinking and passed my time in solace and delight and forgot that which I had suffered of stresses and afflictions, nor was it long before the thought of travel again presented itself to my mind and my soul hankered after the sea. So I brought out the goods and binding up the bales, departed from Baghdad, [intending] for certain of the lands, and came to the sea-coast, where I embarked in a stout ship, in company with a number of other merchants of like mind with myself, and we [set out and] sailed till we came among certain distant islands and found ourselves in difficult and dangerous case.?? ?? So shall we quaff the cups in ease and cheer, In endless joyance, quit of care and woe.?? ?? e. The Barber's Story cxliii. The folk marvelled at this story and as for the prefect and El Melik ez Zahir, they said, 'Wrought ever any the like of this device?' And they marvelled with the utterest of wonderment Then arose a third officer and said, 'Hear what betided me, for it is yet stranger and more extraordinary.?? ?? Ye're gone and desolated by your absence is the world: Requital, ay, or substitute to seek for you 'twere vain.?? ?? c. Hammad the Bedouin's Story cxliv. Now it befell, by the ordinance of God the Most High and His providence, that Caesar, king of the Greeks, the husband of Melik Shah's mother Shah Khatoun, [went forth to the chase that day]. He started a head of game, he and his company, and chased it, till they came up with it by that pit, whereupon one of them lighted down from his horse, to slaughter it, hard by the mouth of the pit. He heard a sound of low moaning from the bottom of the pit] so he arose and mounting his horse, waited till the troops were assembled. Then he acquainted the king with this and he bade one of his servants [descend into the pit]. So the man descended and brought out the youth [and the eunuch], aswoon.?? STORY OF THE CREDULOUS HUSBAND. Then she changed the measure and the mode [and played] so that she amazed the wits of those who were present, and Queen Es Shuhba was moved to mirth and said, 'Well done, O queen of delight!' Then she returned to the first mode and improvised the following verses on the water-lily:?? ?? One of the host am I of lovers sad and sere For waiting long drawn out and expectation drear.?? ?? A good it is to have one's loved ones ever near. King and his Chamberlain's Wife, The, ii. 53..72. Haroun er Reshid and the three Girls cclxxxvii. To return to El Abbas, when he alighted from his charger, he put off his harness of war and rested awhile; after which he brought out a shirt of Venetian silk and a gown of green damask and donning them, covered himself with a turban of Damietta stuff and girt his middle with a handkerchief. Then he went out a-walking in the thoroughfares of Baghdad and fared on till he came to the bazaar of the merchants. There he found a merchant, with chess before him; so he stood watching him and presently the other looked up at him and said to him, "O youth, what wilt thou stake upon the game?" And he answered, "Be it thine to decide." "Then be it a hundred dinars," said the merchant, and El Abbas consented to him, whereupon quoth he, "O youth, produce the money, so the game may be fairly established." So El Abbas brought out a satin purse, wherein were a thousand dinars, and

