

## OWL ONE WORLD LEAGUE

The Twenty-Seventh Night of the Month. How long, O Fate, wilt thou oppress and baffle me? When she had made an end of her verses, she folded the letter and delivered it to the nurse, who took it and went with it to El Abbas. When she gave it to him, he took it and breaking it open, read it and apprehended its purport; and when he came to the end of it, he swooned away. After awhile, he came to himself and said, "Praised be God who hath caused her return an answer to my letter! Canst thou carry her another letter, and with God the Most High be thy requital?" Quoth she, "And what shall letters profit thee, seeing she answereth on this wise?" But he said, "Belike, she may yet be softened." Then he took inkhorn and paper and wrote the following verses: Be patient under its calamities, For all things have an issue soon or late..Presently, the chief workman came to the palace and sought an audience of the king, who bade admit him. So he entered and kissing the earth, saluted him with a salutation befitting kings and said, "O king of the time and lord of the age and the day, may felicity endure unto thee and acceptance and be thy rank exalted over all the kings both morning and evening! (58) The work of the bath is accomplished, by the king's fair fortune and the eminence of his magnanimity, (59) and indeed we have done all that behoved us and there remaineth but that which behoveth the king." El Aziz ordered him a sumptuous dress of honour and expended monies galore, giving unto each who had wroughten, after the measure of his work. Then he assembled in the bath all the grandees of his state, amirs and viziers and chamberlains and lieutenants, and the chief officers of his realm and household, and sending for his son El Abbas, said to him, "O my son, I have builded thee a bath, wherein thou mayst take thy pleasure; so enter thou therein, that thou mayst see it and divert thyself by gazing upon it and viewing the goodliness of its ordinance and decoration." "With all my heart," replied the prince and entered the bath, he and the king and the folk about them, so they might divert themselves with viewing that which the workmen's hands had wroughten..Quoth Selma to Selim, 'Hasten not to slay him, but ponder the matter and consider the issue to which it may lead; for whoso considereth not the issues [of his actions], fortune is no friend to him.' Then they arose on the morrow and occupied themselves with devising how they should turn away their mother from that man, and she forebode mischief from them, by reason of that which she saw in their eyes of alteration, for that she was keen of wit and crafty. So she took precaution for herself against her children and Selma said to Selim, 'Thou seest that whereinto we have fallen through this woman, and indeed she hath gotten wind of our purpose and knoweth that we have discovered her secret. So, doubtless, she will plot against us the like of that which we plot for her; for indeed up to now she had concealed her affair, and now she will forge lies against us; wherefore, methinks, there is a thing [fore-]written to us, whereof God (extolled be His perfection and exalted be He!) knew in His foreknowledge and wherein He executeth His ordinances.' 'What is that?' asked he, and she said, 'It is that we arise, I and thou, and go forth this night from this land and seek us a land wherein we may live and witness nought of the doings of yonder traitress; for whoso is absent from the eye is absent from the heart, and quoth one of the poets in the following verse: My kinsmen and my friends for thee I did forsake And left them weeping tears that poured as 'twere a tide..The old man carried Tuhfeh up [to the dais and seated her] on a chair of gold beside the throne, whilst she was amazed at that which she saw in that place and magnified her Lord (extolled be His perfection and exalted be He!) and hallowed Him. Then the kings of the Jinn came up to the throne and seated themselves thereon; and they were in the semblance of mortals, excepting two of them, who were in the semblance of the Jinn, with eyes slit endlong and jutting horns and projecting tusks. After this there came up a young lady, fair of favour and pleasant of parts; the light of her face outshone that of the flambeaux, and about her were other three women, than whom there were no fairer on the face of the earth. They saluted Tuhfeh and she rose to them and kissed the earth before them; whereupon they embraced her and sat down on the chairs aforesaid. q. The Stolen Necklace dccccxiv.After this, the authorities compounded with the highwayman for his submission, and when he came before them, they enriched him and he became in such favour with the Sultan's deputy that he used to eat and drink with him and there befell familiar converse between them. On this wise they abode a great while, till, one day, the Sultan's deputy made a banquet, and therein, for a wonder, was a roasted francolin, which when the robber saw, he laughed aloud. The deputy was angered against him and said to him, "What is the meaning of thy laughter? Seest thou default [in the entertainment] or dost thou mock at us, of thy lack of breeding?" "Not so, by Allah, O my lord," answered the highwayman. "But I saw yonder francolin and bethought myself thereanent of an extraordinary thing; and it was on this wise. In the days of my youth, I used to stop the way, and one day I fell in with a man, who had with him a pair of saddle-bags and money therein. So I said to him, 'Leave these bags, for I mean to kill thee.' Quoth he, 'Take the fourth part of [that which is in] them and leave [me] the rest.' And I said, 'Needs must I take the whole and slay thee, to boot.' Then said he, 'Take the saddle-bags and let me go my way.' But I answered, 'Needs must I slay thee.' As we were in this contention, he and I, behold, he saw a francolin and turning to it, said, 'Bear witness against him, O francolin, that he slayeth me unjustly and letteth me not go to my children, for all he hath gotten my money.' However, I took no pity on him neither hearkened to that which he said, but slew him and concerned not myself with the francolin's testimony." 