

## AN INDEX TO ONE ACT PLAYS

Khorassan, his Son and his Governor, Story of the Man of, i. 218.[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..Therewithal Sindbad the Sailor bestowed largesse upon him and made him his boon-companion, and he abode, leaving him not night or day, to the last of their lives. Praise be to God the Glorious, the Omnipotent, the Strong, the Exalted of estate, Creator of heaven and earth and land and sea, to whom belongeth glorification! Amen. Amen. Praise be to God, the Lord of the Worlds! Amen..? ? ? ? w. The Fox and the Folk (235) M.King Shehriyar marvelled [at this story (146)] and said "By Allah, verily, injustice slayeth its folk!" (147) And he was edified by that wherewith Shehrzad bespoke him and sought help of God the Most High. Then said he to her, "Tell me another of thy stories, O Shehrzad; let it be a pleasant one and this shall be the completion of the story-telling." "With all my heart," answered Shehrzad. "It hath reached me, O august King, that a man once said to his fellows, 'I will set forth to you a means (148) of security (149) against vexation. (150) A friend of mine once related to me and said, "We attained [whiles] to security (151) against vexation, (152)and the origin of it was other than this; to wit, it was as follows. (153).? ? ? ? Except I be appointed a day [to end my pain], I'll weep until mine eyelids with blood their tears ensue..105. Ali Noureddin and the Frank King's Daughter dccccxxi.When the evening evened, the king sent after the vizier and when he presented himself before him, he required of him the hearing of the [promised] story. So he said, "Harkening and obedience. Know, O illustrious lord, that.When the old man heard her words and that wherewith she menaced him, he arose and went out, perplexed and knowing not what he should do, and there met him a Jew, who was his neighbour, and said to him, "O Sheikh, how cometh it that I see thee strait of breast? Moreover, I hear in thy house a noise of talk, such as I use not to hear with thee." Quoth the Muezzin, "Yonder is a damsel who avoucheth that she is of the slave-girls of the Commander of the Faithful Haroun er Reshid; and she hath eaten food and now would fain drink wine in my house, but I forbade her. However she avoucheth that except she drink thereof, she will perish, and indeed I am bewildered concerning my affair." "Know, O my neighbour," answered the Jew, "that the slave-girls of the Commander of the Faithful are used to drink wine, and whenas they eat and drink not, they perish; and I fear lest some mishap betide her, in which case thou wouldst not be safe from the Khalifs wrath." "What is to be done?" asked the Sheikh; and the Jew replied, "I have old wine that will suit her." Quoth the old man, "[I conjure thee] by the right of neighbourship, deliver me from this calamity and let me have that which is with thee!" "In the name of God," answered the Jew and going to his house, brought out a flagon of wine, with which the Sheikh returned to Sitt el Milah. This pleased her and she said to him, "Whence hadst thou this?" "I got it from my neighbour the Jew," answered he. "I set out to him my case with thee and he gave me this."..Calcutta (1814-18) Text..Son, The Rich Man and his Wasteful, i. 252..He returned them the most gracious of answers and bade carry the Magian forth of the town and set him on a high scaffold that had been builded for him there; and he said to the folk, 'Behold, I will torture him with all kinds of fashions of torment.' Then he fell to telling them that which he had wrought of knavery with the daughter of his father's brother and what he had caused betide her of severance between her and her husband and how he had required her of herself, but she had sought refuge against him with God (to whom belong might and majesty) and chose rather humiliation than yield to his wishes, notwithstanding stress of torment; neither recked she aught of that which he lavished to her of wealth and raiment and jewels..? ? ? ? n. The Man whose Caution was the Cause of his Death dcccciii.? ? ? ? Who letteth us or hind'reth our way, I spring on him, As springeth lynx or panther upon the frightened deer;.? ? ? ? e. The Barber's Story cxlix.Presently, up came the Khalif and the Lady Zubeideh and Mesrour and the old woman and entering, found Aboulhusn and his wife both stretched out [apparently] dead; which when the Lady Zubeideh saw, she wept and said, "They ceased not to bring [ill] news of my slave- girl, till she died; methinketh Aboulhusn's death was grievous to her and that she died after him." (39). Quoth the Khalif, "Thou shalt not forestall me with talk and prate. She certainly died before Aboulhusn, for he came to me with his clothes torn and his beard plucked out, beating his breast with two bricks, and I gave him a hundred dinars and a piece of silk and said to him, 'Go, carry her forth [and bury her] and I will give thee a concubine other than she and handsomer, and she shall be in stead of her.' But it would appear that her death was no light matter to him and he died after her; (40) so it is I who have beaten thee and gotten thy stake."..Man and his Fair Wife, The Foul-favoured, ii. 61..? ? ? ? Deem not, O youth, that I to thee incline; indeed, no part Have I in those who walk the ways, the children of the tent. (87).? ? ? ? Compared with thine enjoyment, the hardest things are light To win and all things distant draw near and easy be..When it was the sixth day, the viziers' wrath redoubled, for that they had not compassed their desire of the youth and they feared for themselves from the king; so three of them went in to him and prostrating themselves before him, said to him, "O king, indeed we are loyal counsellors to thy dignity and tenderly solicitous for thee. Verily, thou persistest long in sparing this youth alive and we know not what is thine advantage therein. Every day findeth him yet on life and the talk redoubleth suspicions on thee; so do thou put him to death, that the talk may be made an end of." When the king heard this speech, he said, "By Allah, indeed, ye say sooth and speak rightly!" Then he let bring the young treasurer and said to him, "How long shall I look into thine affair and find no helper for thee and see them all athirst for thy blood?".? ? ? ? All hearkening to my word, obeying my command, In whatsoever thing is pleasing to my sight..There was once, of old days, a king of the kings, whose