laid down an hundred dinars therefrom on the edge of the carpet, whilst the merchant did the like, and indeed his reason fled for joy, whenas he saw the gold in El Abbas his possession..When he had made an end of his verses, he folded the letter and delivering it to the nurse, charged her keep the secret. So she took it and carrying it to Mariyeh, gave it to her. The princess broke it open and read it and apprehended its purport. Then said she, "By Allah, O nurse, my heart is burdened with an exceeding chagrin, never knew I a dourer, because of this correspondence and of these verses." And the muse made answer to her, saying, "O my lady, thou art in thy dwelling and thy place and thy heart is void of care; so return him an answer and reckon thou not" Accordingly, the princess called for inkhorn and paper and wrote the following verses: Now the singer had entered and the druggist's wife said to him, 'Arise, enter this chest.' So he entered it and she shut the lid on him and opened to her husband, who came in, in a state of bewilderment, and searched the house, but found none and overlooked the chest. So he said in himself, 'The house [of which the singer spoke] is one which resembleth my house and the woman is one who resembles my wife,' and returned to his shop; whereupon the singer came forth of the chest and falling upon the druggist's wife, did his occasion and paid her her due and weighed down the scale for her. (196) Then they ate and drank and kissed and clipped, and on this wise they abode till the evening, when she gave him money, for that she found his weaving good, (197) and made him promise to come to her on the morrow..? ? ? ? Your coming to-me-ward, indeed, with "Welcome! fair welcome!" I hail. Your sight to me gladness doth bring and banisheth sorrow and bale;.9. Nouredin Ali and the Damsel Ennis el Jelis clxxxi.As they were thus engaged, behold, up came the dancers and mountebanks, with their pipes and drums, whilst one of their number forewent them, with a great banner in his hand, and played all manner antics with his voice and limbs. When they came to the Courthouse, the Cadi exclaimed, "I seek refuge with God from yonder Satans!" And the merchant laughed, but said nothing. Then they entered and saluting his highness the Cadi, kissed Alaeddin's hands and said, "God's blessing on thee, O son of our uncle! Indeed, thou solacest our eyes in that which thou dost, and we beseech God to cause the glory of our lord the Cadi to endure, who hath honoured us by admitting thee to his alliance and allotted us a part in his high rank and dignity." When the Cadi heard this talk, it bewildered his wit and he was confounded and his face flushed with anger and he said to his son-in-law, "What words are these?" Quoth the merchant, "Knowest thou not, O my lord, that I am of this tribe? Indeed this man is the son of my mother's brother and that other the son of my father's brother, and I am only reckoned of the merchants [by courtesy]!".Sharper and the Merchant, The, ii. 46.58. The King's Daughter and the Ape ccciv.As for the governor, he wasted all that was with him and returned to the city, where he saw the youth and excused himself to him. Then he questioned him of what had befallen him and he told him, whereat he marvelled and returned to companionship with him; but the youth ceased to have regard for him and gave him not stipends, as of his [former] wont, neither discovered to him aught of his secrets. When the governor saw that there was no profit for him with the young Khorassani, he returned to the king, the ravisher of the damsel, and told him what the chamberlain had done and counselled him to slay the latter and incited him to recover the damsel, [promising] to give his friend to drink of poison and return. So the king sent for the chamberlain and upbraided him; whereupon he fell upon him and slew him and the king's servants fell upon the chamberlain and slew him..So he was concerned with an exceeding concern for his lack of travel and discovered this to his father, who said to him, "O my son, why do I see thee chagrined?" And he answered, "I would fain travel." Quoth Aboulhusn, "O my son, none travelleth save those whose occasion is urgent and those who are compelled thereunto [by need]. As for thee, O my son, thou enjoyest ample fortune; so do thou content thyself with that which God hath given thee and be bounteous [unto others], even as He hath been bounteous unto thee; and afflict not thyself with the toil and hardship of travel, for indeed it is said that travel is a piece of torment." (5) But the youth said, "Needs must I travel to Baghdad, the abode of peace.".Still do I yearn, whilst passion's fire flames in my liver are, iii. 111. There was once, in the parts of Khorassan, a man of the affluent of the country, who was a merchant of the chiefest of the merchants and was blessed with two children, a son and a daughter. He was assiduous in rearing them and making fair their education, and they grew up and throve after the goodliest fashion. He used to teach the boy, who taught his sister all that he learnt, so that the girl became perfect in the knowledge of the Traditions of the Prophet and in polite letters, by means of her brother. Now the boy's name was Selim and that of the girl Selma. When they grew up and waxed, their father built them a mansion beside his own and lodged them apart therein and appointed them slave-girls and servants to tend them and assigned unto each of them pensions and allowances and all that they needed of high and low, meat and bread and wine and raiment and vessels and what not else. So Selim and Selma abode in that mansion, as they were one soul in two bodies, and they used to sleep on one couch; and rooted in each one's heart was love and affection and familiar friendship [for the other of them]..? ? ? ? Whenas thou passest by the dwellings of my love, Greet him for me with peace, a greeting debonair,.117. The Righteousness of King Anoushirwan cccclxiv.60. Uns el Wujoud and the Vizier's Daughter Rose-in-bud ccclxxi.Issues of Affairs, Of Looking to the, i. 80..? ? ? ? The season of my presence is never at an end 'Mongst all their time in gladness and solacement who spend,.108. Ali ben Tahir and the Girl Mounis ccccxiv.? ? ? ? b. Bakoun's Story of the Hashish-Eater cxliii.When the damsel had made an end of her song, El Abbas swooned away and they sprinkled on him rose-water, mingled with musk, till he came to himself, when he called another damsel (now there was on her of linen and clothes and ornaments that which beggareth description, and she was endowed with brightness and loveliness and symmetry and perfection, such as shamed the crescent moon, and she was a Turkish girl from the land of the Greeks and her name was Hafizeh) and said to her, "O Hafizeh, close thine eyes and tune thy lute and sing to us upon the days of separation." She answered him with "Hearkening and obedience" and taking the lute, tuned its strings and cried out from her head, (107) in a plaintive voice, and sang the following verses: Then said the king, "Hast thou a need we may accomplish unto thee? For indeed we are exceeding beholden to thee for that which thou didst in the matter of Hudheifeh and