137. Otbeh and Reyya dclxxx.66. El Mutelemmis and his Wife Umeimeh ccclxxxv.Now it was the enemy's wont, at every year's end, to bring forth their prisoners and cast them down from the top of the citadel to the bottom. So they brought them forth, at the end of the year, and cast them down, and Melik Shah with them. However, he fell upon the [other] men and the earth touched him not, for his term was [God-]guarded. Now those that were cast down there were slain and their bodies ceased not to lie there till the wild beasts ate them and the winds dispersed them. Melik Shah abode cast down in his place, aswoon, all that day and night, and when he recovered and found himself whole, he thanked God the Most High for his safety [and rising, fared on

at a venture]. He gave not over walking, unknowing whither he went and feeding upon the leaves of the trees; and by day he hid himself whereas he might and fared on all his night at hazard; and thus he did some days, till he came to an inhabited land and seeing folk there, accosted them and acquainted them with his case, giving them to know that he had been imprisoned in the fortress and that they had cast him down, but God the Most High had delivered him and brought him off alive..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..59. El Mutelemmis and his Wife Umeimeh dclxlviii.?? ? ? ? a. The First Voyage of Sindbad the Sailor.?? ? ? ? Indeed, mine eyelids still with tears are ulcered and to you My bowels yearn to be made whole of all their pain and heat..[Aforetime] I journeyed in [many] lands and climes and towns and visited the great cities and traversed the ways and [exposed myself to] dangers and hardships. Towards the last of my life, I entered a city [of the cities of China], (155) wherein was a king of the Chosroes and the Tubbas (156) and the Caesars. (157) Now that city had been peopled with its inhabitants by means of justice and equitable dealing; but its [then] king was a tyrant, who despoiled souls and [did away] lives; there was no wanning oneself at his fire, (158) for that indeed he oppressed the true believers and wasted the lands. Now he had a younger brother, who was [king] in Samarcand of the Persians, and the two kings abode a while of time, each in his own city and place, till they yearned unto each other and the elder king despatched his vizier in quest of his younger brother..? ? ? ? a. Story of the Chief of the New Cairo Police cccxliii.?? ? ? ? d. The Eldest Lady's Story (237) lxiv.87. The Lovers of the Benou Tai dclxxiii.?? ? ? ? l. The Foolish Fisherman . dcxvvi.?STORY OF THE JOURNEYMAN AND THE GIRL..? ? ? ? u. The Debauchee and the Three-year-old Child dccccxcviii.When came the night, the king summoned his vizier and bade him tell the story of the king who lost kingdom and wife and wealth. "Harkening and obedience," replied Er Rehwan. "Know, O king, that.?STORY OF THE THIEF AND THE WOMAN..? ? ? ? ? Could they who reproach me but see my sufferings, their hearts would relent; They'd marvel, indeed, at my case and the loss of my loved ones bewail..I kissed his hand and thanked him, and as I was walking about, [waiting,] up came the guards and eunuchs with the women, who were weeping and crying out and taking leave of one another. The eunuchs cried out to us, whereupon we came with the boat, and they said to the boatman, "Who is this?" "This is my mate," answered he, "[whom I have brought,] to help me, so one of us may keep the boat, whilst another doth your service." Then they brought out to us the women, one by one, saying, "Throw them [in] by the Island;" and we answered, "It is well." Now each of them was shackled and they had made a jar of sand fast about her neck. We did as the eunuchs bade us and ceased not to take the women, one after another, and cast them in, till they gave us my mistress and I winked to my comrade. So we took her and carried her out into mid-stream, where I gave her the empty calabashes (188) and said to her, "Wait for me at the mouth of the canal." Then we cast her in, after we had loosed the jar of sand from her neck and done off her fetters, and returned..Now this letter was written with ultramarine upon the skin of the hog-deer, the which is goodlier than parchment or paper and inclineth unto yellow, and was to the following effect: 'From the King of Hind, before whom are a thousand elephants and on the battlements of his palace a thousand jewels, [to the Khalif Haroun er Reshid, greeting]. To proceed: (209) we send thee some small matter of presents, which do thou accept and be to us as a brother and a friend, for that the love of thee aboundeth in our heart and we would have thee to know that we look to thee for an answer. Indeed, we are sharers with thee in love and fear, ceasing (210) never to do thee honour; and for a beginning, we send thee the Book of the Quintessence of Balms and a present after the measure of that which is fallen to our lot. Indeed, this is unworthy of thy rank, but we beseech thee, O brother, to favour us by accepting it, and peace be on thee!'