

PRINZESSIN GANSEBLUMCHEN

It befell one day that the king's son came to me, after his father had withdrawn, and said to me, "Harkye, Ibn Nafil" "At thy service, O my lord," answered I; and he said, "I would have thee tell me an extraordinary story and a rare matter, that thou hast never related either to me or to my father Jemhour." "O my lord," rejoined I, "what story is this that thou desirest of me and of what kind shall it be of the kinds?" Quoth he, "It matters little what it is, so it be a goodly story, whether it befell of old days or in these times." "O my lord," said I, "I know many stories of various kinds; so whether of the kinds preferrest thou, and wilt thou have a story of mankind or of the Jinn?" "It is well," answered he; "if thou have seen aught with thine eyes and heard it with thine ears, [tell it me."Then he bethought himself] and said to me, "I conjure thee by my life, tell me a story of the stories of the Jinn and that which thou hast heard and seen of them!" "O my son," replied I, "indeed thou conjurest [me] by a mighty conjuration; so [hearken and thou shalt] hear the goodliest of stories, ay, and the most extraordinary of them and the pleasantest and rarest." Quoth the prince, "Say on, for I am attentive to thy speech." And I said, "Know, then, O my son, that.113. Noureddin Ali and Sitt el Milah dcccclviii. ? ? ? ? b. The Controller's Story cxix. So he said to her, 'Do thou excuse me, for my servant hath locked the door, and who shall open to us?' Quoth she, 'O my lord, the padlock is worth [but] half a score dirhems.' So saying, she tucked up [her sleeves] from fore-arms as they were crystal and taking a stone, smote upon the padlock and broke it. Then she opened the door and said to him, 'Enter, O my lord.' So he entered, committing his affair to God, (to whom belong might and majesty,) and she entered after him and locked the door from within. They found themselves in a pleasant house, comprising all (262) weal and gladness; and the young man went on, till he came to the sitting-chamber, and behold, it was furnished with the finest of furniture [and arrayed on the goodliest wise for the reception of guests,] as hath before been set out, [for that it was the house of the man aforesaid]. Husband, The Credulous, i. 270.. On this wise they did three times, and every time [he climbed the tree] the lover came up out of the underground place and bestrode her, whilst her husband looked on and she still said, 'O liar, seest thou aught?' 'Yes,' would he answer and came down in haste, but saw no one and she said to him, 'By my life, look and say nought but the truth!' Then said he to her, 'Arise, let us depart this place, (234) for it is full of Jinn and Marids.' [So they returned to their house] and passed the night [there] and the man arose in the morning, assured that this was all but imagination and illusion. And so the lover accomplished his desire. (235) Nor, O king of the age," added the vizier, "is this more extraordinary than the story of the king and the tither." As for the vizier, the sultan discovereth unto him his affairs, private and public; and know, O king, that the similitude of thee with the people is that of the physician with the sick man; and the condition (169) of the vizier is that he be truthful in his sayings, trustworthy in all his relations, abounding in compassion for the folk and in tender solicitude over them. Indeed, it is said, O king, that good troops (170) are like the druggist; if his perfumes reach thee not, thou still smellst the sweet scent of them; and ill troops are like the black-smith; if his sparks burn thee not, thou smellst his nauseous smell. So it behoveth thee take unto thyself a virtuous vizier, a man of good counsel, even as thou takest unto thee a wife displayed before thy face, for that thou hast need of the man's righteousness for thine own amendment, (171) seeing that, if thou do righteously, the commons will do likewise, and if thou do evil, they also will do evil." .17. The Merchant of Oman cccliv. 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.' Woman accused of Lewdness, The Pious, ii. 5.. Quoth Ishac, 'Indeed, this was of thy fair fortune. By Allah, I know not that which thou knowest in this craft!' Then he arose and going to a chest, brought out therefrom striped clothes of great price, netted with jewels and great pearls, and said to her, 'In the name of God, don these, O my lady Tuhfeh.' So she arose and donned those clothes and veiled herself and went up [with Ishac] to the palace of the Khalifate, where he made her stand without, whilst he himself went in to the Commander of the Faithful (with whom was Jafer the Barmecide) and kissing the earth before him, said to him, 'O Commander of the Faithful, I have brought thee a damsel, never saw eyes her like for excellence in singing and touching the lute; and her name is Tuhfeh.' (186) 'And where,' asked Er Reshed, 'is this Tuhfeh, who hath not her like in the world?' Quoth Ishac, 'Yonder she stands, O Commander of the Faithful;' and he acquainted the Khalif with her case from first to last. Then said Er Reshid, 'It is a marvel to hear thee praise a slave-girl after this fashion. Admit her, so we may see her, for that the morning may not be hidden.' ? ? ? ? A fair one, to idolaters if she herself should show, They'd leave their idols and her face for only Lord would know; .?STORY OF THE RICH MAN WHO GAVE HIS FAIR DAUGHTER IN MARRIAGE TO THE POOR OLD MAN.. Accordingly, he returned to the burial-ground and gave not over going till he stood at the door of the sepulchre, when he heard El Merouzi say to his fellow, 'I will not give thee a single dirhem of the money!' The other said the like and they were occupied with contention and mutual revilement and talk. So the thief returned in haste to his fellows, who said, 'What is behind thee?' Quoth he, 'Get you gone and flee for your lives and save yourselves, O fools; for that much people of the dead are come to life and between them are words and contention.' So the thieves fled, whilst the two sharpers retained to Er Razi's house and made peace with one another and laid the thieves' purchase to the money they had gotten aforetime and lived a while of time. Nor, O king of the age," added the vizier, "is this rarer or more