name was Azadbekht; his [capital] city was called Kuneim Mudoud and his kingdom extended to the confines of Seistan and from the frontiers of Hindustan to the sea He had ten viziers, who ordered his state and his dominion, and he was possessed of judgment and exceeding wisdom. One day he went forth with certain of his guards to the chase and fell in with an eunuch on horseback, holding in his hand the halter of a mule, which he led along. On the mule's back was a litter of gold-inwoven brocade, garded about with an embroidered band set with gold and jewels, and over against the litter was a company of horsemen. When King Azadbekht saw this, he separated himself from his companions and making for the mule and the horsemen, questioned the latter, saying, "To whom belongeth this litter and what is therein?". The eunuch answered, (for he knew not that he was King Azadbekht,) saying, "This litter belongeth to Isfehend, vizier to King Azadbekht, and therein is his daughter, whom he purposeth to marry to Zad Shah the King." Young Men, El Hejjaj and the Three, i. 53..(When Shehriyar heard this, he said in himself, 'By Allah, I have indeed been reckless in the slaying of women and girls, and praised be God who hath occupied me with this damsel from the slaughter of souls, for that the slaughter of souls is a grave [matter!] By Allah, if Shah Bekht spare the vizier, I will assuredly spare Shehrzad! Then he gave ear to the story and heard her say to her sister:).Four sharpers once plotted against a money-changer, a man of abounding wealth, and agreed upon a device for the taking of somewhat of his money. So one of them took an ass and laying on it a bag, wherein was money, lighted down at the money-changer's shop and sought of him change for the money. The money- changer brought out to him the change and bartered it with him, whilst the sharper was easy with him in the matter of the exchange, so he might give him confidence in himself. [As they were thus engaged,] up came the [other three] sharpers and surrounded the ass; and one of them said, '[It is] he,' and another said, 'Wait till I look at him.' Then he fell to looking on the ass and stroking him from his mane to his crupper; whilst the third went up to him and handled him and felt him from head to tail, saying, ' Yes, [it is] in him.' Quoth another, ['Nay,] it is not in him.' And they gave not over doing the like of this..? ? ? ? a. Nimeh ben er Rebya and Num his Slave-girl ccxxxvii.54. The Poor Man and his Generous Friend cccli.When the king returned from his journey, he questioned his vizier of the affairs of his kingdom and the latter answered, 'All is well, O king, save a vile matter, which I have discovered here and wherewith I am ashamed to confront the king; but, if I hold my peace thereof, I fear lest other than I discover it and I [be deemed to] have played traitor to the king in the matter of my [duty of] loyal warning and my trust.' Quoth Dabdin, 'Speak, for thou art none other than a truth-teller, a trusty one, a loyal counsellor in that which thou sayest, undistrusted in aught.' And the vizier said, 'O king, this woman to whose love thy heart cleaveth and of whose piety thou talkest and her fasting and praying, I will make plain to thee that this is craft and guile.' At this, the king was troubled and said, 'What is to do?' 'Know,' answered the vizier, 'that some days after thy departure, one came to me and said to me, "Come, O vizier, and look." So I went to the door of the [queen's] sleeping-chamber and beheld her sitting with Aboulkhair, her father's servant, whom she favoureth, and she did with him what she did, and this is the manner of that which I saw and heard.' Officer's Story, The Fourteenth, ii. 183..72. Haroun er Reshid and the three Girls ccclxxxvii.Then the king summoned the cadî and the witnesses and bade them many the old king's daughter and sister to his own sons; so they married them, after the king had made a bride-feast three days and displayed their brides to them from eventide to peep of day. Then the two princes went in to their brides and did away their maidenhead and loved them and were vouchsafed children by them..? ? ? ? Mohammed, then, I do confess, God's chosen prophet is, And every man requited is for that which he doth say..118. The Merchant of Cairo and the Favourite of the Khalif El Mamoun El Hikim bi Amrillak M.Now the king of the Greeks heard tell of the damsel (132) and of the beauty and grace wherewith she was gifted, wherefore his heart clave to her and he sent to seek her in marriage of Suleiman Shah, who could not refuse him. So he arose and going in to Shah Khatoun, said to her, 'O my daughter, the king of the Greeks hath sent to me to seek thee in marriage. What sayst thou?' She wept and answered, saying, 'O king, how canst thou find it in thy heart to bespeak me thus? Abideth there husband for me, after the son of my uncle?' 'O my daughter,' rejoined the king, 'it is indeed as thou sayest; but let us look to the issues of affairs. Needs must I take account of death, for that I am an old man and fear not but for thee and for thy little son; and indeed I have written to the king of the Greeks and others of the kings and said, "His uncle slew him," and said not that he [hath recovered and] is living, but concealed his affair. Now hath the king of the Greeks sent to demand thee in marriage, and this is no thing to be refused and fain would we have our back strengthened with him." (133) And she was silent and spoke not..49. The Chief of the Cous Police and the Sharper cccxlv.So they all arose and repaired to El Anca, who abode in the Mountain Caf. (248) When she saw them, she rose to them and saluted them, saying, 'O my ladies, may I not be bereaved of you!' Quoth Wekhimeh to her, 'Who is like unto thee, O Anca? Behold, Queen Es Shuhba is come to thee.' So El Anca kissed the queen's feet and lodged them in her palace; whereupon Tuhfeh came up to her and fell to kissing her and saying, 'Never saw I a goodlier than this favour.' Then she set before them somewhat of food and they ate and washed their hands; after which Tuhfeh took the lute and played excellent well; and El Anca also played, and they fell to improvising verses in turns, whilst Tuhfeh embraced El Anca every moment. Quoth Es Shuhba, 'O my sister, each kiss is worth a thousand dinars;' and Tuhfeh answered, 'Indeed, a thousand dinars were little for it.' Whereat El Anca laughed and on the morrow they took leave of her and went away to Meimoun's palace. (249).To his beloved one the lover's heart's inclined, iii. 22..? ? ? ? Leave rhyming, madman that thou art, lest, bound upon the cross, Thou thy presumption in the stead of abjectness repent..O thou that blamest me for my heart and raillest at my ill, ii. 101..16. The Fox and the Crow c.IJAAFER BEN YEHYA AND ABDULMEILIK BEN SALIH THE ABBASIDE. (144).She passed the night in his lodging and when she arose in the morning, she said to him, "O elder, may I not lack thy kind offices for the morning-meal! Go to the money-changer and fetch me from him the like of yesterday's food." So he arose and betaking himself to the money-changer, acquainted him with that which she had bidden him. The money-changer brought him all that she