.The learned man bethought him awhile of this, then made for Khelbes's house, which adjoined his own, still holding the latter; and when they entered, they found the young man lying on the bed with Khelbes's wife; whereupon quoth he to him, 'O accursed one, the calamity is with thee and in thine own house!' So Khelbes put away his wife and went forth, fleeing, and returned not to his own land. This, then," continued the vizier, "is the consequence of lewdness, for whoso purposeth in himself craft and perfidy, they get possession of him, and had Khelbes conceived of himself that (266) which he conceived of the folk of dishonour and calamity, there had betided him nothing of this. Nor is this story, rare and extraordinary though it be, more extraordinary or rarer than that of the pious woman whose husband's brother accused her of lewdness.".165. Ibrahim and Jemileh dcccciii.?? ? ? ? The intercessor who to thee herself presenteth veiled Is not her like who naked comes with thee to intercede.'.Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man, The, i. 247..? ? ? ? ? The pains of long desire have wasted me away; Estrangement and disdain my body sore have tried..? ? ? ? ? She comes in a robe the colour of ultramarine, Blue as the stainless sky, unflecked with white; Three men once went out in quest of riches and came upon a block of gold, weighing a hundred pounds. When they saw it, they took it up on their shoulders and fared on with it, till they drew near a certain city, when one of them said, 'Let us sit in the mosque, whilst one of us goes and buys us what we may eat.'" So they sat down in the mosque and one of them arose and entered the city. When he came therein, his soul prompted him to play his fellows false and get the gold for himself alone. So he bought food and poisoned it; but, when he returned to his comrades, they fell upon him and slew him, so they might enjoy the gold without him. Then they ate of the [poisoned] food and died, and the gold abode cast down over against them..Merchants, The Sharper and the,

ii. 46.????? For indeed I am mated with longing love in public and privily, Nor ever my heart, alas I will cease from mourning, will I or nill..After a few days, his brother returned and finding him healed of his sickness, said to him, "Tell me, O my brother, what was the cause of thy sickness and thy pallor, and what is the cause of the return of health to thee and of rosiness to thy face after this?" So he acquainted him with the whole case and this was grievous to him; but they concealed their affair and agreed to leave the kingship and fare forth pilgrim-wise, wandering at a venture, for they deemed that there had befallen none the like of this which had befallen them. [So they went forth and wandered on at hazard] and as they journeyed, they saw by the way a woman imprisoned in seven chests, whereon were five locks, and sunken in the midst of the salt sea, under the guardianship of an Afrit; yet for all this that woman issued forth of the sea and opened those locks and coming forth of those chests, did what she would with the two brothers, after she had circumvented the Afrit.????? a. The Lackpenny and the Cook cclxxiii.The Second Night of the Month.So the girl's owner betook himself to the bazaar, where he found the youth seated at the upper end of the merchants' place of session, selling and buying and taking and giving, as he were the moon on the night of its full, and saluted him. The young man returned his salutation and he said to him, "O my lord, be not thou vexed at the girl's speech the other day, for her price shall be less than that [which thou badest], to the intent that I may propitiate thy favour. If thou desire her for nought, I will send her to thee, or if thou wouldst have me abate thee of her price, I will well, for I desire nought but what shall content thee; for that thou art a stranger in our land and it behoveth us to entreat thee hospitably and have consideration for thee." "By Allah," answered the youth, "I will not take her from thee but at an advance on that which I bade thee for her aforetime; so wilt thou now sell her to me for seventeen hundred dinars?" And the other answered," O my lord, I sell her to thee, may God bless thee in her."An if my substance fail, no one there is will succour me, i. 6..When the prince saw her in this plight, he was as a sleeper awakened and said to her, "What hath befallen thee? Set out to me thy case." "God on thee," answered she, "nevermore send me to Mariyeh, and do thou protect me, so may God protect thee from the fires of hell!" Then she related to him that which had bedded her with Mariyeh; which when he heard, there took him the shamefastness of the generous and this was grievous unto him. The love of Mariyeh fled forth of his heart and he said to the nurse, "How much hadst thou of Mariyeh every month?" "Ten dinars," answered she, and he said, "Be not concerned." Then he put his hand to his poke and bringing out two hundred