

LAVOCHKIN LA 5 IN PROFILE SCALE

????? May the place of my session ne'er lack thee I Oh, why, My heart's love, hast thou saddened my mind and mine eye? (108).????? j. The Enchanted Springs dccccclxxxvi.????? Full many a man incited me to infidelity, But I refused, for all the talk wherewith they set on me..There was once aforetime a chief officer [of police] and there passed by him one day a Jew, with a basket in his hand, wherein were five thousand dinars; whereupon quoth the officer to one of his slaves, "Canst thou make shift to take that money from yonder Jew's basket?" "Yes," answered he, nor did he tarry beyond the next day before he came to his master, with the basket in his hand. So (quoth the officer) I said to him, "Go, bury it in such a place." So he went and buried it and returned and told me. Hardly had he done this when there arose a clamour and up came the Jew, with one of the king's officers, avouching that the money belonged to the Sultan and that he looked to none but us for it. We demanded of him three days' delay, as of wont, and I said to him who had taken the money, "Go and lay somewhat in the Jew's house, that shall occupy him with himself." So he went and played a fine trick, to wit, he laid in a basket a dead woman's hand, painted [with henna] and having a gold seal- ring on one of the fingers, and buried the basket under a flagstone in the Jew's house. Then came we and searched and found the basket, whereupon we straightway clapped the Jew in irons for the murder of a woman..Noureddin Ali of Damascus and Sitt el Milan, iii, 3..The woman who used to act as decoy for them once caught them a woman from a bride-feast, under pretence that she had a wedding toward in her own house, and appointed her for a day, whereon she should come to her. When the appointed day arrived, the woman presented herself and the other carried her into the house by a door, avouching that it was a privy door. When she entered [the saloon], she saw men and champions (131) [and knew that she had fallen into a trap]; so she looked at them and said, "Harkye, lads! (132) I am a woman and there is no glory in my slaughter, nor have ye any feud of blood-revenge against me, wherefore ye should pursue me; and that which is upon me of [trinkets and apparel] ye are free to take." Quoth they, "We fear thy denunciation." But she answered, saying, "I will abide with you, neither coming in nor going out." And they said, "We grant thee thy life." Then they betook themselves to two boys affected to the [special] service of the king, who slept not but on their knee, (125) and they lay at his head, for that they were his pages of the chamber, and gave them each a thousand dinars of gold, saying, 'We desire of you that ye do somewhat for us and take this gold as a provision against your occasion.' Quoth the boys, 'What is it ye would have us do?' And the viziers answered, 'This Abou Temam hath marred our affairs for us, and if his case abide on this wise, he will estrange us all from the king's favour; and what we desire of you is that, when ye are alone with the king and he leaneth back, as he were asleep, one of you say to his fellow, "Verily, the king hath taken Abou Temam into his especial favour and hath advanced him to high rank with him, yet is he a transgressor against the king's honour and an accursed one." Then let the other of you ask, "And what is his transgression?" And the first make answer, "He outrageth the king's honour and saith, "The King of Turkestan was used, whenas one went to him to seek his daughter in marriage, to slay him; but me he spared, for that she took a liking to me, and by reason of this he sent her hither, because she loved me." Then let his fellow say, "Knowest thou this for truth?" And the other reply, "By Allah, this is well known unto all the folk, but, of their fear of the king, they dare not bespeak him thereof; and as often as the king is absent a-hunting or on a journey, Abou Temam comes to her and is private with her." And the boys answered, 'We will say this.' Let destiny with loosened rein its course appointed fare, iii. 211.????? O my God! Who is stronger than Thou in resource? The Subtle, Thou knowest my plight and my pain..????? Hence on the morrow forth I fare and leave your land behind; So take your leave of us nor fear mishap or ill event..?STORY OF THE RICH MAN WHO GAVE HIS FAIR DAUGHTER IN MARRIAGE TO THE POOR OLD MAN..SHEHRZAD AND SHEHRIYAR. (145).As for the woman, whenas the man went out from her, she resolved to depart; so she went forth, saying in herself, 'There is no journeying for me