his folk." And he let cast over him a mantle of Egyptian satin, worth an hundred dinars. Moreover, he bade his treasurer give him a thousand dinars and said to him, "O youth, take this in part of that which thou deserves! of us; and if thou prolong thy sojourn with us, we will give thee slaves and servants." El Abbas kissed the earth and said, "O king, may grant thee abiding prosperity, I deserve not all this." Then he put his hand to his poke and pulling out two caskets of gold, in each of which were rubies, whose value none could tell, gave them to the king, saying, "O king, God cause thy prosperity to endure, I conjure thee by that which God hath vouchsafed thee, heal my heart by accepting these two caskets, even as I have accepted thy present." So the king accepted the two caskets and El Abbas took his leave and went away to the bazaar..After this, she abode with the four queens, till they arose and entered the palace, where she found the candles lit and ranged in candlesticks of gold and silver and censuring-vessels of gold and silver, filled with aloes-wood and ambergris, and there were the kings of the Jinn sitting. So she saluted them, kissing the earth before them and doing them worship; and they rejoiced in her and in her sight. Then she ascended [the estrade] and sat down upon her chair, whilst King Es Shisban and King El Muzfir and Queen Louloueh and [other] the kings of the Jinn sat on chairs, and they brought tables of choice, spread with all manner meats befitting kings. They ate their fill; after which the tables were removed and they washed their hands and wiped them with napkins. Then they brought the wine-service and set on bowls and cups and flagons and hanaps of gold and silver and beakers of crystal and gold; and they poured out the wines and filled the flagons..When El Abbas heard Hudheifeh's challenge and saw Saad in this case, he came up to the latter and said to him, "Wilt thou give me leave to reply to him and I will stand thee in stead in the answering of him and the going forth to battle with him and will make myself thy sacrifice?" Saad looked at him and seeing valour shining from between his eyes, said to him, "O youth, by the virtue of the Chosen [Prophet,] (whom God bless and keep,) tell me [who thou art and] whence thou comest to our succour." "This is no place for questioning," answered the prince; and Saad said to him, "O champion, up and at Hudheifeh! Yet, if his devil prove too strong for thee, afflict not thyself in thy youth." (71) Quoth El Abbas, "It is of Allah that help is to be sought," (72) and taking his arms, fortified his resolution and went down [into the field], as he were a castle of the castles or a piece of a mountain..Pease on thee! Would our gaze might light on thee once more! ii. 89..Thiefs Story, The, ii. 165..11. The Hermits cxlviii.55. The Ruined Man who became Rich again through a Dream ccli.Woman (The Old) and the Draper's Wife, ii. 55..33. Ibrahim ben el Mehdi and the Barber-Surgeon dxxxiv.To return to the queen his wife. When the Magian fled with her, he proffered himself to her and lavished unto her wealth galore, but she rejected his suit and was like to slay herself for chagrin at that which had befallen and for grief for her separation from her husband. Moreover, she refused meat and drink and offered to cast herself into the sea; but the Magian shackled her and straitened her and clad her in a gown of wool and said to her, 'I will continue thee in misery and abjection till thou obey me and consent to my wishes.' So she took patience and looked for God to deliver her from the hand of that accursed one; and she ceased not to travel with him from place to place till he came with her to the city wherein her husband was king and his goods were put under seal..Physician by his Wife's Commandment, The Weaver who became a, ii. 21..? ? ? ? Him with my life I'd ransom whose rigours waste away My frame and cause me languish; yet, if he would but hear,.[So he fared on towards them] and when he drew near unto them, he knew them and they knew him; whereupon they lighted down from their horses and saluting him, gave him joy of his safety and the folk flocked to him. When he came to his father, they embraced and greeted each other a long time, whilst neither of them availed unto speech, for the greatness of that which betided them of joy in reunion. Then El Abbas bade the folk mount; so they mounted and his mamelukes surrounded him and they entered Baghdad on the most magnificent wise and in the highest worship and glory..Three Men and our Lord Jesus, The, i. 282..In every rejoicing a boon (240) midst the singers and minstrels am I, ii. 258.The Khalif smiled and said to his eunuch, "O Mesroure, verily women are little of wit. I conjure thee, by Allah, say, was not Aboulhusn with me but now?" ["Yes, O Commander of the Faithful," answered Mesroure] Quoth the Lady Zubeideh, laughing from a heart full of wrath, "Wilt thou not leave thy jesting? Is it not enough that Aboulhusn is dead, but thou must kill my slave-girl also and bereave us of the two and style me little of wit?" "Indeed," answered the Khalif, "it is Nuzhet el Fuad who is dead." And Zubeideh said, "Indeed he hath not been with thee, nor hast thou seen him, and none was with me but now but Nuzhet el Fuad, and she sorrowful, weeping, with her clothes torn. I exhorted her to patience and gave her a hundred dinars and a piece of silk; and indeed I was awaiting thy coming, so I might condole with thee for thy boon-companion Aboulhusn el Khelia, and was about to send for thee." The Khalif laughed and said, "None is dead but Nuzhet el Fuad;" and she, "No, no, my lord; none is dead but Aboulhusn." As for that which hath befallen thee, verily, it hath befallen [many] kings before thee and their women have played them false, for all they were greater of puissance than thou, yea, and mightier of kingship and more abounding in troops. If I would, I could relate unto thee, O king, concerning the wiles of women, that whereof I could not make an end all my life long; and indeed, aforetime, in all these my nights that I have passed before thee, I have told thee [many stories and anecdotes] of the artifices of women and of their craft and perfidy; but indeed the things abound on me; (173) wherefore, if it like thee, O king, I will relate unto thee [somewhat] of that which befell kings of old time of the perfidy of their women and of the calamities which overtook them by reason of these latter." "How so?" asked the king. "Tell on." "Harkening and obedience," answered Shehrzad."It hath been told me, O king, that a man once related to a company and spoke as follows:..?STORY OF THE OLD WOMAN, THE MERCHANT AND THE KING..Then she carried him up [to the estrade] and seating him on the couch, brought him meat and wine and gave him to drink; after which she put off all that was upon her of raiment and jewels and tying them up in a handkerchief, said to him, "O my lord, this is thy portion, all of it." Moreover she turned to the Jew and said to him, "Arise, thou also, and do even as I." So he arose in haste and went out, scarce crediting his deliverance. When the girl was assured of his escape, she put out her hand to her