marvellous than the story of the four sharpers with the money-changer and the ass." d. The Fourth Voyage of Sindbad the Sailor cclix. All intercessions come and all alike do ill succeed, ii. 218..Midst colours, my colour excelleth in light, ii. 258.. ja. Story of David and Solomon dcccxcix. I'm the crown of every sweet and fragrant weed, ii. 255..161. King Jelyaad of Hind and his Vizier Shimas: whereafter ensueth the History of King Wird Khan son of King Jelyaad and his Women and Viziers dcccxciz. h. The Drop of Honey dlxxxii. Thy letter reached me; when the words thou wrot'st therein I read, iii. 84..?STORY OF THE KING WHO LOST KINGDOM AND WIFE AND WEALTH AND GOD RESTORED THEM TO HIM..? An if my substance fail, no one there is will succour me.,? Peace on thee! Would our gaze might light on thee once more! So should our hearts be eased and eyes no longer sore..Quoth the Khalif, "God grant thee that thou seekest! Let us drink one last cup and rise before the dawn draw near, and to-morrow night I will be with thee again." "Far be it!" said Aboulhusn. Then the Khalif filled a cup and putting therein a piece of Cretan henbane, gave it to his host and said to him, "My life on thee, O my brother, drink this cup from my hand!" "Ay, by thy life," answered Aboulhusn, "I will drink it from thy hand." So he took it and drank it off; but hardly had he done so, when his head forewent his feet and he fell to the ground like a slain man; whereupon the Khalif went out and said to his servant Mesrour, "Go in to yonder young man, the master of the house, and take him up and bring him to me at the palace; and when thou goest out, shut the door." On this wise he abode a space of days, after which he made himself at home in the land and took to himself comrades and got him friends galore, with whom he addressed himself to diversion and good cheer. Moreover, he went a-pleasuring with his friends and their hearts were solaced [by his company] and he entertained them with stories and civilities (161) and diverted them with pleasant verses and told them abundance of histories and anecdotes. Presently, the report of him reached King Jemhour, lord of Cashghar of Hind, and great was his desire [for his company]. So he went in quest of him and Abdallah repaired to his court and going in to him, kissed the earth before him. Jemhour welcomed him and entreated him with kindness and bade commit him to the guest-house, where he abode three days, at the end of which time the king sent [to him] a chamberlain of his chamberlains and let bring him to his presence. When he came before him, he greeted him [with the usual compliment], and the interpreter accosted him, saying, "King Jemhour hath heard of thy report, that thou art a goodly boon-companion and an eloquent story-teller, and he would have thee company with him by night and entertain him with that which thou knowest of anecdotes and pleasant stories and verses." And he made answer with "Harkening and obedience." Officer's Story, The Ninth, ii. 167..? ha. The Thief's Story dccccxxviii. Endeavour against Persistent Ill Fortune, Of the Uselessness of, i. 70..When it was the Nine hundred and thirtieth Night, Shehrzad said, "O king, there is present in my thought a story which treateth of women's craft and wherein is a warning to whoso will be warned and an admonishment to whoso will be admonished and whoso hath discernment; but I fear lest the hearing of this lessen me with the king and lower my rank in his esteem; yet I hope that this will not be, for that it is a rare story. Women are indeed corruptresses; their craft and their cunning may not be set out nor their wiles known. Men enjoy their company and are not careful to uphold them [in the right way], neither do they watch over them with all vigilance, but enjoy their company and take that which is agreeable and pay no heed to that which is other than this. Indeed, they are like unto the crooked rib, which if thou go about to straighten, thou distortest it, and which if thou persist in seeking to redress, thou breakest it; wherefore it behoveth the man of understanding to be silent concerning them." THE DISCIPLE'S STORY..When the folk heard his words, they talked of letting him go; but the Persian said, 'O folk, let not his speech beguile you. This fellow is none other than a thief who knoweth how to sing, and when he happeneth on the like of us, he is a singer.' 'O our lord,' answered they, 'this man is a stranger, and needs must we release him.' Quoth he, 'By Allah, my heart revolteth from this fellow! Let me make an end of him with beating.' But they said, 'Thou mayst nowise do that' So they delivered the singer from the Persian, the master of the house, and seated him amongst them, whereupon he fell to singing to them and they rejoiced in him..58. The King's Daughter and the Ape ccclv.92. The Foolish Schoolmaster cccci. For if "Her grave above her is levelled" it be said, Of life and its continuance no jot indeed reck I..? I am filled full of longing pain and memory and dole, That from the wasted body's wounds distract the anguished soul..?STORY OF THE SINGER AND THE DRUGGIST..? His love he'd have hid, but his tears denounced him to the spy, For the heat of a red-hot coal that 'twixt his ribs did lie..And when she had made an end of her song, she wept sore..He abode weeping for the loss of his wife and children till the morning, when he went forth wandering at a venture, knowing not what he should do, and gave not over faring along the sea-shore days and nights, unknowing whither he went and taking no food therein other than the herbs of the earth and seeing neither man nor beast nor other living thing, till his travel brought him to the top of a mountain. He took up his sojourn in the mountain and abode there [awhile] alone, eating of its fruits and drinking of its waters. Then he came down thence and fared on along the high road three days, at the end of which time he came upon tilled fields and villages and gave not over going till he sighted a great city on the shore of the sea and came to the gate thereof at the last of the day. The gatekeepers suffered him not to enter; so he abode his night anhungred, and when he arose in the morning, he sat down hard by the gate..131. The Queen of the Serpents cccclxxxii. One day, I changed my clothes and putting money in my sleeve, sallied forth to explore the holes and corners of this city, and as I was going about, I saw a handsome house. Its goodness pleased me; so I stood looking on it, and behold, a lovely woman [at the lattice]. When she saw me, she made haste and descended, whilst I abode confounded. Then I betook myself to a tailor there and questioned him of the house and to whom it belonged. Quoth he, "It belongeth to such an one the notary, may God curse him!" "Is he her father?" asked I; [and he replied, "Yes."] So I repaired in haste to a man, with whom I had been used to deposit my goods for sale, and told him that I desired to gain access to such an one the notary. Accordingly he assembled his friends and we betook ourselves to the notary's house. When we