in woman's attire.' Then she donned men's apparel, such as is worn of the pious, and set out and wandered over the earth; nor did she leave going till she entered a certain city. Now the king of that city had an only daughter in whom he gloried and whom he loved, and she saw the devotee and deeming her a pilgrim youth, said to her father, 'I would fain have this youth take up his abode with me, so I may learn of him wisdom and renunciation and religion.' Her father rejoiced in this and commanded the [supposed] pilgrim to take up his sojourn with his daughter in his palace. Now they were in one place and the king's daughter was strenuous to the utterest in continence and chastity and nobility of mind and magnanimity and devotion to the worship of God; but the ignorant slandered her (5) and the folk of the realm said, "The king's daughter loveth the pilgrim youth and he loveth her.' Then they returned to Dinarzad and displayed her in the fifth dress and in the sixth, which was green. Indeed, she overpassed with her loveliness the fair of the four quarters of the world and outshone, with the brightness of her countenance, the full moon at its rising; for she was even as saith of her the poet in the following verses:????? b. The Merchant's Wife and the Parrot dlxxix.Meanwhile, news was brought that Khorassan had been conquered; (23) whereupon Er Reshid rejoiced and bade decorate Baghdad and release all who were in the prisons, giving each of them a dinar and a dress. So Jaafer addressed himself to the decoration of the city and bade his brother El Fezl ride to the prison and clothe and release the prisoners. El Fezl did his brother's bidding and released all but the young Damascene, who abode still in the Prison of Blood, saying, "There is no power and no virtue save in God the Most High, the Sublime! Verily, we are God's and to Him we return." Then said El Fezl to the gaoler, "Is there any prisoner left in the prison?" "No," answered he, and El Fezl was about to depart, when Noureddin called out to him from within the prison, saying, "O my lord, tarry, for there remaineth none in the prison other than I and indeed I am oppressed. This is a day of clemency and there is no disputing concerning it." El Fezl bade release him; so they set him free and he gave him a dress and a dinar. So the young

man went out, bewildered and knowing not whither he should go, for that he had abidden in the prison nigh a year and indeed his condition was changed and his favour faded, and he abode walking and turning round, lest El Muradi should come upon him and cast him into another calamity..Now the king's vizier had two daughters, own sisters, the elder of whom had read books and made herself mistress of [all] sciences and studied the writings of the sages and the histories of the boon-companions, (160) and she was possessed of abundant wit and knowledge galore and surpassing apprehension. She heard that which the folk suffered from the king and his despiteous usage of their children; whereupon compassion gat hold upon her for them and jealousy and she besought God the Most High that He would bring the king to renounce that his heresy, (161) and God answered her prayer. Then she took counsel with her younger sister and said to her, 'I mean to contrive somewhat for the liberation of the people's children; and it is that I will go up to the king [and offer myself to him], and when I come to his presence, I will seek thee. When thou comest in to me and the king hath done his occasion [of me], do thou say to me, 'O my sister, let me hear and let the king hear a story of thy goodly stories, wherewithal we may beguile the waking hours of our night, till we take leave of each other.' 'It is well,' answered the other. 'Surely this contrivance will deter the king from his heresy and thou shalt be requited with exceeding favour and abounding recompense in the world to come, for that indeed thou adventrest thyself and wilt either perish or attain to thy desire.' Now the king was seated at the lattice, hearkening to their talk, and Abou Sabir's words angered him; so he bade bring him before him and they brought him forthright. Now there was in the king's palace an underground dungeon and therein a vast deep pit, into which the king caused cast Abou Sabir, saying to him, 'O lackwit, now shall we see how thou wilt come forth of the pit to the throne of the kingdom.' Then he used to come and stand at the mouth of the pit and say, 'O lackwit, O Abou Sabir, I see thee not come forth of the pit and sit down on the king's throne!' And he assigned him each day two