dinars, gave them to her and said, "Take this for a whole year's wage and turn not again to serve any one. When the year is out, I will give thee two years' wage, for that thou hast wearied thyself with us and on account of the cutting off of thy dependence upon Mariyeh."40. Jaafer ben Yehya and Abdulmelik ben Salih dlxv.When her mother went out from her, Mariyeh fell to chiding the damsel for that which she had done and said to her, "Verily, death were leifer to me than this; so look thou discover not my affair to any and I charge thee return not to the like of this fashion." Then she swooned away and lay awhile without life, and when she came to herself, she saw Shefikeh weeping over her; whereupon she took the necklace from her neck and the mantle from her body and said to the damsel, "Lay them in a napkin of damask and carry them to El Abbas and acquaint him with that wherein I am for the persistence of estrangement and the effects of forbiddance." So Shefikeh took them and carried them to El Abbas, whom she found in act to depart, for that he was about to take horse for Yemen. She went in to him and gave him the napkin and that which was therein, and when he opened it and saw what it contained, to wit, the mantle and the necklace, his vexation was excessive and his eyes were distorted, [so that the whites thereof appeared] and his rage was manifest in them..When they heard me speak in Arabic, one of them came up to me and saluting me [in that language], questioned me of my case. Quoth I, 'What [manner of men] are ye and what country is this?' 'O my brother,' answered he, 'we are husbandmen and come to this river, to draw water, wherewithal to water our fields; and whilst we were thus engaged to-day, as of wont, this boat appeared to us on the surface of the water, issuing from the inward of yonder mountain. So we came to it and finding thee asleep therein, moored it to the shore, against thou shouldst awake. Acquaint us, therefore, with thy history and tell us how thou camest hither and whence thou enteredst this river and what land is behind yonder mountain, for that we have never till now known any make his way thence to us.' But I said to them, 'Give me somewhat to eat and after question me.' So they brought me food and I ate and my spirits revived and I was refreshed. Then I related to them all that had befallen me, whereat they were amazed and confounded and said, 'By Allah, this is none other than a marvellous story, and needs must we carry thee to our king, that thou mayst acquaint him therewith.' So they carried me before their king, and I kissed his hand and saluted him.????? Would we may live together and when we come to die, God grant the death-sleep bring me within her tomb to lie!.Poor Old Man, The Rich Man who gave his Fair Daughter in Marriage to the, i. 247..SHEHRZAD AND SHEHRIYAR. (145).With this the king's wrath subsided and he said, "Restore him to the prison till the morrow, so we may look into his affair."????? I crave none other than thou for friend, beloved of my heart; So trust in my speech, for the generous are true and trusty still.????? bb. The King of Hind and his Visier dccccxxviii.????? I make a vow to God, if ever day or night.????? Thine honour, therefore, guard and eke thy secret keep, Nor save to one free-born and true thy case confess.????? How long will ye admonished be, without avail or heed? The shepherd still his flocks forbids, and they obey his rede..THE TEN VIZIERS; OR THE HISTORY OF KING AZADBEEKHT AND HIS SON. (94).????? d. The Tailor's Story xxix.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 SEVENTH OFFICER'S STORY..As an instance of the extreme looseness with which the book was edited, I may observe that the first four Vols. were published without tables of contents, which were afterwards appended en bloc to the fifth Volume. The state of corruption and incoherence in which the printed Text was placed before the public by the two learned Editors, who were responsible for its production, is such as might well drive a translator to despair: the uncorrected errors of the press would alone fill a volume and the verse especially is so corrupt that one of the most laborious of English Arabic scholars pronounced its translation a hopeless task. I have not, however, in any single instance, allowed myself to be discouraged by the difficulties presented by the condition of the text, but have, to the best of my ability, rendered into English, without abridgment or retrenchment, the whole of the tales, prose and verse, contained in the Breslau Edition, which are not found in those of Calcutta (1839-42) and Boulac. In this somewhat ungrateful task, I have again had the cordial assistance of Captain Burton, who has (as in the case of my "Book of the Thousand Nights and One Night") been kind enough to look over the proofs of my translation and to whom I beg once more to tender my warmest thanks..What strength have I solicitude and long desire to bear, iii. 20..86. Omar ben el Khettab and the Young Bedouin cccxcv.Then they displayed Shehrzad in the sixth and seventh dresses and clad her in youths' apparel, whereupon she came forward, swaying coquettishly from side to side; and indeed she ravished wits and hearts and ensorcelled with her glances [all who looked on her]. She shook her sides and wagged her hips, then put her hair on the hilt of her sword and went up to King Shehriyar, who embraced her, as the hospitable man embraces the guest, and threatened her in her ear with the taking of the sword; and indeed she was even as saith of her the poet in these verses:..? ? ? ? ? Whenas in body ye from us are far removed, would God I knew who shall to us himself with news of you present!.When Tuhfeh heard this, it was grievous to her and she wept sore; whereupon quoth the head to her, 'The relief of God the Most High is near at hand; but now let me hear somewhat of thy speech.' So she took the lute and sang three songs, weeping the while. 