came in to him, we saluted him and sat with him, and I said to him, "I come to thee as a suitor, desiring the hand of thy daughter in marriage." Quoth he, "I have no daughter befitting this man." And I rejoined, "God aid thee! My desire is for thee and not for her." (213) But he still refused and his friends said to him, "This is an honourable man and thine equal in estate, and it is not lawful to thee that thou hinder the girl of her fortune." Quoth he to them, "Verily, my daughter whom ye seek is passing foul-favoured and in her are all blameworthy qualities." And I said, "I accept her, though she be as thou sayest." Then said the folk, "Extolled be the perfection of God! A truce to talk! [The thing is settled:] so say the word, how much wilt thou have [to her dowry]?" Quoth he, "I must have four thousand dinars." And I said, "Hearkening and obedience." 84. Dibil el Khuzai with the Lady and Muslim ben el Welid dclxx. THE THIRD OFFICER'S STORY. When the night was half spent, I arose [and went forth the tent] to do an occasion of mine, and none knew of my case save this woman. The dogs misdoubted of me and followed me and gave not over besetting me, till I fell on my back into a deep pit, wherein was water, and one of the dogs fell in with me. The woman, who was then a girl in the first bloom of youth, full of strength and spirit, was moved to pity on me, for that wherein I was fallen, and coming to me with a rope, said to me, "Lay hold of this rope." So I laid hold of the rope and clung to it and she pulled me up; but, when I was halfway up, I pulled her [down] and she fell with me into the pit; and there we abode three days, she and I and the dog. The Khalif marvelled at my speech and said, 'How great is this king! Indeed, his letter testifieth of him; and as for the magnificence of his dominion, thou hast acquainted us with that which thou hast seen; so, by Allah, he hath been given both wisdom and dominion.' Then he bestowed on me largesse and dismissed me, so I returned to my house and paid the poor-rate (216) and gave alms and abode in my former easy and pleasant case, forgetting the grievous stresses I had suffered. Yea, I cast out from my heart the cares of travel and traffic and put away travail from my thought and gave myself up to eating and drinking and pleasure and delight." Then he bade set up for her a tent and another for himself, facing hers, so he might worship God with her, and fell to sending her food; and she said in herself, 'This is a king and it is not lawful for me that I suffer him forsake his subjects and his kingdom for my sake. So she said to the serving-woman, who used to bring her the food, 'Speak to the king, so he may return to his women, for he hath no need of me and I desire to abide in this place, so I may worship God the Most High therein.' The slave-girl returned to the king and told him this, whereupon he sent back to her, saying, 'I have no need of the kingship and I also desire to abide here and worship God with thee in this desert.' When she found this earnestness in him, she consented to his wishes and said, 'O king, I will consent unto thee in that which thou desirest and will be to thee a wife, but on condition that thou bring me Dabbin the king and his Vizier Kardan and his chamberlain (116) and that they be present in thine assembly, so I may speak a word with them in thy presence, to the intent that thou mayest redouble in affection for me.' Quoth Kisra, 'And what is thine occasion unto this?' So she related to him her story from first to last, how she was the wife of Dabbin the king and how the latter's vizier had miscalled her honour. Malice, Of Envy and, i. 125. The raft fared on with me, running along the surface of the river, and entered into the inward of the mountain, where the light of day forsook me and I abode dazed and stupefied, unknowing whither I went. Whenas I hungered, I ate a little of the victual I had with me, till it was all spent and I abode expecting the mercy of the Lord of all creatures. (206) Presently I found myself in a strait [channel] in the darkness and my head rubbed against the roof of the cave; and in this case I abode awhile, knowing not night from day, whilst anon the channel grew straiter and anon widened out; and whenas my breast was straitened and I was confounded at my case, sleep took me and I knew neither little nor much. The fires in my vitals that rage if I did but discover to view, Their ardour the world to consume, from the East to the West, might avail. I clipped her (118) in mine arms and straight grew drunken with the scent Of a fresh branch that had been reared in affluence and content. My watering lips, that cull the rose of thy soft cheek, declare, iii. 134. 104. Mesrour and Zein el Mewasif dccccxi. It is as the jasmine, when it I espy, ii. 236. 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. O friends, the East wind waxes, the morning draweth near; A plaintive voice (114) bespeaks me and I rejoice to hear. ba. The Envier and the Envied xlvi. Daughters, The Two Kings and the Vizier's, iii. 145. Fifth Officer's Story, The, ii. 144. o. The Fifteenth Officer's Story dccccxl. One day my master said to me, 'Knowest thou not some art or handicraft?' And I answered, saying, 'O my lord, I am a merchant and know nought but traffic.' Quoth he, 'Knowest thou how to shoot with a bow and arrows?' And I replied, 'Yes, I know that.' So he brought me a bow and arrows and mounting me behind him on an elephant, set out with me, at the last of the night, and fared on till we came to a forest of great trees; whereupon he made me climb a high and stout tree and giving me the bow and arrows, said to me, 'Sit here, and when the elephants come hither by day, shoot at them, so haply thou shalt hit one of them; and if any of them fall, come at nightfall and tell me.' Then he went away and left me trembling and fearful. I abode hidden in the tree till the sun rose, when the elephants came out and fared hither and thither among the trees, and I gave not over shooting at them with arrows, till I brought down one of them. So, at eventide, I went and told my master, who rejoiced in me and rewarded me; then he came and carried away the dead elephant. Khelbes and his Wife and the Learned Man, i. 301. So the thief entered, he and the husband; and when they were both in the chamber, she locked on them the door, which was a stout one, and said to the thief, 'Out on thee, O fool! Thou hast fallen [into the trap] and now I have but to cry out and the officers of the police will come and take thee and thou wilt lose thy life, O Satan!' Quoth he, 'Let me go forth;' and she said, 'Thou art a man and I am a woman; and in thy hand is a knife and I am afraid of thee.' Quoth he, 'Take the knife from me.' So she took the knife from him and said to her husband, 'Art thou a woman and he a man? Mar his nape with beating, even as he did with thee; and if he put out his hand to thee, I will cry out and the police will come and take him and cut him in sunder.' So the husband said to him, 'O thousand-horned, (248) O dog, O traitor, I owe thee a deposit, (249) for which thou dunnest me.' And he fell to beating him