cakes of bread, whilst Abou Sabir held his peace and spoke not, but bore with patience that which betided him..? ? ? ? That I am the pledge of passion still and that my longing love And eke my yearning do overpass all longing that was aye..42. The Loves of Jubeir ben Umeir and the Lady Budour cccxxvii.It is told that there was once, in the city of Baghdad, a comely and well-bred youth, fair of face, tall of stature and slender of shape. His name was Alaeddin and he was of the chiefs of the sons of the merchants and had a shop wherein he sold and bought One day, as he sat in his shop, there passed by him a girl of the women of pleasure, (253) who raised her eyes and casting a glance at the young merchant, saw written in a flowing hand on the forepart (254) of the door of his shop, these words, "VERILY, THERE IS NO CRAFT BUT MEN'S CRAFT, FORASMUCH AS IT OVERCOMETH WOMEN'S CRAFT." When she beheld this, she was wroth and took counsel with herself, saying, "As my head liveth, I will assuredly show him a trick of the tricks of women and prove the untruth of (255) this his inscription!".57. Abou Nuwas with the Three Boys and the Khalif Haroun er Reshid dclxv.? ? ? ? The raven of parting croaks loud at our door; Alas, for our raven cleaves fast to us aye!.Then they displayed Dinarzad in a second and a third and a fourth dress and she came forward, as she were the rising sun, and swayed coquettishly to and fro; and indeed she was even as saith the poet of her in the following verses:.? ? ? ? f. The Sixth Officer's Story dccccxxiv.? ? ? ? Quoth I (and mine a body is of passion all forslain, Ay, and a heart that's all athirst for love and longing pain.? ? ? ? Whenas we saw the cup, forthright we signed to past it round And sun and moon unto our eyes shone sparkling from it straight..Pease on thee! Would our gaze might light on thee once more! ii. 89..117. The Righteousness of King Anoushirwan cccclxiv.? ? ? ? Thine honour, therefore, guard and eke thy secret keep, Nor save to one free-born and true thy case confess..[When] Hudheifeh [saw him], he cried out to him, saying, "Haste thee not, O youth! Who art thou of the folk?" And he answered, "I am Saad [ibn] el Wakidi, commander of the host of King Ins, and but that thou vauntedst thyself in challenging me, I had not come forth to thee; for that thou art not of my peers neither art counted equal to me in prowess and canst not avail against my onslaught. Wherefore prepare thee for departure, (73) seeing that there abideth but a little of thy life." When Hudheifeh heard this his speech, he threw himself backward, (74) as if in mockery of him, wherewithal El Abbas was wroth and called out to him, saying, "O Hudheifeh, guard thyself against me." Then he rushed upon him, as he were a swooper of the Jinn, (75) and Hudheifeh met him and they wheeled about a long while..8. Ghanim ben Eyoub the Slave of Love xxxix.Mariyeh opened the mantle, and when she saw that necklace, and indeed the place was illumined with the lustre thereof, she looked at her slave-girl and said to her, "By Allah, O Shefikeh, one look at him were liefer to me than all that my hand possesseth! Would I knew what I shall do, whenas Baghdad is empty of him and I hear no tidings of him!" Then she wept and calling for inkhorn* and paper and pen of brass, wrote the following verses:.? ? ? ? u. The Debauchee and the Three-year-old Child dccccxcviii.EL MELIK EZ ZAHIR RUKNEDDIN BIBERS EL BUNDUCDARI AND THE SIXTEEN OFFICERS OF POLICE. (83).Then El Abbas went in to Mariyeh in a happy and praiseworthy hour (123) and found her an unpierced pearl and a goodly filly that had never been mounted; wherefore he rejoiced and was glad and made merry, and care and sorrow ceased from him and his life was pleasant and trouble departed and he abode with her in the gladsomest of case and in the most easeful of life, till seven days were past, when King El Aziz determined to set out and return to his kingdom and bade his son seek leave of his father-in-law to depart with his wife to his own country. [So El Abbas bespoke King Ins of this] and he granted him the leave he sought; whereupon he chose out a red camel, taller (124) than the [other] camels, and mounting Mariyeh in a litter thereon, loaded it with apparel and ornaments..When El Abbas heard these words from the damsel, his heart irked him for Mariyeh and her case was grievous to him; so he said to Shefikeh, "Canst thou avail to bring me in company with her, so haply I may discover her affair and allay that which aileth her?" "Yes," answered the damsel, "I can do that, and thine will be the bounty and the favour." So he arose and followed her, and she forewent him, till they came to the palace. Then she [opened and] locked behind them four-and-twenty doors and made them fast with bolts; and when he came to Mariyeh, he found