'By Allah,' said the head, 'thou hast been bountiful to me, may God be with thee!' Then it disappeared and the season of sundown came. So she arose [and betook herself] to her place [in the hall]; whereupon the candles rose up from under the earth and kindled themselves. Then the kings of the Jinn appeared and saluted her and kissed her hands and she saluted them. Presently, up came Kemeriye and her three sisters and saluted Tuhfeh and sat down; whereupon the tables were brought and they ate. Then the tables were removed and there came the wine-tray and the drinking-service. So Tuhfeh took the lute and one of the three queens filled the cup and signed to Tuhfeh [to sing]. Now she had in her hand a violet; so Tuhfeh sang the following verses:..132. Sindbad the Sailor and Sindbad the Porter dxxxvi.?? ? ? ? ? To whom shall I complain of what is in my soul, Now thou art gone and I my pillow must forswear.?? ? ? ? ? w. The King's Son and the Afrit's Mistress dcii.?? ? ? ? ? Your coming to-me-ward, indeed, with "Welcome! fair welcome!" I hail. Your sight to me gladness doth bring and banisheth sorrow and bale; Ye know I'm passion-maddened, racked with love and languishment, ii. 230..When the vizier was ware that she was Arwa and heard her speech, he knew that it behoved him not to lie and that nought would avail him but truth-speaking; so he bowed [his head] to the ground and wept and said, 'Whoso doth evil, needs must he abide it, though his day be prolonged. By Allah, I am he who hath sinned and transgressed, and nought prompted me unto this but fear and overmastering desire and the affliction written upon my forehead; (118) and indeed this woman is pure and chaste and free from all fault.' When King Dadbin heard this, he buffeted his face and said to his vizier, 'God slay thee! It is thou that hast parted me and my wife and wronged me!' But Kisra the king said to him, 'God shall surely slay thee, for that thou hastenedst and lookedst not into thine affair and knewest not the guilty from the guiltless. Hadst thou wrought deliberately, the false had been made manifest to thee from the true; so where was thy judgment and thy sight?'.Women's Craft, ii. 287..Dadbin (King) and his Viziers, Story of, i. 104..96. Adi ben Zeid and the Princess Hind ccccv.So she arose and making the ablution, prayed that which behoved her of prayers (213) and accompanied the four queens to the palace, where she saw the candles lighted and the kings sitting. She saluted them and seated herself upon her couch; and behold, King Es Shisban had changed his favour, for all the pride of his soul. Then came up Iblis (whom God curse!) and Tuhfeh rose to him and kissed his hands. He in turn kissed her hand and called down blessings on her and said, 'How deemest thou? Is [not] this place pleasant, for all its loneliness and desolation?' Quoth she, 'None may be desolate in this place;' and he said, 'Know that no mortal dare tread [the soil of] this place.' But she answered, 'I have dared and trodden it, and this is of the number of thy favours.' Then they brought tables and meats and viands and fruits and sweetmeats and what not else, to the description whereof mortal man availeth not, and they ate till they had enough; after which the tables were removed and the trays and platters (214) set on, and they ranged the bottles and flagons and vessels and phials, together with all manner fruits and sweet-scented flowers..Ill Effects of Precipitation, Of the, i. 98..4. The Three Apples xix.Then they went to the youth and said to him, 'Know that the king thanketh thee for thy dealing yesternight and exceedeth in [praise of] thy good deed;' and they prompted him to do the like again. So, when the next night came, the king abode on wake; watching the youth; and as for the latter, he went to the door of the pavilion and drawing his sword, stood in the doorway. When the king saw him do thus, he was sore disquieted and bade seize him and said to him, 'Is this my requital from thee? I showed thee favour more than any else and thou wouldst do with me this vile deed.' Then arose two of the king's servants and said to him, 'O our lord, if thou command it, we will strike off his head.' But the king said, 'Haste in slaying is a vile thing, for it (107) is a grave matter; the quick we can slay, but the slain we cannot quicken, and needs must we look to the issue of affairs. The slaying of this [youth] will not escape us.' (108) Therewith he bade imprison him, whilst he himself returned [to the city] and despatching his occasions, went forth to the chase..? ? ? ? ? b. The Second Calender's Story xii.?? ? ? ? ? If slaves thou fain wouldst have by thousands every day Or, kneeling at thy feet, see

kings of mickle might, . . . . . And who can tell if ever house shall us together bring  
In union of life serene and undisturbed content? . . . . . c.  