clothes [and jewels] and taking them, said to the prefect, "Is the requital of kindness other than kindness? Thou hast deigned [to visit me and eat of my victual]; so now arise and depart from us without ill-[doing]; or I will give one cry and all who are in the street will come forth." So the Amir went out from her, without having gotten a single dirhem; and on this wise she delivered the Jew by the excellence of her contrivance.'? ? ? ? ? Wherefore fair patience look thou use, for sure 'tis praiseworthy; Yea, and its issues evermore are blessed and benign;.1. The Merchant and the Genie i.Then he arose and going in to his daughter, found her mother with her; so he set out to them the case and Mariyeh said, "O father mine, my wish is subject unto (122) thy commandment and my will ensueth thy will; so whatsoever thou choosest, I am still obedient unto thee and under thy dominion." Therewithal the King knew that Mariyeh inclined unto El Abbas; so he returned forthright to King El Aziz and said to him, "May God amend the King! Verily, the occasion is accomplished and there is no opposition unto that which thou commandest" Quoth El Aziz, "By God's leave are occasions accomplished. How deemest thou, O King, of fetching El Abbas and drawing up the contract of marriage between Mariyeh and him?" And Ins ben Cais answered, saying, "Thine be it to decide.".Meanwhile the king said to his vizier, "How shall we do in the matter of yonder youth, the Yemani, on whom we thought to confer largesse, but he hath largessed us with tenfold [our gift] and more, and we know not if he be a sojourner with us or no?" Then he went into the harem and gave the rubies to his wife Afifeh, who said to him, "What is the worth of these with thee and with [other] the kings?" And he answered, "They are not to be found save with the greatest of kings and none may avail to price them with money." Quoth she, "Whence gottest thou them?" So he recounted to her the story of El Abbas from first to last, and she said, "By Allah, the claims of honour are imperative on us and the king hath fallen short of his due; for that we have not seen him bid him to his assembly, nor hath he seated him on his left hand.".Rich Man and his Wasteful Son, The, i. 252..Officer's Story, The Sixth, ii. 146..? ? ? ? ? If they could hearken to Azzeh's speech, as I, I hearken to it, They straight would humble themselves to her and prone before her fall..Thy haters say and those who malice to thee bear, iii. 8..Officer's Story, The Second, ii. 134..When Tuhfeh heard this, she fell to weeping and wailing and said, 'By Allah, nought irketh me save separation from my lord Er Reshid; but, when I am dead, let the world be ruined after me.' And she doubted not in herself but that she was lost without recourse. Then Meimoun set forth with his army and departed in quest of the hosts [of the Jinn], leaving none in the palace save his daughter Jemreh and Tuhfeh and an Afrit who was dear unto him. They fared on till they met with the army of Es Shisban; and when the two hosts came face to face, they fell upon each other and fought a passing sore battle. After awhile, Es Shisban's troops began to give back, and when Meimoun saw them do thus, he despised them and made sure of victory over them..Now he had a friend, who pretended to quickwittedness and understanding; so he came up to him privily and said to him, 'Let me do, so I may put the change on this trickster, for I know him to be a liar and thou art near upon having to pay the money; but I will turn suspicion from thee and say to him, "The deposit is with me and thou erredst in imagining that it was with other than myself," and so divert him from thee.' 'Do so,' replied the merchant, 'and rid the folk of their [false] debts.' As for Aboulhusn, he gave not over sleeping till God the Most High brought on the morning, when he awoke, crying out and saying, "Ho, Tuffaheh! Ho, Rahet el Culoub! Ho, Miskeh! Ho, Tuhfeh!" And he gave not over calling upon the slave-girls till his mother heard him calling upon strange damsels and rising, came to him and said, "The name of God encompass thee! Arise, O my son, O Aboulhusn! Thou dreamest." So he opened his eyes and finding an old woman at his head, raised his eyes and said to her, "Who art thou?" Quoth she, "I am thy mother;" and he answered, "Thou liest! I am the Commander of the Faithful, the Vicar of God." Whereupon his mother cried out and said to him, "God preserve thy reason! Be silent, O my son, and cause not the loss of our lives and the spoiling of thy wealth, [as will assuredly betide,] if any hear this talk and carry it to the Khalif.".22. Alaeddin Abou esh Shamat ccl.? ? ? ? ? Though Fortune whiles to thee belike may be unjust, Her seasons change and man's excused if he transgress..? ? ? ? ? Were I cut off, beloved, from hope of thy return, Slumber, indeed, for ever my wakeful lids would flee..One day, as he went wandering about the streets, he espied a woman of the utmost beauty and grace, and what he saw of her charms amazed him and there betided him what made him forget his present plight. She accosted him and jested with him and he besought her of foregathering and companionship. She consented to this and said to him, 'Let us go to thy lodging.' With this he repented and was perplexed concerning his affair and grieved for that which must escape him of her company by reason of the straitness of his hand, (261) for that he had no jot of spending money. But he was ashamed to say, 'No,' after he had made suit to her; so he went on before her, bethinking him how he should rid himself of her and casting about for an excuse which he might put off on her, and gave not over going from street to street, till he entered one that had no issue and saw, at the farther end, a door, whereon was a padlock..A certain king sat one day on the roof of his palace, diverting himself with looking about him, and presently, chancing to look aside, he espied, on [the roof of] a house over against his palace, a woman, never saw his eyes her like. So he turned to those who were present and said to them, "To whom belongeth yonder house?" "To thy servant Firouz," answered they, "and that is his wife." So he went down, (and indeed love had made him drunken and he was passionately enamoured of her), and calling Firouz, said to him, "Take this letter and go with it to such a city and bring me the answer." Firouz took the letter and going to his house, laid it under his head and passed that night. When the morning morrowed, he took leave of his wife and set out for the city in question, unknowing what the king purposed against him..Then he dealt the boy a cuff and he let go his ear, whereupon Aboulhusn put off his clothes and abode naked, with his yard and his arse exposed, and danced among the slave-girls. They bound his hands and he wantoned among them, what while they [well-nigh] died of laughing at him and the Khalif swooned away for excess of laughter. Then he came to himself and going forth to Aboulhusn, said to him, "Out on thee, O Aboulhusn! Thou slayest me with laughter." So he turned to him and knowing him, said to him, "By Allah, it is thou slayest me and slayest my mother and slewest the sheikhs and