grievously with a stick of live-oak, whilst he called out to the woman for help and besought her of deliverance; but she said, 'Abide in thy place till the morning, and thou shalt see wonders.' And her husband beat him within the chamber, till he [well- nigh] made an end of him and he swooned away..79. Khusrau and Shirin and the Fisherman cccxci. So the prince's father and his uncle and his mother and the grandees of the realm repaired to his tomb and the princess made lamentation over him, crying aloud. She abode by the tomb a whole month; then she let fetch painters and caused them limn her portraiture and that of the king's son. Moreover, she set down in writing their story and that which had befallen them of perils and afflictions and set it [together with the pictures], at the head of the tomb; and after a little, they departed from the place. Nor," added the vizier, "is this more extraordinary, O king of the age, than the story of the fuller and his wife and the trooper and what passed between them." Selim abode in the governance, invested with the sultanate, and ruled the people a whole year, after which he returned to El Mensoureh and sojourned there another year. And he [and his wife] ceased not to go from city to city and abide in this a year and that a year, till he was vouchsafed children and they grew up, whereupon he appointed him of his sons, who was found fitting, to be his deputy in [one] kingdom [and abode himself in the other]; and he lived, he and his wife and children, what while God the Most High willed. Nor," added the vizier, "O king of the age, is this story rarer or more extraordinary than that of the king of Hind and his wronged and envied vizier." Then she arose and returned to her chamber..? ? ? ? ? In glory's raiment clad, by thee the stars of heaven are shamed And in amaze the full moon stares to see thy goodlihead..140. Younus the Scribe and the Khalif Welid ben Sehl dclxxxiv. Quoth Alaeddin, "Thou counsellest well," and locking up his shop, betook himself to the place before the citadel, where he foregathered with the drummers and pipers and instructed them how they should do, [even as his mistress had counselled him,] promising them a handsome reward. So they answered him with "Hearkening and obedience" and on the morrow, after the morning-prayer, he betook himself to the presence of the Cadi, who received him with obsequious courtesy and seated him beside himself. Then he turned to him and fell to conversing with him and questioning him of matters of selling and buying and of the price current of the various commodities that were exported to Baghdad from all parts, whilst Alaeddin replied to him of all whereof he asked him..148. The Lovers of Medina dcxcvi. Ishac stared at her and seizing her hand, said to her, 'Know that I am bound by an oath that, when the singing of a damsel pleaseth me, she shall not make an end of her song but before the Commander of the Faithful. But now tell me, how came it that thou abodest with the slave-dealer five months and wast not sold to any, and thou of this skill, more by token that the price set on thee was no great matter?'.? ? ? ? ? I fear to be seen in the air, Without my consent, unaware;. She abode with Ins ben Cais twelve years, during which time he was blessed with no children by her; wherefore his breast was straitened, by reason of the failure of lineage, and he besought his Lord to vouchsafe him a child. Accordingly the queen conceived, by permission of God the Most High; and when the days of her pregnancy were accomplished, she gave birth to a maid-child, than whom never saw eyes a goodlier, for that her face was as it were a pure pearl or a shining lamp or a golden (50) candle or a full moon breaking forth of a cloud, extolled be the perfection of Him who created her from vile water (51) and made her a delight to the beholders! When her father saw her on this wise of loveliness, his reason fled for joy, and when she grew up, he taught her the art of writing and polite letters (52) and philosophy and all manner of tongues. So she excelled the folk of her time and overpassed her peers; (53) and the sons of the kings heard of her and all of them desired to look upon her..Poets, The Khalif Omar ben Abdulaziz and the, i. 45..156. Khelifeh the Fisherman of Baghdad cccxxxii. As they were thus in the enjoyment of all that in most delicious of easance and delight, and indeed the wine was sweet to them and the talk pleasant, behold, there came a knocking at the door. So the master of the house went out, that he might see what was to do, and found ten men of the Khalif's eunuchs at the door. When he saw this, he was amazed and said to them, "What is to do?" Quoth they, "The Commander of the Faithful saluteth thee and requireth of thee the slave-girl whom thou hast for sale and whose name is Sitt el Milah." By Allah," answered the other, "I have sold her." And they said, "Swear by the head of the Commander of the Faithful that she is not in thy dwelling." He made oath that he had sold her and that she was no longer at his disposal; but they paid no *need to his word and forcing their way into the house, found the damsel and the young Damascene in the sitting-chamber. So they laid hands upon her, and the youth said, "This is my slave-girl, whom I have bought with my money." But they hearkened not to his speech and taking her, carried her off to the Commander of the Faithful..64. The Vizier of Yemen and his young Brother cclxxxiv.? ? ? ? ? Exalted mayst thou be above th' empyrean heaven of joy And may God's glory greater grow and more exalted aye!. When the Khalif heard this, her speech pleased him and he strained her to his bosom. Then he went forth from her and locked the door upon her, as before; whereupon she took the book and sat looking in it awhile. Presently, she laid it down and taking the lute, tightened its strings. Then she smote thereon, after a wondrous fashion, such as would have moved inanimate things [to delight], and fell to singing marvellous melodies and chanting the following verses:. When the morning morrowed, he assembled the cadis and judges and assessors and sending for the Magian and the two youths and their mother, questioned them of their case, whereupon the two young men began and said, 'We are the sons of the king Such-an-one and enemies and wicked men got the mastery of our realm; so our father fled forth with us and wandered at a venture, for fear of the enemies.' [And they recounted to him all that had betided them, from beginning to end.] Quoth he, 'Ye tell a marvellous story; but what hath [Fate] done with your father?' 'We know not how fortune dealt with him after our loss,' answered they; and he was silent.. Meanwhile, Aboulhusn abode in the Khalifate, taking and giving, ordering and forbidding and giving effect to his word, till the end of the day, when he gave [those who were present] leave and permission [to withdraw], and the Amirs and officers of state departed to their occasions. Then the eunuchs came to him and calling down on him length of life and continuance [of glory and prosperity], walked in attendance upon him and raised the curtain, and he entered the pavilion of the harem, where