required and set it on the heads of porters; and the old man took them and returned with them to Sitt el Milah. So she sat down with him and they ate their sufficiency, after which he removed the rest of the food. Then she took the fruits and the flowers and setting them over against herself, wrought them into rings and knots and letters, whilst the old man looked on at a thing whose like he had never in his life seen and rejoiced therein..Presently, the king arose from the wine-chamber and taking his wife by the hand, repaired with her to the chamber in which he slept. He opened the door and entering, saw the youth lying on the bed, whereupon he turned to his wife and said to her, "What doth this youth here? This fellow cometh not hither but on thine account." Quoth she, "I have no knowledge of him." With this, the youth awoke and seeing the king, sprang up and prostrated himself before him, and Azadbekht said to him, "O vile of origin, (102) O lack-loyalty, what hath prompted thee to outrage my dwelling?" And he bade imprison him in one place and the woman in another..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..? ? ? ? ? Yet, if with him forgotten be the troth-pledge of our loves, I have a king who of his grace will not forget me e'er.."There was once a king named Bihkerd aed he had wealth galore and many troops; but his deeds were evil and he would punish for a slight offence and never forgave. He went forth one day to hunt and one of his servants shot an arrow, which lit on the king's ear and cut it off. Quoth Bihkerd, 'Who shot that arrow?' So the guards brought him in haste the offender, whose name was Yetrou, and he of his fear fell down on the ground in a swoon. Then said the king, 'Put him to death;' but Yetrou said, 'O King, this that hath befallen was not of my choice nor of my knowledge; so do thou pardon me, in the hour of thy power over me, for that clemency is of the goodliest of things and belike it shall be [in this world] a provision and a good work [for which thou shall be requited] one of these days, and a treasure [laid up to thine account] with God in the world to come. Pardon me, therefore, and fend off evil from me, so shall God fend off from thee evil the like thereof.' When the king heard this, it pleased him and he pardoned the servant, albeit he had never before pardoned any..? ? ? ? ? Ay, and the monks, for on the Day of Palms a fawn there was Among the servants of the church, a loving blithe and gay..One day as she sang before the Commander of the Faithful, he was moved to exceeding delight, so that he took her and offered to kiss her hand; but she drew it away from him and smote upon her lute and broke it and wept Er Reshid wiped away her tears and said, 'O desire of the heart, what is it maketh thee weep? May God not cause an eye of thine to weep!' 'O my lord,' answered she, 'what am I that thou shouldst kiss my hand? Wilt thou have God punish me for this and that my term should come to an end and my felicity pass away? For this is what none ever attained unto.' Quoth he, 'Well said, O Tuhfeh. Know that thy rank in my esteem is mighty and for that which wondered me of what I saw of thee, I offered to do this, but I will not return unto the like thereof; so be of good heart and cheerful eye, for I have no desire for other than thyself and will not die but in the love of thee, and thou to me art queen and mistress, to the exclusion of all humankind.' Therewith she fell to kissing his feet; and this her fashion pleased him, so that his love for her redoubled and he became unable to brook an hour's severance from her..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..Now this learned man had a wife renowned for beauty and loveliness and quickness of wit and understanding and the lover cast about for a device whereby he might win to Khelbes's wife; so he came to him and told him, as a secret, what he had seen of the learned man's wife and confided to him that he was enamoured of her and besought him of help in this. Khelbes told him that she was distinguished to the utterest for chastity and continence and that she exposed herself not to suspicion; but the other said, 'I cannot renounce her, [firstly,] because the woman inclineth to me and coveteth my wealth, and secondly, because of the greatness of my love for her; and nothing is wanting but thy help.' Quoth Khelbes, 'I will do thy will;' and the other said, 'Thou shalt have of me two dirhems a day, on condition that thou sit with the learned man and that, when he riseth from the assembly, thou speak a word notifying the breaking up of the session.' So they agreed upon this and Khelbes entered and sat in the assembly, whilst the lover was assured in his heart that the secret was safe with him, wherefore he rejoiced and was content to pay the two dirhems..? ? ? ? ? My transports I conceal for fear of those thereon that spy; Yet down my cheeks the tears course still and still my case bewray..? ? ? ? ? I am become, for severance from my loved one, Like a left hand, forsaken of the right..? ? ? ? ? o. The Merchant and the Thieves dccccx..? ? ? ? ? His love on him took pity and wept for his dismay: Of those that him did visit she was, as sick he lay..5. Noureddin Ali of Cairo and his Son Bedreddin Hassan xx.The two girls let me down from fourscore fathoms' height, i. 49..? ? ? ? ? And on their saddles perched are warriors richly clad, That with their hands do smite on kettle-drums amain..The crown of the flow'rets am I, in the chamber of wine, And Allah makes mention of me 'mongst the pleasures divine; Yea, ease and sweet basil and peace, the righteous are told, In Eternity's Garden of sweets shall to bless them combine. (223) Where, then, is the worth that in aught with my worth can compare And where is the