the Imam of the Mosque!" .?STORY OF THE KING WHO LOST KINGDOM AND WIFE AND WEALTH AND GOD RESTORED THEM TO HIM..THE FAVOURITE AND HER LOVER. (174).Then he went on and presently there met him a third woodcutter and he said to him, 'Pay what is due from thee.' And he answered, 'I will pay thee a dirhem when I enter the city; or take of me four danics (246) [now].' Quoth the tither, 'I will not do it,' but the old man said to him, 'Take of him the four danics presently, for it is easy to take and hard to restore.' 'By Allah,' quoth the tither, 'it is good!' and he arose and went on, crying out, at the top of his voice and saying, 'I have no power to-day [to do evil].' Then he put off his clothes and went forth wandering at a venture, repenting unto his Lord. Nor," added the vizier, "is this story more extraordinary than that of the thief who believed the woman and sought refuge with God against falling in with her like, by reason of her cunning contrivance for herself." .? .? .? .? .? v. The House with the Belvedere dxcviii.Shehrzad and Shehriyar, ii. 111, iii. 141, 157..Abdallah ben Nafi and the King's Son of Cashghar, ii. 195..Fair fall the maid whose loosened locks her cheeks do overcloud! iii. 191..? .? .? .? .? For those whom we cherish are parted and gone; They have left us in torment to pine for dismay..As he was thus, behold, Aamir called out to him and said, "O my lord, come to my help, or I am a dead man!" So El Abbas went up to him and found him cast down on his back and chained with four chains to four pickets of iron. He loosed his bonds and said to him, "Go before me, O Aamir." So he fared on before him a little, and presently they looked, and behold, horsemen making to Zuheir's succour, to wit, twelve thousand cavaliers, with Sehl ben Kaab in their van, mounted upon a jet-black steed. He charged upon Aamir, who fled from him, then upon El Abbas, who said, "O Aamir, cleave fast to my horse and guard my back." Aamir did as he bade him, whereupon El Abbas cried out at the folk and falling upon them, overthrew their braves and slew of them nigh two thousand cavaliers, whilst not one of them knew what was to do nor with whom he fought. Then said one of them to other, "Verily, the king is slain; so with whom do we wage war? Indeed ye flee from him; so do ye enter under his banners, or not one of you will be saved." .121. The Devout Platter-maker and his Wife cccclxviii.? .? .? .? .? May the place of my session ne'er lack thee I Oh, why, My heart's love, hast thou saddened my mind and mine eye? (108).? .? .? .? .? .? .? .? .? .? ha. The Thief's Story dccccxxviii.? .? .? .? .? b. Story of the Eunuch Kafour xxxix.Then he brought out the casket of jewellery [and showed it to an expert,] who told him that the trinkets were gilt and that their worth was but an hundred dirhems. When he heard this, he was sore concerned thereat and presenting himself before the Sultan's deputy, made his complaint to him; whereupon the latter knew that a trick had been put off upon him and that the folk had cozened him and gotten the better of him and taken his stuffs. Now the magistrate in question was a man of good counsel and judgment, well versed in affairs; so he said to the draper, "Remove somewhat from thy shop, [and amongst the rest the casket,] and on the morrow break the lock and cry out and come to me and complain that they have plundered all thy shop. Moreover, do thou call [upon God for succour] and cry aloud and acquaint the folk, so that all the people may resort to thee and see the breach of the lock and that which is missing from thy shop; and do thou show it to every one who presenteth himself, so the news may be noised abroad, and tell them that thy chief concern is for a casket of great value, deposited with thee by a great man of the town and that thou standest in fear of him. But be thou not afraid and still say in thy converse, 'My casket belonged to such an one, and I fear him and dare not bespeak him; but you, O company and all ye who are present, I call you to witness of this for me.' And if there be with thee more than this talk, [say it;] and the old woman will come to thee." .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.' .Then she changed the measure and the mode and sang the following verses: .They knew him forthright and rising to him, kissed his hands and rejoiced in him and said to him, 'O our lord, in good sooth, thou art a king and the son of a king, and we desire thee nought but good and beseech [God to grant] thee continuance. Consider how God hath rescued thee from this thy wicked uncle, who sent thee to a place whence none came ever off alive, purposing not in this but thy destruction; and indeed thou fellest into [peril of] death and God delivered thee therefrom. So how wilt thou return and cast thyself again into thine enemy's hand? By Allah, save thyself and return not to him again. Belike thou shall abide upon the face of the earth till it please God the Most High [to vouchsafe thee relief]; but, if thou fall again into his hand, he will not suffer thee live a single hour.' .Abdalmelik ben Salih the Abbaside, Jaafer ben Yehya, and, i. 183..Whenas the soul desireth one other than its peer, ii 207..A fair one, to idolaters if she herself should show, iii. 10..? .? .? .? .? .? Then came I after them, desiring thee, with me No second save my sword, my falchion keen and bright..Governor, Story of the Man of Khorassan, his Son and his, i. 218..Merchant and the King, The Old Woman, the, i. 265..18. Ardeshir and Heyat en Nufous cclxiv.? .? .? .? .? .? .? z. The Stolen Purse dcv.? .? .? .? .? .? In her revolving scheme, to bitter sweetness still Succeeds and things become straight, after crookedness..? .? .? .? .? .? .? .? .? .? Who letteth us or hind'reth our way, I spring on him, As springeth lynx or panther upon the frightened deer; .So, when they had made an end of eating and drinking, the young man asked his host for the story, and he said, 'Know that in my youth I was even as thou seest me in the matter of loathliness and foul favour; and I had brethren of the comeliest of the folk; wherefore my father preferred them over me and used to show them kindness, to my exclusion, and employ me, in their room [in menial service], like as one employeth slaves. One day, a she-camel of his went astray and he said to me, "Go thou forth in quest of her and return not but with her." Quoth I, "Send other than I of thy sons." But he would not consent to this and reviled me and insisted upon me, till the matter came to such a pass with him that he took a whip and fell to beating me. So I arose and taking a riding-camel, mounted her and sallied forth