her as she were the setting sun, cast down upon a rug of Taifi leather, (111) among cushions stuffed with ostrich down, and not a limb of her quivered. When her maid saw her in this plight, she offered to cry out; but El Abbas said to her, "Do it not, but have patience till we discover her affair; and if God the Most High have decreed the ending of her days, wait till thou have opened the doors to me and I have gone forth. Then do what seemeth good to thee." Then he brought out the casket of jewellery [and showed it to an expert,] who told him that the trinkets were gilt and that their worth was but an hundred dirhems. When he heard this, he was sore concerned thereat and presenting himself before the Sultan's deputy, made his complaint to him; whereupon the latter knew that a trick had been put off upon him and that the folk had cozened him and gotten the better of him and taken his stuffs. Now the magistrate in question was a man of good counsel and judgment, well versed in affairs; so he said to the draper, "Remove somewhat from thy shop, [and amongst the rest the casket,] and on the morrow break the lock and cry out and come to me and complain that they have plundered all thy shop. Moreover, do thou call [upon God for succour] and cry aloud and acquaint the folk, so that all the people may resort to thee and see the breach of the lock and that which is missing from thy shop; and do thou show it to every one who presenteth himself, so the news may be noised abroad, and tell them that thy chief concern is for a casket of great value, deposited with thee by a great man of the town and that thou standest in fear of him. But be thou not afraid and still say in thy converse, 'My casket belonged to such an one, and I fear him and dare not bespeak him; but you, O company and all ye who are present, I call you to witness of this for me.' And if there be with thee more than this talk, [say it;] and the old woman will come to thee." *SINDBAD THE SAILOR AND HINDBAD THE PORTER.* i The Ninth Officer's Story dccccxxxviii. *STORY OF THE THREE MEN AND OUR LORD JESUS.* The old woman went out, running, whilst the Khalif and Mesrour laughed, and gave not over running till she came into the street. Aboulhusn saw her and knowing her, said to his wife, "O Nuzhet el Fuad, meseemeth the Lady Zubeideh hath sent to us to see who is dead and hath not given credence to Mesrour's report of thy death; so she hath despatched the old woman, her stewardess, to discover the truth; wherefore it behoveth me to be dead in my turn, for the sake of thy credit with the Lady Zubeideh." Accordingly, he lay down and stretched himself out, and she covered him and bound his eyes and feet and sat at his head, weeping. a. The First Old Man's Story ii. Tis gazed at for its slender swaying shape And cherished for its symmetry and sheen. *Officer's Story, The Seventh, ii. 150.* As for the king their father, he abode with his wife, their mother, what while God (to whom belong might and majesty) willed, and they rejoiced in reunion with each other. The kingship endured unto them and glory and victory, and the king continued to rule with justice and equity, so that the people loved him and still invoked on him and on his sons length of days and durance; and they lived the most delightsome of lives till there came to them the Destroyer of Delights and Sunderer of Companies, He who layeth waste the palaces and peopleth the tombs; and this is all that hath come down to us of the story of the king and his wife and children. Nor," added the vizier, "if this story be a solace and a diversion, is it pleasanter or more diverting than that of the young man of Khorassan and his mother and sister." ? ? ? a. The First Voyage of Sindbad the Sailor dxxxviii. 154. King Mohammed ben Sebaik and the Merchant Hassan dclvi. Leave rhyming, madman that thou art, lest, bound upon the cross, Thou thy presumption in the stead of abjectness repent. How many a lover, who aspires to union with his love, For all his hopes seem near, is baulked of that whereon he's bent! *King, The Old Woman, the Merchant and the, i. 265.