rank in men's eyes can be likened to mine?.[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 warring 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..Idiot and the Sharper, The, i. 298..7. Ali ben Bekkar and Shemsennehar clxix.145. The Bedouin and his Wife dcxci.When the cook heard this, he said in himself, 'It will do me no hurt if I imprison him and shackle him and bring him what he may work at. If he tell truth, I will let him live, and if he prove a liar, I will slay him.' So he took a pair of stout shackles and clapping them on Selim's legs, imprisoned him within his house and set over him one who should guard him. Then he questioned him of what tools he needed to work withal. Selim set forth to him that which he required, and the cook went out from him and presently returning, brought him all he needed. So Selim sat and wrought at his craft; and he used every day to earn two dinars; and this was his wont and usance with the cook, whilst the latter fed him not but half his fill..? ? ? ? ? b. The Second Voyage of Sindbad the Sailor cclliii.Indeed, many of the notables of the people have sought her of me in marriage, but I would not marry her to any, for that, one night, I saw, in a dream, the balance aforesaid set up and men and women being weighed, one against the other, therein, and meseemed I saw thee [and her] and it was said to me, "This is such a man, (217) the allotted portion of such a woman." (218) Wherefore I knew that God the Most High had allotted unto her none other than thyself, and I choose rather to marry thee to her in my lifetime than that thou shouldst marry her after my death.'.Noureddin Ali of Damascus and Sitt el Milan, iii, 3..Queen Kemeriyeh embraced her, as also did Queen Zelzeleh and Queen Wekhimeh and Queen Sherareh, and the former said to her, 'Rejoice in assured deliverance, for there abideth no harm for thee; but this is no time for talk.' Then they cried out, whereupon up came the Afrits ambushed in the island, with swords and maces in their hands, and taking up Tuhfeh, flew with her to the palace and made themselves masters thereof, whilst the Afrit aforesaid, who was dear to Meimoun and whose name was Dukhan, fled like an arrow and stayed not in his flight till he carne to Meimoun and found him engaged in sore battle with the Jinn. When his lord saw him, he cried out at him, saying, 'Out on thee! Whom hast thou left in the palace?' And Dukhan answered, saying, 'And who abideth in the palace? Thy beloved Tuhfeh they have taken and Jemreh is slain and they have gotten possession of the palace, all of it.' With this Meimoun buffeted his face and head and said, 'Out on it for a calamity!' And he cried aloud. Now Kemeriyeh had sent to her father and acquainted him with the news, whereat the raven of parting croaked for them. So, when Meimoun saw that which had betided him, (and indeed the Jinn smote upon him and the wings of death overspread his host,) he planted the butt of his spear in the earth and turning the point thereof to his heart, urged his charger upon it and pressed upon it with his breast, till the point came forth, gleaming, from his back..127. The Justice of Providence ccclxxviii.116. The Two Kings and the Vizier's Daughters M.? ? ? ? ? Still by your ruined camp a dweller I abide; Ne'er will I change nor e'er shall distance us divide..It is related that Ibn es Semmak (162) went in one day to Er Reshid and the Khalif, being athirst, called for drink. So his cup was brought him, and when he took it, Ibn es Semmak said to him, "Softly, O Commander of the Faithful! If thou wert denied this draught, with what wouldst thou buy it?" "With the half of my kingdom," answered the Khalif; and Ibn es Semmak said, "Drink and God prosper it to thee!" Then, when he had drunken, he said to him, "If thou wert denied the going forth of the draught from thy body, with what wouldst thou buy its issue?" "With the whole of my kingdom," answered Er Reshid: and Ibn es Semmak said, "O Commander of the Faithful, verily, a kingdom that weigheth not in the balance against a draught [of water] or a voiding of urine is not worth the striving for." And Haroun wept..? ? ? ? ? None, by Allah, 'mongst all creatures, none I love save thee alone! Yea, for I am grown thy bondman, by the troth betwixt us plight..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 smallest the sweet scent of them; and ill troops are like the black-smith; if his sparks burn thee not, thou smellest 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.".33. Ali the Persian and the Kurd Sharper ccxciv.Officer's Story, The Fifth, ii. 144..It befell, after this, that a man was slain in Abou Sabir's village; wherefore the Sultan caused plunder the village, and they plundered the headman's goods with the rest So his wife said to him, 'All the Sultan's officers know thee; so do thou prefer thy plaint to the king, that he may cause thy beasts to be restored to thee.' But he said to her, 'O woman, said I not to thee that he who doth evil shall suffer it? Indeed, the king hath done evil, and he shall suffer [the consequences of] his deed, for whoso taketh the goods of the folk, needs must his goods be taken.' A man of his neighbours heard his speech, and he was an envier of his; so he went to the Sultan and acquainted him therewith, whereupon he sent and plundered all [the rest of] his goods and drove him forth from the village, and his wife [and children] with him. So they went wandering in the desert and his wife said to him, 'All that hath befallen us cometh of thy slothfulness in affairs and thy default.' But he said to her, 'Have patience, for the issue of patience is good.'.Wife, The King and his Chamberlain's, ii. 53..144. The Lovers of the Benou Udhreh dclxxxviii.? ? ? ? ? a. Story of the Physician Douban iv.Awhile after this,