he found candles lighted and lamps burning and singing-women smiting [on instruments of music]. When he saw this, he was confounded in his wit and said in himself, "By Allah, I am in truth Commander of the Faithful!" As soon as he appeared, the slave-girls rose to him and carrying him up on to the estrade, (30) brought him a great table, spread with the richest meats. So he ate thereof with all his might, till he had gotten his fill, when he called one of the slave-girls and said to her, "What is thy name?" "My name is Miskeh," replied she, and he said to another, "What is thy name?" Quoth she, "My name is Terkeh." Then said he to a third, "What is thy name?" "My name is Tuhfeh," answered she; and he went on to question the damsels of their names, one after another, [till he had made the round of them all], when he rose from that place and removed to the wine-chamber..The Thirteenth Night of the Month..Quoth the company, 'Tell us thy story and expound it unto us, so we may see that which it hath of extraordinary.' And he said 'Know, then, that.61. Abou Nuwas with the three Boys and the Khalif Haroun er Reshid cclclxxxi.Then said she to me, "To-morrow morning, when Amin el Hukm cometh, have patience with him till he have made an end of his speech, and when he is silent, return him no answer; and if the prefect say to thee, 'What ailest thee that thou answerest him not?' do thou reply, 'O lord, know that the two words are not alike, but there is no [helper] for him who is undermost (101), save God the Most High.' (102) The Cadi will say, 'What is the meaning of thy saying," The two words are not alike"?' And do thou make answer, saying, 'I deposited with thee a damsel from the palace of the Sultan, and most like some losel of thy household hath transgressed against her or she hath been privily murdered. Indeed, there were on her jewels and raiment worth a thousand dinars, and hadst thou put those who are with thee of slaves and slave-girls to the question, thou hadst assuredly lit on some traces [of the crime].' When he heareth this from thee, his agitation will redouble and he will be confounded and will swear that needs must thou go with him to his house; but do thou say, 'That will I not do, for that I am the party aggrieved, more by token that I am under suspicion with thee.' If he redouble in calling [on God for aid] and conjure thee by the oath of divorce, saying, 'Needs must thou come,' do thou say, 'By Allah, I will not go, except the prefect come also.'?A MERRY JEST OF A THIEF..96. Ali ben Tahir and the Girl Mounis dclxxxviii.They lighted down without the place and when they arose in the morning, they saw a populous and goodly city, fair of seeming and great, abounding in trees and streams and fruits and wide of suburbs. So the young man said to his sister Selma, 'Abide thou here in thy place, till I enter the city and examine it and make assay of its people and seek out a place which we may buy and whither we may remove. If it befit us, we will take up our abode therein, else will we take counsel of departing elsewhere.' Quoth she, 'Do this, trusting in the bounty of God (to whom belong might and majesty) and in His blessing.'? ? ? ? ? Why to estrangement and despite inclin'st thou with the spy? Yet that a bough (14) from side to side incline (15) small wonder 'twere..? ? ? ? ? a. Story of the Eunuch Bekhit xxxix.When Galen saw what appeared to him of the [mock] physician's incapacity, he turned to his disciples and pupils and bade them fetch the other, with all his gear and drugs. So they brought him into his presence on the speediest wise, and when Galen saw him before him, he said to him, 'Knowest thou me?' 