at a venture, purposing to go out into the deserts and return to him no more. I fared on all my night [and the next day] and coming at eventide to [the encampment of] this my wife's people, alighted down with her father, who was a very old man, and became his guest. God keep the days of love-delight! How passing sweet they were! How joyous and how solaceful was life in them whilere! ed. Story of the Barber's Fourth Brother clviii. A certain thief was a [cunning] workman and used not to steal aught, till he had spent all that was with him; moreover, he stole not from his neighbours, neither companied with any of the thieves, lest some one should come to know him and his case get wind. On this wise he abode a great while, in flourishing case, and his secret was concealed, till God the Most High decreed that he broke in upon a poor man, deeming that he was rich. When he entered the house, he found nought, whereat he was wroth, and necessity prompted him to wake the man, who was asleep with his wife. So he aroused him and said to him, 'Show me thy treasure.' c. Story of the Chief of the Old Cairo Police dcv. ? l. The Foolish Fisherman dccccxviii. ? STORY OF THE LACKPENNY AND THE COOK. Presently she felt a breath upon her face; whereupon she awoke and found Queen Kemeriyeh kissing her, and with her her three sisters, Queen Jemreh, Queen Wekhimeh and Queen Sherareh. So she arose and kissed their hands and rejoiced in them with the utmost joy and they abode, she and they, in talk and converse, what while she related to them her history, from the time of her purchase by the Mughrebi to that of her coming to the slave-dealers' barrack, where she besought Ishac en Nedim to buy her, and how she won to Er Reshid, till the moment when Iblis came to her and brought her to them. They gave not over talking till the sun declined and turned pale and the season of sundown drew near and the day departed, whereupon Tuhfeh was instant in supplication to God the Most High, on the occasion of the prayer of sundown, that He would reunite her with her lord Er Reshid. So Aamir took the water-skin and made for the water; but, when he came to the well, behold, two young men with gazelles, and when they saw him, they said to him, "Whither wilt thou, O youth, and of which of the Arabs art thou?" "Harkye, lads," answered he, "fill me my water-skin, for that I am a stranger man and a wayfarer and I have a comrade who awaiteth me." Quoth they, "Thou art no wayfarer, but a spy from El Akil's camp." Then they took him and carried him to [their king] Zuheir ben Shebib; and when he came before him, he said to him, "Of which of the Arabs art thou?" Quoth Aamir, "I am a wayfarer." And Zuheir said, "Whence comest thou and whither wilt thou?" "I am on my way to Akil," answered Aamir. When he named Akil, those who were present were agitated; but Zuheir signed to them with his eyes and said to him, "What is thine errand with Akil?" Quoth he, "We would fain see him, my friend and I." Then he turned to the viziers and said to them, "Out on ye! What liars ye are! What excuse is left you?" "O king," answered they, "there abideth no excuse for us and our sin hath fallen upon us and broken us in pieces. Indeed we purposed evil to this youth and it hath reverted upon us, and we plotted mischief against him and it hath overtaken us; yea, we digged a pit for him and have fallen ourselves therein." So the king bade hoist up the viziers upon the gibbets and crucify them there, for that God is just and ordaineth that which is right. Then Azadbekht and his wife and son abode in joyance and contentment, till there came to them the Destroyer of Delights and they died all; and extolled be the perfection of the [Ever-]Living One, who dieth not, to whom be glory and whose mercy be upon us for ever and ever! Amen. ? ? ? ? a. The First Officer's Story dccccxxx. 24. Maan ben Zaideh and the three Girls cclxxi. 26. The City of Lebtait cclxxii. They abode thus awhile and presently she said, "Up to now we have not become drunken; let me pour out." So she took the cup and gave him to drink and plied him with liquor, till he became drunken, when she took him and carried him into a closet. Then she came out, with his head in her hand, what while I stood silent, fixing not mine eyes on hers neither questioning her of this; and she said to me, "What is this?" "I know not," answered I; and she said, "Take it and cast it into the river." I obeyed her commandment and she arose and stripping herself of her clothes, took a knife and cut the dead man's body in pieces, which she laid in three baskets, and said to me, "Throw them into the river." When the merchants saw him, they accosted him and said, "O youth, wilt thou not open thy shop?" As they were bespeaking him, up came a woman, having with her a boy, bareheaded, and [stood] looking at El Abbas, till he turned to her, when she said to him, "O youth, I conjure thee by Allah, look at this boy and have pity on him, for that his father hath forgotten his cap in the shop [he lost to thee]; so if thou wilt well to give it to him, thy reward be with God! For indeed the child maketh our hearts ache with his much weeping, and God be witness for us that, were there left us aught wherewithal to buy him a cap in its stead, we had not sought it of thee." "O adornment of womankind," replied El Abbas, "indeed, thou bespeakest me with thy fair speech and supplicatest me with thy goodly words ... But bring me thy husband." So she went and fetched the merchant, whilst the folk assembled to see what El Abbas would do. When the man came, he returned him the gold he had won of him, all and part, and delivered him the keys of the shop, saying, "Requite us with thy pious prayers." Therewithal the woman came up to him and kissed his feet, and on like wise did the merchant her husband; and all who were present blessed him, and there was no talk but of El Abbas. When she had made an end of her song, Queen Es Shuhba arose and said, 'Never heard I from any the like of this.' And she drew Tuhfeh to her and fell to kissing her. Then she took leave of her and flew away; and all the birds took flight with her, so that they walled the world; whilst the rest of the kings tarried behind.