The Third Old Man's Story ii. . . . . No exhorter am I to abstain from the fair,  
Nor to love Mecca's vale for my profit I care; It is said that the  
most extraordinary of that which happened to Er Reshid was as follows: His brother El Hadi, (153) when he succeeded to the Khalifate, enquired of  
a seal-ring of great price, that had belonged to his father El Mehdi, (154) and it came to his knowledge that Er Reshid had taken it. So he required it  
of the latter, who refused to give it up, and El Hadi insisted upon him, but he still denied the seal-ring of the Khalifate. Now this was on the bridge  
[over the Tigris], and he threw the ring into the river. When El Hadi died and Er Reshid succeeded to the Khalifate, he came in person to that  
bridge, with a seal-ring of lead, which he threw into the river at the same place, and bade the divers seek it. So they did [his bidding] and brought  
up the first ring, and this was reckoned [an omen] of Er Reshid's good fortune and [a presage of] the continuance of his reign. (155). . . . . The  
nobles' hands, for that my place I must forsake, Do solace me with beds, whereon at ease I lie. . . . . And aloes-wood, to boot, he brought and  
caskets full of pearls And priceless rubies and the like of costly gems and bright;.126. Ibrahim ben el Khawwas and the Christian King's Daughter  
ccclxxvii. Money-Changer and the Ass, The Sharpers, the, ii. 41. . . . . There was once, in a province of Persia, a king of the kings, who was mighty of  
estate, endowed with majesty and veneration and having troops and guards at his command; but he was childless. Towards the end of his life, his  
Lord vouchsafed him a male child, and the boy grew up and was comely and learned all manner of knowledge. He made him a private place, to wit,  
a lofty palace, builded with coloured marbles and [adorned with] jewels and paintings. When the prince entered the palace, he saw in its ceiling the  
picture [of a woman], than whom he had never beheld a fairer of aspect, and she was compassed about with slave-girls; whereupon he fell down in  
a swoon and became distraught for love of her. Then he sat under the picture, till, one day, his father came in to him and finding him wasted of  
body and changed of colour, by reason of his [continual] looking on that picture, thought that he was ill and sent for the sages and physicians, that  
they might medicine him. Moreover, he said to one of his boon-companions, 'If thou canst learn what aileth my son, thou shalt have of me  
largesse.' So the courtier went in to the prince and spoke him fair and cajoled him, till he confessed to him that his malady was caused by the  
picture. Then he returned to the king and told him what ailed his son, whereupon he transported the prince to another palace and made his former  
lodging the guest-house; and whosoever of the Arabs was entertained therein, he questioned of the picture, but none could give him tidings  
thereof. . . . . So he left her and slept his night and on the morrow he repaired to the shop of his friend the druggist and saluted him. The other welcomed  
him and questioned him of his case; whereupon he told him how he had fared, till he came to the mention of the woman's husband, when he said,  
'Then came the cuckold her husband and she clapped me into the chest and shut the lid on me, whilst her addleheaded pimp of a husband went round  
about the house, top and bottom; and when he had gone his way, we returned to what we were about.' With this, the druggist was certified that the  
house was his house and the wife his wife, and he said, 'And what wilt thou do to-day?' Quoth the singer, 'I shall return to her and weave for her  
and full her yarn, (198) and I came but to thank thee for thy dealing with me.' When he had made an end of his speech, his wife came forward  
forthright and told her story, from first to last, how her mother bought him from the cook's partner and the people of the kingdom came under his  
rule; nor did she leave telling till she came, in her story, to that city [and acquainted the queen with the manner of her falling in with her lost  
husband]. When she had made an end of her story, the cook exclaimed, 'Alack, what impudent liars there be! By Allah, O king, this woman lieth  
against me, for this youth is my rearling (75) and he was born of one of my slave-girls. He fled from me and I found him again. The Eleventh Night  
of the Month. . . . . So the notary went up to the lieutenant, who was among the witnesses, and said "It is well. Is she not such an one whose marriage  
contract we drew up in such a place?" Then he betook himself to the woman's house and cried out upon her; whereupon she brought him the  