there came two merchants to the king with two pearls of price and each of them avouched that his pearl was worth a thousand dinars, but there was none who availed to value them. Then said the cook, 'God prosper the king! Verily, the old man whom I bought avouched that he knew the quintessence of jewels and that he was skilled in cookery. We have made proof of him in cookery and have found him the skilfullest of men; and now, if we send after him and prove him on jewels, [the truth or falsehood of] his pretension will be made manifest to us.' The old woman returned to the man and told him what the damsel said; and he lusted after her, by reason of her beauty and her repentance; so he took her to wife, and when he went in to her, he loved her and she also loved him. On this wise they abode a great while, till one day he questioned her of the cause of a mark (13) he espied on her body, and she said, 'I know nought thereof save that my mother told me a marvellous thing concerning it.' 'What was that?' asked he, and she answered, 'She avouched that she gave birth to me one night of the nights of the winter and despatched a hired man, who was with us, in quest of fire for her. He was absent a little while and presently returning, took me and slit my belly and fled. When my mother saw this, affliction overcame her and compassion possessed her; so she sewed up my belly and tended me till, by the ordinance of God (to whom belong might and majesty), the wound healed up.' The Vicar of the Lord of the Worlds (162) Haroun er Reshid had a boon-companion of the number of his boon-companions, by name Ishac ben Ibrahim en Nedim el Mausili, (163) who was the most accomplished of the folk of his time in the art of smiting upon the lute; and of the Commander of the Faithful's love for him, he assigned him a palace of the choicest of his palaces, wherein he was wont to instruct slave-girls in the arts of lute-playing and singing. If any slave-girl became, by his instruction, accomplished in the craft, he carried her before the Khalif, who bade her play upon the lute; and if she pleased him, he would order her to the harem; else would he restore her to Ishac's palace..95. Abou Suweid and the Handsome Old Woman dclxxxvii.?? ?? p. The Foxes and the Wolf dccccxi. 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..93. El Feth ben Khacan and El Mutawekkil dclxxxiii. Then she gave out among the folk that the king's father's brother's son was come and bade the grandees and troops go forth to meet him. Moreover, she decorated the city in his honour and the drums of good tidings beat for him, whilst all the king's household [went out to meet him and] dismounting before him, [escorted him to the city and] lodged him with the queen-mother in her palace. Then she bade the chiefs of the state attend his assembly; so they presented themselves before him and saw of his breeding and accomplishments that which amazed them and made them forget the breeding of those who had foregone him of the kings..When the morning morrowed, they found themselves reduced to a fourth part of their number and there was not one of them had dismounted from his horse. So they made sure of destruction and Hudheifeh came out between the ranks (now he was reckoned for a thousand cavaliers) and cried out, saying, "Harkye, my masters of Baghdad! Let none come forth to me but your Amir, so I may talk with him and he with me; and he shall meet me in single combat and I will meet him, and may he who is void of offence come off safe!" Then he repeated his speech and said, "Why do I not hear your Amir return me an answer?" But Saad, the amir of the army of Baghdad, [replied not to him], and indeed his teeth chattered in his head, whenas he heard him summon him to single combat..? ? ? ? In my tears I have a witness; when I call thee to my mind, Down my cheeks they run like torrents, and I cannot stay their flight..? ? ? ? g. The Crows and the Hawk dcxiii. Assemble, ye people of passion, I pray, iii. 31..? ? ? ? Forbear thy verse-making, O thou that harbourest in the camp, Lest to the gleemen thou become a name of wonderment..The absent ones' harbinger came us unto, iii. 153..Money-Changer and the Ass, The Sharpers, the, ii. 41..Awake, Asleep and, i. 5..So Iblis drank off his cup, and when he had made an end of his draught, he waved his hand to Tuhfeh, and putting off that which was upon him of clothes, delivered them to her. Amongst them was a suit worth ten thousand dinars and a tray full of jewels worth a great sum of money. Then he filled again and gave the cup to his son Es Shisban, who took it from his hand and kissing it, stood up and sat down again. Now there was before him a tray of roses; so he said to her 'O Tuhfeh sing upon these roses.' 'Harkening and obedience,' answered she and sang the following verses: The Fourteenth Night of the Month..? ? ? ? My fortitude fails, my endeavour is vain; My bosom is straitened. To Thee, I complain., One day, King Suleiman Shah went in to his brother's daughter and kissing her head, said to her, 'Thou art my daughter and dearer to me than a child, for the love of thy father deceased; wherefore I am minded to marry thee to one of my sons and appoint him my heir apparent, so he may be king after me. Look, then, which thou wilt have of my sons, for that thou hast been reared with them and knowest them.' The damsel arose and kissing his hand, said to him, 'O my lord, I am thine handmaid and thou art the ruler over me; so whatsoever pleaseth thee, do, for that thy wish is higher and more honourable and nobler [than mine] and if thou wouldst have me serve thee, [as a handmaid], the rest of my life, it were liefer to me than any [husband]'. So I arose and gathering wood and planks from the wrecks, wrought of them the semblance of a boat [to wit, a raft,] and bound it fast with ropes, saying, 'I will embark thereon and fare with this water into the inward of the mountain. If it bring me to the mainland or to a place where I may find relief and safety, [well and good]; else I shall [but] perish, even as my companions have perished.' Then I collected of the riches and gold and precious stuffs, cast up there, whose owners had perished, a great matter, and of jacinths and crude ambergris and emeralds somewhat past count, and laid all this on the raft [together with what was left me of victual]. Then I launched it on the river and seating myself upon it, put my trust in God the Most High and committed myself to the stream..? ? ? ? a. The First Old Man's Story i.158. Ali Noureddin and the Frank King's Daughter dccclxiii. Quoth the king, "O Saad, fetch him to