[The Joy O Life And Other Poems](#)

[A Collection of Original Poems](#)

[Memoir of a Campaign With the Ottoman Army in Egypt From February to July 1800](#)

[North American Indian Cavalry Argument](#)

[Lovers Gift and Crossing](#)

[The Man Versus the State Containing the New Toryism the Coming Slavery the Sins of Legislators and the Great Political Superstition](#)
[Chinese Phonetic System and Language English Translation](#)
[The Psychology of the Solar Plexus and Subconscious Mind](#)
[The Samaritan Pentateuch and Modern Criticism](#)
[The Assumption of Moses Translated From the Latin Sixth Century the Unemended Text of Which Is Published Herewith Together With the Text in Its Restored and Critically Emended Form Edited](#)
[First Book in Geology Designed for the Use of Beginners](#)
[The Whims of the Ages The Moon the Mother of All Things The Day of Doom and the Flight of the Gods](#)
[The Aryan Maori](#)
[Copper Work An Illustrated Text Book for Teachers and Students in the Manual Arts](#)
[Extract From a Diary of Rear-Admiral Sir George Cockburn With Particular Reference to Gen Napoleon Buonaparte on Passage From England to St Helena in 1815 on Board H M S Northumberland Bearing the Rear-Admirals Flag](#)
[Discourse Analysis Reprints](#)
[The Facts Are A Guide to Falsehood and Propaganda in the Press and Radio](#)
[Indian Legends of Saratoga and of the Upper Hudson Valley](#)
[Sweet Peas for Profit Cultivation Under Glass and Outdoors a Practical Guide to Modern Methods of Growing the Sweet Pea for Market Purposes](#)
[Brick Work A Practical Treatise Embodying the General and Higher Principles of Bricklaying Cutting and Setting With the Application of Geometry to Roof Tiling Remarks on the Different Kinds of Pointing a Description of the Materials Used by the Bricklayer and A](#)
[Select Translations From Scaligers Poetics](#)
[The Wanderings of Peoples](#)
[The Fish and Oyster Book](#)
[Pax Vobiscum and the Greatest Thing in the World](#)
[Painters Decorators Work](#)
[Everyday English Writing](#)
[Instruments of the Orchestra by Sight and Sound A Description of the Instruments and Their Use Illustrated by Special Charts in Color and by Victor Records on Which They May Be Heard](#)
[Transmission Line Formulas for Electrical Engineers and Engineering Students](#)
[Waheenee An Indian Girls Story](#)
[Gibraltar](#)
[Cacao A Treatise on the Cultivation and Curing of Cacao](#)
[Diseases of Pigeons](#)
[Sketches of the Early Settlements of the Plymouth Colony Historical Biographical and Anecdotal](#)
[National Revival A Re-Statement of Tory Principles](#)
[History of Hampton Battery F Independent Pennsylvania Light Artillery Organized at Pittsburgh October 8 1861 Mustered Out in Pittsburg June 26 1865](#)
[What Is She? A Comedy in Five Acts as Performed at the Theatre Royal Covent Garden](#)
[Cowboy Lyrics](#)
[Inaugural Address Delivered to the University of St Andrews Feb 1st 1867](#)
[Reminiscences and Documents Relating to the Civil War During the Year 1865](#)
[Thurlestone Church and Parish](#)
[Longevity The Means of Prolonging Life After Middle Age](#)
[The King of Love](#)
[Androcles and the Lion A Fable Play](#)
[The Lowrie History As Acted in Part by Henry Berry Lowrie the Great North Carolina Bandit With Biographical Sketch of His Associates](#)
[A Full Report of the Great Gaines Case 1850 In the Suit of Myra Gaines Vs Chew Relf Others for the Recovery of the Property of the Late Daniel Clark](#)
[Romes Policy Towards the Bible or Papal Efforts to Suppress the Scriptures](#)
[Romanism Contradictory to the Bible Or the Peculiar Tenets of the Church of Rome As Exhibited in Her Accredited Formularies Contrasted With the Holy Scriptures](#)
[The Early Annals of Kokstad and Griqualand East 1902](#)