* See, then, O august king," continued the youth, "what envy doth and injustice and how God caused the viziers' malice revert upon their own necks; and I trust in God that He will succour me against all who envy me my favour with the king and show forth the truth unto him. Indeed, I fear not for my life from death; only I fear lest the king repent of my slaughter, for that I am guiltless of offence, and if I knew that I were guilty of aught, my tongue would be mute." 143. Ibrahim of Mosul and the Devil dclxxxvii. [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. *Story of King Ibrahim and His Son.* 28. Hatim Tai; his Generosity after Death dxxxix. Meinsoun drank off his cup and said to her, 'Well done, O perfect of attributes!' Then he signed to her and was absent awhile, after which he returned and with him a tray of jewels worth an hundred thousand dinars, [which he gave to Tuhfeh]. So Kemeriyeh arose and bade her slave-girl open the closet behind her, wherein she laid all that wealth. Then she delivered the key to Tuhfeh, saying, 'All that cometh to thee of riches, lay thou in this closet that is by thy side, and after the festival, it shall be carried to thy palace on the heads of the Jinn.' Tuhfeh kissed her hand, and another king, by name Munir, took the cup and filling it, said to her, 'O fair one, sing to me over my cup upon the jasmine.' 'Harkening and obedience,' answered she and improvised the following verses: 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. Presently, the chief workman came to the palace and sought an audience of the king, who bade

admit him. So he entered and kissing the earth, saluted him with a salutation beseeming kings and said, "O king of the time and lord of the age and the day, may felicity endure unto thee and acceptance and be thy rank exalted over all the kings both morning and evening! (58) The work of the bath is accomplished, by the king's fair fortune and the eminence of his magnanimity, (59) and indeed we have done all that behoved us and there remaineth but that which behoveth the king." El Aziz ordered him a sumptuous dress of honour and expended monies galore, giving unto each who had wroughten, after the measure of his work. Then he assembled in the bath all the grandees of his state, amirs and viziers and chamberlains and lieutenants, and the chief officers of his realm and household, and sending for his son El Abbas, said to him, "O my son, I have builded thee a bath, wherein thou mayst take thy 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..? ? ? ? "Console thou thyself for his love," quoth they, "with another than he;" But, "Nay, by his life," answered I, "I'll never forget him my dear!".100. The Lovers of the Benou Tai ccccx. When the king heard the vizier's story, it pleased him and he bade him go to his house..So she made ready and setting out, traversed the deserts and spent treasures till she came to Sejestan, where she called a goldsmith to make her somewhat of trinkets. [Now the goldsmith in question was none other than the prince's friend]; so, when he saw her, he knew her (for that the prince had talked with him of her and had depicted her to him) and questioned her of her case. She acquainted him with her errand, whereupon he buffeted his face and rent his clothes and strewed dust on his head and fell a-weeping. Quoth she, 'Why dost thou thus?' And he acquainted her with the prince's case and how he was his comrade and told her that he was dead; whereat she grieved for him and faring on to his father and mother, [acquainted them with the case]..65. The Loves of the Boy and Girl at School ccllxxxv. The Sixth Day.? ? ? ? My outward of my inward testifies And this bears witness that that tells aright. (39).The servant said no more to him, but, when it was morning, he acquainted a number of the king's servants with this and they said, 'This is an opportunity for us. Come let us assemble together and acquaint the king with this, so the young merchant may lose favour with him and he rid us of him and we be at rest from him.' So they assembled together and going in to the king, said to him, 'We have a warning we would give thee.' Quoth he, 'And what is your warning?' And they said, 'Yonder youth, the merchant, whom thou hast taken into favour and whose rank thou hast exalted above the chiefs of the people of thy household, we saw yesterday draw his sword and offer to fall upon thee, so he might slay thee.' When the king heard this, his colour changed and he said to them, 'Have ye proof of this?' Quoth they, 'What proof wouldst thou have? If thou desire this, feign thyself drunken again this night and lie down, as if asleep, and watch him, and thou wilt see with thine eyes all that we have named to thee..? ? ? ? Peace on you, people of my troth! With peace I do you greet. Said ye not truly, aforetime, that