me, for indeed thou describest to me a masterful man." (76) And he answered, saying, "By Allah, O my lord, hadst thou but seen our case with Hudheifeh, what while he challenged me to the field of war and the stead of thrusting and smiting and I held back from doing battle with him! Then, whenas I thought to go forth to him, behold, a cavalier gave loose to his bridle-rein and called out to me, saying, 'O Saad, wilt thou suffer me to fill thy room in waging war with him and I will ransom thee with myself?' And I said, 'By Allah, O youth, whence cometh thou?' Quoth he, 'This is no time for thy questions.'" Then he recounted to the king all that had passed between himself and El Abbas from first to last; whereupon quoth Ins ben Cais, "Bring him to me in haste, so we may learn his tidings and question him of his case." "It is well," answered Saad, and going forth of the king's presence, repaired to his own house, where he put off his harness of war and took rest for himself..Bibers el Bunducdari and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin, ii. 117..Accordingly, they all went in to the king one day (and Abou Temam was present among them,) and mentioned the affair of the damsel, the king's daughter of the Turks, and enlarged upon her charms, till the king's heart was taken with her and he said to them, 'We will send one to demand her in marriage for us; but who shall be our messenger?' Quoth the viziers, 'There is none for this business but Abou Temam, by reason of his wit and good breeding;' and the king said, 'Indeed, even as ye say, none is fitting for this affair but he.' Then he turned to Abou Temam and said to him, 'Wilt thou not go with my message and seek me [in marriage] the king's daughter of the Turks?' and he answered, 'Hearkening and obedience, O king.'.As for the man, he committed his affair to God the Most High, relying upon Him for deliverance, and said in himself, 'What is this affair?' Then he did away the leaves from himself and rising, saw great plenty of men's bones there, of those whom the lion had devoured. He looked again and saw a heap of gold lying alongside a girdle; (140) whereat he marvelled and gathering up the gold in his skirts, went forth of the thicket and fled in affright at hazard, turning neither to the right nor to the left, in his fear of the lion; till he came to a village and cast himself down, as he were dead. He lay there till the day appeared and he was rested from his fatigue, when he arose and burying the gold, entered the village. Thus God gave him relief and he came by the gold." . . . . . bb. The King of Hind and his Visier dccccxxviii.Now the king, who had plundered Abou Sabir[s goods] and driven him forth of his village, had an enemy; and the latter took horse against him and overcame him and captured his [capital] city; wherefore he addressed himself to flight and came to Abou Sabir's city, craving protection of him and seeking that he should succour him. He knew not that the king of the city was the headman whom he had despoiled; so he presented himself before him and made complaint to him; but Abou Sabir knew him and said to him, 'This is somewhat of the issue of patience. God the Most High hath given me power over thee.' Then he bade his guards plunder the [unjust] king and his attendants; so they plundered them and stripping them of their clothes, put them forth of his country. When Abou Sabir's troops saw this, they marvelled and said, 'What is this deed that the king doth? There cometh a king to him, craving protection, and he despoileth him! This is not of the fashion of kings.' But they dared not [be]speak [him] of this..? ? ? ? ? The season of my presence is never at an end 'Mongst all their time in gladness and solacement who spend,? ? ? ? ? Sandhill (132) and down (133) betwixt there blooms a yellow willow-flower, (134) Pomegranate-blossoms (135) and for fruits pomegranates (136) that doth bear..Thy presence honoureth us and we, i. 13.