[Paulownia Seven Stories From Contemporary Japanese Writers](#)

[The History of the Jews From the Time of Alexander the Great to the Destruction of Jerusalem by Titus A M 3595 B C 409 to A D 70](#)

[Our New England Ancestors and Their Descendants 1620-1900 Historical Genealogical Biographical](#)

[Rise and Growth of the Normal-School Idea in the United States](#)

[King and Parliament A D 1603 1714](#)

[A Rough Hand-List of the Tudor Facsimile Texts Old English Plays Printed Mss Rarities Exact Collotype Reproductions in Folio Quarto](#)

[Equitable Commerce A New Development of Principles for the Harmoneous Adjustment and Regulation of the Pecuniary Intellectual and Moral](#)

[Intercourse of Mankind Proposed as Elements of New Society](#)

[The New York Stock Exchange in the Crisis of 1914](#)

[Cotton Growing in India](#)

[Profitable Herb Growing and Collecting](#)

[Syntax of Plautus](#)

[The Writers Blue Book An Useful Manual for All Who Write Particularly for Editors Reporters Proof-Readers Typewriters Clerks Business](#)

[Houses Secretaries of Companies Clubs and Like Bodies Rules for the Use of Capital Letters Rules of Punctuation Errors of Speech Cor](#)

[The Success of Defeat](#)

[Mrs Piozzis Thraliana With Numerous Extracts Hitherto Unpublished](#)

[Aids to Latin Orthography](#)

[Ghostly Phenomena](#)

[The Life and Times of Patuone the Celebrated Ngapuhi Chief](#)

[Educational Guide A Handbook of Useful Information for Foreign Students in the United States of America](#)

[On Certain Phenomena Belonging to the Close of the Last Geological Period and on Their Bearing Upon the Tradition of the Flood](#)

[The Criminal Code of the Jews According to the Talmud Massecheth Synhedrin](#)

[Ear-Training and Sight-Singing Applied to Elementary Musical Theory A Practical and Coordinated Course for Schools and Private Study](#)

[Induction Coils How to Make and Use Them a Practical Handbook on the Construction and Use of Medical and Spark Coils](#)

[Chinese Philosophy An Exposition of the Main Characteristic Features of Chinese Thought](#)

[Two Hundred Recipes for Cooking in Casseroles](#)

[The True Aaron Burr A Biographical Sketch](#)

[The Fairies Festival](#)

[The Distinctive Characteristics of Ancient Irish Melody The Scales a Plea for Restoration and Preservation Being a Lecture Read on Monday](#)

[Evening 15th February 1897 Before the National Literary Society](#)

[Proletarian Dictatorship and Terrorism](#)

[The Double Search Studies in Atonement and Prayer](#)

[Coolidge X-Ray Tube](#)

[Backwoods Poems](#)

[The Love Letters of Abelard and Heloise Translated From the Original Latin and Now Reprinted From the Edition of 1722 Together With a Brief](#)

[Account of Their Lives and Work](#)

[Modulation and Related Harmonic Questions](#)

[Trees and Tree Drawing](#)

[The Wesleyan Psalmist or Songs of Canaan A Collection of Hymns and Tunes Designed to Be Used at Camp-Meetings and at Class and Prayer](#)

[Meetings and Other Occasions of Social Devotion](#)

[Foot Prints on the Sands of Time A History of South-Western Virginia and North-Western North Carolina](#)

[Hand Sewing Lessons A Graded Course for Schools and for the Home](#)

[Old Salem Scrap Book Stories of Salem Elders](#)

[Memoir of Lieut Col Tench Tilghman Secretary and Aid to Washington 1876 Together With an Appendix](#)

[Report on the History and Recent Collation Of the English Version of the Bible](#)

[Divine Healing As Taught by Rev John Alex Dowie Refuted and His Work Exposed](#)

[An Oration Delivered Before the Inhabitants of the Town of Newburyport At Their Request on the Sixty-First Anniversary of the Declaration of](#)

[Independence July 4th 1837](#)

[Life and Adventures of Timothy Murphy The Benefactor of Schoharie](#)

[Report of the Proceedings of the Reunion of the Bassett Family Association of America Held at Hills Homestead West Haven September Ninth](#)

[1897](#)
[A History of South Dakota From Earliest Times](#)
[Field Hospital and Flying Column Being the Journal of an English Nursing Sister in Belgium Russia](#)
[The Stylus A Monthly Journal of Literature Proper the Fine Arts the Drama](#)
[Texas Souvenir A Collection of Poems Devoted to the Scenery and Historical Events of Texas](#)
[The Full Measure of Devotion](#)
[Fighting the Hun on the U S S Huntington A True Story of Adventures of the U S S Huntington During the War as Seen by H W Winn](#)
[The One Hoss Shay With Its Companion Poems How the Old Horse Won the Bet the Broomstick Train](#)
[The Baptists and Slavery 1840-1845](#)