we should live and meet?.One day, Ishac let bring all who were with him of slave-girls from the house of instruction and carried them up to Er Reshid's palace, leaving none in his house save Tuhfeh and a cookmaid; for that he bethought him not of Tuhfeh, nor did she occur to his mind, and none of the damsels remembered him of her. When she saw that the house was empty of the slave-girls, she took the lute (now she was unique in her time in smiting upon the lute, nor had she her like in the world, no, not Ishac himself, nor any other) and sang thereto the following verses: A certain king sat one day on the roof of his palace, diverting himself with looking about him, and presently, chancing to look aside, he espied, on [the roof of] a house over against his palace, a woman, never saw his eyes her like. So he turned to those who were present and said to them, "To whom belongeth yonder house?" "To thy servant Firouz," answered they, "and that is his wife." So he went down, (and indeed love had made him drunken and he was passionately enamoured of her), and calling Firouz, said to him, "Take this letter and go with it to such a city and bring me the answer." Firouz took the letter and going to his house, laid it under his head and passed that night. When the morning morrowed, he took leave of his wife and set out for the city in question, unknowing what the king purposed against him..Had we thy coming known, we would for sacrifice, i. 13..Accordingly, the servant carried this message to the lieutenant of police, who was standing at the assessor's door, and he said, "This is reasonable." Then said [the assessor] to the servant, "Harkye, O eunuch! Go and fetch us such an one the notary;" for that he was his friend [and it was he whose name he had forged as the drawer-up of the contract]. So the lieutenant of police sent after him and fetched him to the assessor, who, when he saw him, said to him, "Get thee to such an one, her with whom thou marriedst me, and cry out upon her, and when she cometh to thee, demand of her the contract and take it from her and bring it to us." And he signed to him, as who should say, "Bear me out in the lie and screen me, for that she is a strange woman and I am in fear of the lieutenant of police who standeth at the door; and we beseech God the Most High to screen us and you from the trouble of this world. Amen..? ? ? ? My heart will never credit that I am far from thee; In it thou art, nor ever the soul can absent be..? ? ? ? A talking-stock among the folk for ever I abide; Life and the days pass by, yet ne'er my wishes I attain)..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..? ? ? ? My clothes of sendal are, my veil of the sun's light, The very handiwork of God the Lord

Most High..Merchant of Cairo and the Favourite of the Khalif El Maraoun El Hakim bi Amrillah, The, iii. 171..On like wise, O king," continued the youth, "whilst fortune was favourable to me, all that I did came to good; but now that it is grown contrary to me, everything turneth against me." ? ? ? ? b. The Falcon and the Birds clii. ? ? ? ? Me, till I stricken was therewith, to love thou didst excite, And with estrangement now, alas! heap'st sorrows on my spright..40. Jaafer ben Yehya and Abdulmelik ben Salih dlxv.Behold, I am clad in a robe of leaves green, ii. 242..? ? ? ? Awaken, O ye sleepers all, and profit, whilst it's here By what's vouchsafed of fortune fair and life untroubled, clear..?STORY OF KHELBEES AND HIS WIFE AND THE LEARNED MAN..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: ? ? ? ? O thou that questionest the lily of its scent, Give ear unto my words and verses thereanent..Appointed Term, Of the, i. 147..One of the good-for-noughts found himself one day without aught and the world was straitened upon him and his patience failed; so he lay down to sleep and gave not over sleeping till the sun burnt him and the foam came out upon his mouth, whereupon he arose, and he was penniless and had not so much as one dirhem. Presently, he came to the shop of a cook, who had set up therein his pans (9) [over the fire] and wiped his scales and washed his saucers and swept his shop and sprinkled it; and indeed his oils (10) were clear (11) and his spices fragrant and he himself stood behind his cooking-pots [waiting for custom]. So the lackpenny went up to him and saluting him, said to him, 'Weigh me half a dirhem's worth of meat and a quarter of a dirhem's worth of kouskoussou (12) and the like of bread.' So the cook weighed out to him [that which he sought] and the lackpenny entered the shop, whereupon