- [Description of Tax Penalties Scheduled for a Public Hearing Before the Subcommittee on Private Retirement Plans and Oversight of the Internal Revenue Service of the Senate Committee on Finance on March 14 1988](#)
- [The Saint Paul Daily Press Vol 4 February 1864](#)
- [My Life and Work An Autobiography of Henry Ford](#)
- [Oxford or a Letter to the REV J H Newman on of the Tracts for the Times](#)
- [Some Recent Advances in Knowledge of the Natural History and the Control of Mosquitoes](#)
- [S-Rings on Compact Groups](#)
- [Ecclesiastes or the Preacher And the Song of Solomon](#)
- [Annual Catalogue of the Ohio University 1880-1881](#)
- [A Predaceous Mite Proves Noxious to Man Pediculoides Ventricosus Newport](#)
- [A Discourse Delivered at Dorchester Dec 29 1799 Being the Lords Day After Hearing the Distressing Intelligence of the Death of General George Washington Late President of the United States and Commander in Chief of the American Armies](#)
- [Shocker 2 Love Gun](#)
- [Tips to Teachers](#)
- [The Golden Era Vol 40 October 1891](#)
- [Location of Books in the Library of Princeton University](#)
- [A New Early Cretaceous Gonorynchiform Fish Teleostei Ostariophysi from Las Hoyas Cuenca Spain](#)
- [The Collection of Antique English French and Italian Furniture Au Quatrieme](#)
- [Comparison Criticism and Estimate of the English Novelists from 1700 to 1850 The Chancellors Essay 1894](#)
- [National Constitution and By-Laws Dames of 1846](#)
- [Faithful Pastors Angels of the Churches A Sermon Preached to the Bereaved Flock March 4 1739 on the Lords-Day After the Funeral of the](#)

[Reverend Mr Peter Thacher of Boston Aetat 62 and Now Printed at Their Desire](#)

[Moral View of Rail Roads A Discourse Delivered on Sabbath Morning February 23 1851 on the Occasion of the Opening of the Cleveland and Columbus Rail Road](#)

[Journal of the Proceedings of the Legislative-Council of the State of New-Jersey Convened in General Assembly at Trenton on Tuesday the Twenty-Second Day of October Seventeen Hundred Ninety-Nine](#)

[The Open Door of Justification by Faith A Plea for the Truth](#)

[The Dumb Projector Being a Surprizing Account of a Trip to Holland Made by Mr Duncan Campbell with the Manner of His Reception and Behaviour There As Also the Various and Diverting Occurrences That Happened on His Departure](#)

[The Geological Map of Illinois](#)

[A Sermon Delivered Extempore by Sunderland P Gardner at Friends Meeting House Broadway Richmond Indiana First-Day Morning Ninth Month 28 1873](#)

[A Funeral Sermon Delivered October 25 1796 at the Interment of Mrs Mary Gay Relict of the Reverend Doctor Gay Pastor of the First Church in Suffield](#)

[A Sermon on the Accursed Thing That Hinders Success and Victory in War Occasioned by the Defeat of the Hon Edward Braddock Esq Voyage to the North Pole In the Frigate the Syrene Including a Physical and Geographical Notice Relative to the Island of Iceland](#)

[To Limit the Jurisdiction of United States District and Circuit Courts in Certain Cases Vol 3 Hearing Before the Committee on the Judiciary House of Representatives May 23 1922](#)

[Keeps Test for Cast-Iron A Description of the Routine to Be Pursued by Those Using This Method of Testing](#)

[The Signs in the Christmas Fire](#)

[I Would Not Live Alway Evangelized by Its Author](#)

[Abraham Lincoln Military Order of the Loyal Legion of the United States Commandery of the State of Pennsylvania Memorial Meeting February 10 1915](#)

[Effect of the Variation of Initial and Back Pressure on the Economy of a Simple High Speed Automatic Steam Engine A Thesis](#)

[The Letters of Alexander Pope Considered in a Biographical Point of View](#)

[100 Monsters](#)

[Local Taxation Scheme Proposed by the Board of Overseers of the Township of Chorlton-Upon-Medlock for the Better Assessment and Collection of Local and Imperial Taxes](#)

[Seattle A Bicycle Travel Journal](#)

[Targeting Grammar Book 6](#)

[Artsmart NYC Map by Vandam Top City Arts](#)

[Beteiligungscontrolling](#)

[Targeting Grammar Book 2](#)

[New Orleans A Bicycle Travel Journal](#)