'No,' answered the other, 'nor did I ever set eyes on thee before this day.' Quoth the sage, 'Dost thou know Galen?' And the weaver said, 'No.' Then said Galen, 'What prompted thee to that which thou dost?' So he related to him his story and gave him to know of the dowry and the obligation by which he was bound with regard to his wife, whereat Galen marvelled and certified himself of the matter of the dower..Quoth Shefikeh, "My mistress hath occasion for thee; so come thou with me and I will engage to restore thee to thy dwelling in weal and safety." But the nurse answered, saying, "Indeed, her palace is become forbidden (103) to me and never again will I enter therein, for that God (extolled be His perfection and exalted be He!) of His favour and bounty hath rendered me independent of her." So Shefikeh returned to her mistress and acquainted her with the nurse's words and that wherein she was of affluence; whereupon Mariyeh confessed the unseemliness of her dealing with her and repented, whenas repentance profited her not; and she abode in that her case days and nights, whilst the fire of longing flamed in her heart..Then they attired Dinarzad in a dress of blue brocade and she became as she were the full moon, whenas it shineth forth. So they displayed her in this, for the first dress, before King Shahzeman, who rejoiced in her and well-nigh took leave of his wits for longing and amorous desire; yea, he was distraught with love for her, whenas he saw her, for, indeed, she was as saith of her one of her describers in the following verses: ? ? ? ? ? By God, forgetfulness of her shall never cross my mind, What while I wear the bonds of life nor when of death they're rent. ? ? ? ? ? w. The Sharper and the Merchants dccccxv.Selim and Selma, ii. 81..Meanwhile Shah Khatoun went in to the king's son and conceived by him and bore a son, as he were the resplendent moon. When Belehwan saw this that had betided his brother, jealousy and envy overcame him; so he went in one night to his father's house and coming to his brother's lodging, saw the nurse sleeping at the chamber-door, with the cradle before her and therein his brother's child asleep. Belehwan stood by him and fell to looking upon his face, the radiance whereof was as that of the moon, and Satan insinuated himself into his heart, so that he bethought himself and said, 'Why is not this child mine? Indeed, I am worthier of him than my brother, [yea], and of the damsel and the kingship.' Then envy got the better of him and anger spurred him, so that he took out a knife and setting it to the child's gullet, cut his throat and would have severed his windpipe..The First Night of the Month.Officer's Story, The Fourteenth, ii. 183..They ate and drank and sported and made merry awhile of the day; and as they were thus engaged, up came the master of the house, with his friends, whom he had brought with him, that they might carouse together, as of wont. He saw the door opened and knocked lightly, saying to his friends, 'Have patience with me, for some of my family are come to visit me; wherefore excuse belongeth [first] to God the Most High, and then to you.' (263) So they took leave of him and went their ways, whilst he gave another light knock at the door. When the young man heard this, he changed colour and the woman said to him, 'Methinks thy servant hath returned.' 'Yes,' answered he; and she arose and opening the door to the master of the house, said to him, 'Where hast thou been? Indeed, thy master is wroth with thee.' 'O my lady,'