[forged] contract and he took it and returned with it to the lieutenant of police. When the latter had taken cognizance [of the document and  
professed himself satisfied, the assessor] said [to the notary,] "Go to our lord and master, the Cadi of the Cadis, and acquaint him with that which  
befalleth his assessors." The notary rose to go, but the lieutenant of police feared [for himself] and was profuse in beseeching the assessor and  
kissing his hands, till he forgave him; whereupon the lieutenant went away in the uttermost of concern and affright. On this wise the assessor ordered  
the case and carried out the forgery and feigned marriage with the woman; [and thus was calamity warded off from him] by the excellence of his  
contrivance." (121). So saying, he spat in her face and went out from her; whilst Shah Khatoun made him no answer, knowing that, if she spoke at  
that time, he would not credit her speech. Then she humbled herself in supplication to God the Most High and said, 'O God the Great, Thou  
knowest the hidden things and the outward parts and the inward' If an advanced term (137) be [appointed] to me, let it not be deferred, and if a  
deferred one, let it not be advanced!' On this wise she passed some days, whilst the king fell into perplexity and forswore meat and drink and sleep  
and abode knowing not what he should do and saying [in himself], 'If I kill the eunuch and the youth, my soul will not be solaced, for they are not  
to blame, seeing that she sent to fetch him, and my heart will not suffer me to slay them all three. But I will not be hasty in putting them to death,  
for that I fear repentance.' Then he left them, so he might look into the affair. . . . . Nor," added the vizier, "is this, O king of the age, more extraordinary  
or stranger than the story of the king and his chamberlain's wife; nay, the latter is rarer than this and more delightful." . . . . . 1. The Wife's  
Device to Cheat her Husband dlxxxiv. When Galen heard this, he ordered the weaver the amount of his wife's dowry and bade him pay it to her and  
divorce her. Moreover, he forbade him from returning to the practice of physic and warned him never again to take to wife a woman of better  
condition than himself; and he gave him his spending-money and bade him return to his [former] craft. Nor," added the vizier, "is this more  
extraordinary or rarer than the story of the two sharpers who cozened each his fellow." Prisoner and how God gave him Relief, Story of the, i.

174..? ? ? ? How bright and how goodly my lustre appears! Yea, my wreaths are like girdles of silver so white..An if ye'd of evil be quit, look that no evil ye do, ii. 192.. "O king," answered the youth, "I hope for succour only from God, not from created beings: if He aid me, none can avail to harm me, and if He be with me and on my side, because of the truth, who is it I shall fear, because of falsehood? Indeed, I have made my intent with God a pure and sincere intent and have severed my expectation from the help of the creature; and whoso seeketh help [of God] findeth of his desire that which Bekhtzeman found." Quoth the king, "Who was Bekhtzeman and what is his story?" "O king," replied the youth, "So saying, she rose [and going] to a chest, took out therefrom six bags full of gold and said to me, "This is what I took from Amin el Hukm's house. So, if thou wilt, restore it; else the whole is lawfully thine; and if thou desire other than this, [thou shalt have it;] for I have wealth in plenty and I had no design in this but to marry thee." Then she arose and opening [other] chests, brought out therefrom wealth galore and I said to her, "O my sister, I have no desire for all this, nor do I covet aught but to be quit of that wherein I am." Quoth she, "I came not forth of the [Cadi's] house without [making provision for] thine acquittance." Er Reshid considered her beauty and the goodliness of her singing and her eloquence and what not else she comprised of qualities and rejoiced with an exceeding joyance; and for the stress of that which overcame him of delight, he descended from the couch and sitting down with her upon the ground, said to her, 'Thou hast done well, O Tuhfeh. By Allah, thou art indeed a gift' (187) Then he turned to Ishac and said to him, 'Thou dealtest not equitably, O Ishac, in the description of this damsel, (188) neither settest out all that she compriseth of goodliness and skill; for that, by Allah, she is incomparably more skilful than thou; and I know of this craft that which none knoweth other than I!' 