the cook set the food before him and he ate till he had gobbled up the whole and licked the saucers and abode perplexed, knowing not how he should do with the cook concerning the price of that which he had eaten and turning his eyes about upon everything in the shop..167. Kemerezzeman and the Jeweller's Wife dcccclxiii. ? ? ? ? If to my favours thou aspire and covet me, good lack! What leach such madness can assain or what medicament?.?STORY OF THE WEAVER WHO BECAME A PHYSICIAN BY HIS WIFE'S COMMANDMENT..When came the time [of the accomplishment] of the foreordered fate and the fortune graven on the forehead and there abode for the boy but ten days till the seven years should be complete, there came to the mountain hunters hunting wild beasts and seeing a lion, gave chase to him. He fled from them and seeking refuge in the mountain, fell into the pit in its midst. The nurse saw him forthright and fled from him into one of the closets; whereupon the lion made for the boy and seizing upon him, tore his shoulder, after which he sought the closet wherein was the nurse and falling upon her, devoured her, whilst the boy abode cast down in a swoon. Meanwhile, when the hunters saw that the lion had fallen into the pit, they came to the mouth thereof and heard the shrieking of the boy and the woman; and after awhile the cries ceased, whereby they knew that the lion had made an end of them..109. Abdallah the Fisherman and Abdallah the Merman dcccclxxvii..When the king heard this, he said in himself "How like is this to my own story in the matter of the vizier and his slaughter! Had I not used precaution, I had put him to death." And he bade Er Rehwān depart to his own house..IBN ES SEMMAK AND ER RESHID. (161).Thief and the Woman, The, i. 278. ? ? ? ? a. The First Voyage of Sindbad the Sailor..When he was gone, the old man bade the trooper wash the kitchen-vessels and made ready passing goodly food. When the king returned, he set the meat before him, and he tasted food whose like he had never known; whereat he marvelled and asked who had dressed it. So they acquainted him with the old man's case and he summoned him to his presence and awarded him a handsome recompense. (207) Moreover, he commanded that they should cook together, he and the cook, and the old man obeyed his commandment..?STORY OF THE OLD SHARPER..And when she had made an end of her song, she wept sore..Now the folk used to go in to her and salute her and crave her prayers; and it was her wont to pray for none till he had confessed to her his sins, when she would seek pardon for him and pray for him that he might be healed, and he was straightway made whole of sickness, by permission of God the Most High. [So, when the four sick men were brought in to her,] she knew them forthright, though they knew her not, and said to them, ' Let each of you confess his sins, so I may crave pardon for him and pray for him.' And the brother said, 'As for me, I required my brother's wife of herself and she refused; whereupon despite and folly (7) prompted me and I lied against her and accused her to the townsfolk of adultery; so they stoned her and slew her unjustly and unrighteously; and this is the issue of unright and falsehood and of the slaying of the [innocent] soul, whose slaughter God hath forbidden.' Then they ate and the tables were removed and they washed their hands; after which Iblis the Accursed came up to Tuhfeh and said to her, 'O my lady Tuhfeh, thou gladdenest the place and with thy presence enlightenest and embellishest it; but now fain would these kings hear somewhat of thy singing, for the night hath spread its wings for departure and there abideth thereof but a little.' Quoth she, 'Hearkening and obedience.' So she took the lute and touching its strings on rare wise, played thereon after a wondrous fashion, so that it seemed to those who were present as if the palace stirred with them for the music. Then she fell a-singing and chanted the following verses: ? ? ? ? Abasement, misery and heart-break after those I suffer who endured before me many a year..? ? ? ? Behold, I am clad in a robe of leaves green And a garment of honour of ultramarine..In this island is a river of very sweet water, issuing from the shore of the sea and entering in at a wide cavern in the skirt of an inaccessible mountain, and the stones of the island are all limpid sparkling crystal and jacinths of price. Therein also is a spring of liquid, welling up like [molten] pitch, and when it cometh to the shore of the island, the fish swallow it, then return and cast it up, and it becometh changed from its condition and that which it was aforetime; and it is crude ambergris. Moreover, the trees of the island are all of the most precious aloes-wood, both Chinese and Comorin; but there is no way of issue from