answered he, 'I have but been about his occasions.'? ? ? ? ? Who dares with them to cope draws death upon himself; Yea, of the deadly lance incontinent he's slain.

[Altdeutsche Verlobung in Ihrem Verhiltmiss Zu Dem Mundium Und Der Eheschliessung Die](#)

[Lettera Di Messer Gio Boccacci Da Certaldo a Maestro Zanobi Da Strada Con Altri Monumenti Inediti a Maggiore Illustrazione del Zibaldone Di Lui](#)

[Miss Mary Ou Institutrice Vol 3](#)

[Tomo Quinto de Proginasmi Overo Esercittii Primi](#)

[Oeuvres de Jacques Delille Vol 17 Contenant Les Oeuvres Posthumes En Prose Et En Vers Suivies dUne Table Ginirale Des Matiies](#)

[Zur Naturgeschichte Des Franzoesischen Krieges](#)

[Miltons Padagogische Schriften Und AEusserungen](#)

[Geologie de la Division Miniere de Gowganda La](#)

[Wildcat 1970](#)

[Il Ragazzo Comedia](#)

[Report of the Receipts and Expenditures of the Town of Middleton for the Year Ending December 31 1929](#)

[La Ninfa Seguita Favola Boscareccia](#)

[!!tio de Mi Vida!! Juguete Comico En Tres Actos y En Prosa](#)

[Annual Report of the Receipts and Expenditures of the Town of Middleton for the Year Ending January 1 1916](#)

[Dona Herodes Sainete En Tres Actos Original y En Prosa](#)

[Hessen Und Die Mainzer Stiftsfehde 1461-1463 Mit Einem Anhang Von Urkunden Und Aktenstucken](#)

[Das Friedensfest Eine Familienkatastrophe Buhnendichtung](#)

[New York Hospital Department of Psychiatry Payne Whitney Psychiatric Clinic and Interdepartmental Psychiatric Service Annual Report 1937](#)

[Annual Reports of the Selectmen and Other Town Officers Cornish New Hampshire for the Year Ending January 31 1928 And the Vital Statistics for the Year 1927](#)

[Bibliographie Des Oeuvres de Gaston Maspero](#)

[Report of the Receipts and Expenditures of the Town of Middleton for the Year Ending December 31 1937](#)

[The Lexicon 1942](#)

[Atlantis Retecta Sive de Navigazione Prima Christophori Columbi in Americam Poema](#)

[Entre Todas Las Mujeres Comedia En Tres Actos En Prosa Original Estrenada En El Teatro Alkazar de Madrid La Noche del 10 de Noviembre de 1931](#)

[Daretis Phrygii de Excidio Troiae Historia](#)

[Mainzer Erzbischofswahl Vom Jahre 1514 Und Der Streit Um Erfurt in Ihren Gegenseitigen Beziehungen Die Inaugural-Dissertation](#)

[Denkmaler Der Renaissance-Sculptur Toscanas in Historischer Anordnung Vol 9 Tafel 401-450 \(Mino Da Fiesole Andrea del Verrocchio\)](#)

[Goethe Und Schiller in Ihren Beziehungen Zu Mainz](#)

[Summer Season](#)

[A Tutu Christmas](#)

[George W Bush](#)

[Broken Heart The Life and Lyrics of Rob Redwine](#)

[New Beginnings](#)

[Through the Fire](#)

[Sarah and the Soldiers Tin Box](#)

[Motiv Der Schuld in Wolfgang Borcherts Drauien VOR Der Tir Das](#)

[Zwischen Schamgefühl Und Verzweiflung Langzeitarbeitslosigkeit Und Die Schwierigkeit Der Teilnahme Am Gesellschaftlichen Kulturellen Und Sozialen Leben](#)

[I Belong with Her](#)

[Life Expectancy](#)

[Presence Sorrows Aria](#)

[No One Swims Alone](#)

[Healed Heart](#)

[Black Child And the Discovery](#)

[Le Roi Des Montagnes](#)

[Darf Ich Dich Schatz Nennen Und So Tun ALS W ren Wir Zusammen?](#)

[Amaka - My Family in the Heartland](#)