'By Allah,' exclaimed Jafer, 'thou sayst sooth, O my lord, O Commander of the Faithful. Indeed, this damsel hath done away my wit' Quoth Ishac, 'By Allah, O Commander of the Faithful, I had said that there was not on the face of the earth one who knew the craft of the lute like myself; but, when I heard her, my skill became nothing worth in mine eyes.' 103. The Loves of Abou Isa and Curret el Ain ccccxiv. ? ? ? ? Had we thy coming known, we would for sacrifice Have poured thee out heart's blood or blackness of the eyes; ? ? ? ? All intercessions come and all alike do ill succeed, Save Tuhfeh's, daughter of Merjan, for that, in very deed, Abdallah ben Nafi and the King's Son of Cashghar, ii. 195.. When El Aziz had sat awhile, he summoned the mamelukes of his son El Abbas, and they were five-and-twenty in number, besides half a score slave-girls, as they were moons, five of whom the king had brought with him and other five he had left with the prince's mother. When the mamelukes came before him, he cast over each of them a mantle of green brocade and bade them mount like horses of one and the same fashion and enter Baghdad and enquire concerning their lord El Abbas. So they entered the city and passed through the [streets and] markets, and there abode in Baghdad nor old man nor boy but came forth to gaze on them and divert himself with the sight of their beauty and grace and the goodliness of their aspect and of their clothes and horses, for that they were even as moons. They gave not over going till they came to the royal palace, where they halted, and the king looked at them and seeing their beauty and the goodliness of their apparel and the brightness of their faces, said, "Would I knew of which of the tribes these are!" And he bade the eunuch bring him news of them.. There was once a man of Nishapour, (1) who had a wife of the utmost loveliness and piety, and he was minded to set out on the pilgrimage. So he commended his wife to the care of his brother and besought him to aid her in her affairs and further her to her desires till he should return, so they both abode alive and well. Then he took ship and departed and his absence was prolonged. Meanwhile, the brother went in to his brother's wife, at all times and seasons, and questioned her of her circumstances and went about her occasions; and when his visits to her were prolonged and he heard her speech and looked upon her face, the love of her gat hold upon his heart and he became distraught with passion for her and his soul prompted him [to evil]. So he besought her to lie with him, but she refused and chid him for his foul deed, and he found him no way unto presumption; (2) wherefore he importuned her with soft speech and gentleness.. ? ? ? ? Repression's draught, by cups, from the beloved's hand I've quaffed; with colocynth for wine she hath me plied.. The first to take the cup was Iblis the Accursed, who said, 'O Tuhfet es Sudour, sing over my cup.' So she took the lute and touching it, sang the following verses: ? ? ? ? I shut myself up with my love; no spy betwixt us was; We feared no enemies' despite, no envious neighbour's hate.. ? ? ? ? And if a creature in his tears could swim, as in a sea, I to do this of all that breathe were surely first and sole.. ? ? ? ? d. Prince Bihzad ccccliii. When the king heard this, his wrath subsided and he said, "Carry him back to the prison till the morrow, so we may look into his affair." ? ? ? ? The true believer is pinched for his daily bread, Whilst infidel rogues enjoy all benefit.. ? ? ? ? b. Bakoun's Story of the Hashish-Eater cxliii. ? ? ? ? Fain, fain would I forget thy love. Alack, my heart denies To be consoled, and 'gainst thy wrath nought standeth me in stead.. The king marvelled at this and at his dealing and contrivance and invested him with [the control of] all his affairs and of his kingdom and the land abode [under his governance] and he said to him, 'Take and people.' (244) One day, the tither went out and saw an old man, a woodcutter, and with him wood; so he said to him, 'Pay a dirhem tithe for thy load.' Quoth the old man, 'Behold, thou killest me and killest my family.' 'What [meanest thou]?' said the tither. 'Who killeth the folk?' And the other answered, 'If thou suffer me enter the city, I shall sell the wood there for three dirhems, whereof I will give thee one and buy with the other two what will support my family; but, if thou press me for the tithe without the city, the load will sell but for one dirhem and thou wilt take it and I shall abide without food, I and my family. Indeed, thou and I in this circumstance are like unto David and Solomon, on whom be peace!' ['How so?' asked the tither, and the woodcutter said], 'Know that

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