[Butter Knife](#)

[Targeting Grammar Book 1](#)

[One for the Reason of Love](#)

[MIAs Mediengeschichten](#)

[The Sad Variety](#)

[Nebador Book Ten Stories from Sonmatia \(Global Edition\)](#)

[Los Angeles A Bicycle Travel Journal](#)

[Ten Things Your Child Should Know 3rd Grade](#)

[The King and His Three Daughters How Karma Dictates Everyones Life](#)

[Lisbon A Bicycle Travel Journal](#)

[I Am s of Jesus](#)

[Las Olas Son Las Mismas](#)

[Abhandlung Uber Die Methode Richtig Zu Denken Und Wahrheit in Den Wissenschaften Zu Suchen](#)

[Asymmetrische Informationsverteilung Auf Dem Nachhilfemarkt Instrumente Der Unternehmen Zur Uberbruckung](#)

[Rolle Der Erinnerung Im Film the Butterfly Effect Von Eric Bress Und J Mackey Gruber Die](#)

[John Banner His Life and Times](#)

[Trade in Cotton Futures Vol 1 May 1940](#)

[Man-Stealing and Slavery Denounced by the Presbyterian and Methodist Churches Together with an Address to All the Churches](#)  
[Two Great Gifts The Lummis Library and Collections the Munk Library](#)  
[A Discourse Showing That Protestants Are on the Safer Side Notwithstanding the Uncharitable Judgment of Their Adversaries And That Their Religion Is the Surest Way to Heaven](#)  
[Minutes of the Synod of North Carolina at Their Thirty-Second Sessions Held in Charlotte November 7th 8th and 10th 1845](#)  
[Speech of Hon S A Douglas of Illinois Against the Admission of Kansas Under the Lecompton Constitution](#)  
[Catalogue and Price List of the B J Harrison Son Company Winsted Conn Manufacturers of the Original Harrison Folding Chairs and Stools](#)  
[Proceedings of the Nineteenth Annual Meeting of the Stockholders of the Raleigh and Gaston Rail Road Company Held at Raleigh N C July 15 1869 With the Reports of the President Treasurer C](#)  
[Message of Gov J Proctor Knott to the General Assembly of Kentucky at the Regular Session December 31 1883](#)  
[Coming 1909 Brockton Fair Oct 5-6-7-8](#)  
[A Chapter on Lettering With Samples of Figures Headings Initials Scrolls and Titles](#)  
[Minutes of the Synod of North Carolina at Their Thirty-Fourth Sessions Held in Fayetteville November 3D 4th 5th and 6th 1847](#)  
[Columbias Jubilee in Light and Song](#)  
[The Principles of the University of Oxford as Far as Relates to Affection to the Government Stated](#)  
[A Discourse at the Funeral of Mrs Emily Jewett Aged 27 Who Died of a Consumption 4th June 1809 The Consort of Mr Moses Jewett in Burlington](#)  
[The Stillwater Messenger Vol 7 March 1863](#)  
[The Coalition or an Essay on the Present State of Parties](#)  
[Valley Herald Vol 5 August 1867](#)  
[The Second Annual Report of the Board of Directors of the Northwestern Freedmens Aid Commission Presented at the Second Anniversary Meeting Held in Bryan Hall Chicago Ill on Thursday Evening April 13th 1865](#)  
[Time Table Second Semester 1919-20](#)  
[The Fox and the Geese And the Wonderful History of Henny-Penny](#)  
[Speech of the Hon Henry Clay of Kentucky on Taking Up His Compromise Resolutions on the Subject of Slavery Delivered in Senate Feb 5th and 6th 1850](#)  
[In Memory of Sarah Earle Stevens](#)  
[Lebanon Valley College Bulletin Vol 8 March 1921](#)  
[Poems of the Red White and Blue](#)  
[Bureau of Commercial Fisheries Symposium on Red Tide](#)  
[Max Carrados](#)  
[The Marketing and Transportation Situation December 1942](#)  
[Teach Us to Pray](#)  
[In the Matter of the Arbitration of the Boundary Dispute Between the Republics of Costa Rica and Panama Provided for by the Convention Between Costa Rica and Panama of March 17 1910 Opinion and Decision of Edward Douglass White Chief Justice of the Uni](#)  
[Proceedings of the Convention of the State of New York Held at the Capitol in the City of Albany on the Seventeenth and Eighteenth Days of September 1812](#)  
[20000 Mijlen Onder Zee Westelijk Halfrond](#)  
[Mr Asgills Apology for an Omission in His Late Publication](#)  
[Royal Canadian Academy of Arts Catalogue 1898 Nineteenth Annual Exhibition Opened on the 3rd of March 1898 in the O S A Gallery Toronto](#)  
[The Charter and By-Laws of the New York Historical Society Revised January 1858 With the Amendments and a List of Resident Members](#)  
[The Importance of Strategic Fit on the Gains Received by Targets and Bidders from Merger November 1985](#)  
[A Book about You](#)  
[Nutrition Bibliography June 1921](#)  
[Cours de Philosophie Positive Vol 4](#)  
[Accounting Every Business Man Should Know](#)  
[Inaugural Parade of March 4 1893](#)

---