[The Caravan of Life The Path Toward Self-Realization](#)

[Yoga Invision 5](#)

[Elementary Phonics A Three-Year Phonics and Vocabulary Building Program](#)

[Prop 485](#)

[Danger Over Dagenham](#)

[de Penitiori Auris in Amphibiis Structura](#)

[La Mejor Ley Drama En Tres Actos y En Verso](#)

[de Dionysii Halicarnassensis Librorum Rhetoricorum Fontibus Dissertatio Inauguralis Quam Ad Summos in Philosophia Honores AB Amplissimo](#)

[Philosophorum Ordine Universitatis Ludovico-Maximilianae Rite Impetrandos](#)

[Der Demokratische Gedanke](#)

[de Usu Particulae Conditionalis Apud Aristophanem](#)

[Olimpiade Dramma Per Musica Da Rappresentarsi in Firenze Nel Teatro Di Via Della Pergola Nellautunno Dellanno 1767](#)

[Laboratory of the Inland Revenue Department Ottawa Canada Vol 264 Bulletin Fertilizers 1913](#)

[Galaxy 1960 Vol 2](#)

[Vita del Gran Pontefice Innocenzio Quarto](#)

[Land Use Survey and Analysis and Land Development Plan Biscoe North Carolina 1970](#)

[Montana Progress Report State Planning Consultant to the National Resources Board June 16 1935](#)

[Juan y Manuela Comedia Baturra En Un Acto Dividida En Cuatro Cuadros](#)

[Minimum Interoperability Specification for Pki Components \(Misp\) Version 1 Computer Security](#)

[Proceedings of the Grand Chapter of Royal Arch Masons of Canada at Its Twenty-Second Annual Convocation Held in the Masonic Hall](#)

[Wyndham Street City of Guelph Wednesday 13th Day of August A D 1879 A I 2409 A L 5379](#)

[Delle Fontanele Trattato Diviso in Due Libri](#)

[O Que Morreu de Amor](#)

[Bibliography on Atomic Transition Probabilities May 1966 Through December 1967](#)

[An Introductory Discourse Delivered Before the Literary and Philosophical Society of New-York on the Fourth of May 1814](#)

[Raphael Vol 1](#)

[Die Prozess-Enquete Des Prof Dr Wach](#)

[Ferro-Carril de Arequipa a Puno Documentos](#)

[Il Re Torrismondo Tragedia](#)

[Fauna Hawaiiensis or the Zoology of the Sandwich \(Hawaiian\) Isles Vol 1 Being Results of the Explorations Instituted by the Joint Committee](#)

[Appointed by the Royal Society of London for Promoting Natural Knowledge and the British Association for the a](#)

[Tito Livio E Polibio Innanzi Alla Critica Storica](#)

[Die Haftung Des Eigenthumers Fur Den Durch Thiere Angerichteten Schaden Nach Roemischem Recht Inaugural-Abhandlung](#)

[Grammaire Francaise Cours Elementaire Et Exercices](#)

[Foreign News on Fruit 1925](#)

[The Man Who Could Transfuse Time](#)

[Westphalen Der Secretar Des Herzogs Ferdinand Von Braunschweig-Luneburg Biographische Skizze](#)

[Local Immunity Thesis Submitted to the Advisory Board of the School of Hygiene and Public Health of the John Hopkins University in](#)

[Conformity with the Requirements for the Degree of Doctor of Public Health](#)

[Speranza La Comedia](#)

[Golden Legend 1969 St Leo College St Leo Florida](#)

[Gardeners Catalogue 1921](#)

[Annual Report of the Receipts and Expenditures of the Town of Farmington New Hampshire for the Year Ending January 31 1925](#)

[Extrait Du Proces-Verbal Du Comite General Et National de la Ville de Caen Relatif A La Mort de M de Belzunce Seance Du Mardi 15 Septembre 1789](#)

[Golden Legend 71](#)

[Los Gavilanes Zarzuela En Tres Actos Divididos En Cinco Cuadros En Prosa Original](#)

[On the Temperature Sense](#)

[Au Roy Du Soing Que Sa Majeste Doit Avoir de la Conservation de Sa Vie](#)

[Catalogue of the Twelfth and Thirteenth Regiments Connecticut Volunteers 1862](#)

[Amistad a Redito Juguete Comico En DOS Actos y En Prosa](#)

[Nicolas Rienzi Drama En Cuatro Actos y En Verso](#)

[Aux Immortelles Milices de l'Empire Francais Essai Sur l'Organisation de l'Armee Francaise Ou Refutation de l'Ouvrage de M de Guibert Sur La Force Publique Du Dedans Et Du Dehors](#)

[The Nautilus 1930 Vol 9](#)

[Theodor Storm Zum 14 September 1917 Gedenkblätter](#)

[Golden Legend 1967](#)

[Wo-He-Lo 1963](#)

[Entre La Espada y La Pared Zarzuela En Tres Actos y En Verso](#)

[Autumn Leaves](#)