the place, for it is as an abyss midmost the sea; the steepness of its shore forbiddeth the drawing up of ships, and if any approach the mountain, they fall into the eddy aforesaid; nor is there any resource (205) in that island..? ? ? ? Bravo for her whose loosened locks her cheeks do overcloud! She slays me with her cruelty, so fair she is and proud..? ? ? ? a. Story of Taj el Mulouk and the Princess Dunya cvii.?STORY OF THE SHARPERS WITH THE MONEY-CHANGER AND THE ASS..The Lady Zubeideh answered him many words and the talk waxed amain between them. At last the Khalif sat down at the heads of the pair and said, "By the tomb of the Apostle of God (may He bless and preserve him!) and the sepulchres of my fathers and forefathers, whoso will tell me which of them died before the other, I will willingly give him a thousand dinars!" When Aboulhusn heard the Khalifs words, he sprang up in haste and said, "I died first, O Commander of the Faithful! Hand over the thousand dinars and quit thine oath and the conjuration by which thou sworest." Then Nuzhet el Fuad rose also and stood up before the Khalif and the Lady Zubeideh, who both rejoiced in this and in their safety, and the princess chid her slave-girl. Then the Khalif and the Lady Zubeideh gave them joy at their well-being and knew that this [pretended] death was a device to get the money; and the princess said to Nuzhet el Fuad, "Thou shouldst have sought of me that which thou desiredst, without this fashion, and not have consumed my heart for thee." And she said, "Indeed, I was ashamed, O my lady." .58. The King's Daughter and the Ape cclv.? ? ? ? y. The foul-favoured Man and his Fair Wife dccccxviii.?THE FOURTEENTH OFFICER'S STORY..101. The Adventures of Quicksilver Ali of Cairo dcclxvi.Fuller and his Wife, The, i. 261..? ? ? ? ? ? ? ? ? ? ba. Story of the Envier and the Envied (225) xiii.Conclusion.? ? ? ? ? g. The Fuller and his Wife dccccxvi.Picture, The Prince who fell in love with the, i. 256..Then the king acquainted the people [of his court] with the matter and said to them, 'O folk, how deem ye of my looking to the issues of affairs?' And they all marvelled at his wisdom and foresight. Then he turned to his father and said to him, 'Hadst thou looked to the issue of thine affair and dealt deliberately in that which thou didst, there had not betided thee this repentance and grief all this time.' Then he let bring his mother and they rejoiced in each other and lived all their days in joy and gladness. What then," continued the young treasurer, "is more grievous than the lack of looking to the issues of affairs? Wherefore hasten thou not in the slaying of me, lest repentance betide thee and sore concern."? ? ? ? ? c. The Jewish Physician's Story xxviii.So he went out to them and questioned them of their case, whereupon, "Return to thy lord," answered they, "and question him of Prince El Abbas, if he have come unto him, for that he left his father King El Aziz a full-told year agone, and indeed longing for him troubleth the king and he hath levied a part of his army and his guards and is come forth in quest of his son, so haply he may light upon tidings of him." Quoth the eunuch, "Is there amongst you a brother of his or a son?" "Nay, by Allah!" answered they. "But we are all his mamelukes and the boughten of his money, and his father El Aziz hath despatched us to make enquiry of him. So go thou to thy lord and question him of the prince and return to us with that which he shall answer you." "And where is King El Aziz?" asked the eunuch; and they replied, "He is encamped in the Green Meadow." (96).?OF LOOKING TO THE ISSUES OF AFFAIRS..? ? ? ? ? Our loves are joined and cruelty at last is done away; Ay, and the cup of love-delight 'twixt us doth circulate..? ? ? ? ? k. The Eleventh Officer's Story dccccxxviii.Baghdad, El Abbas and the King's Daughter of, iii. 53..? ? ? ? ? b. The Merchant and his Sons ccccxliv.There was once, of old days and in bygone ages and times, in the city of Baghdad, the Abode of Peace, a king mighty of estate, lord of understanding and beneficence and liberality and generosity, and he was strong of sultanate and endowed with might and majesty and magnificence. His name was Ins ben Cais ben Rebiya es Sheibani, (47) and when he took horse, there rode unto him [warriors] from the farthest parts of the two Iraks. (48) God the Most High decreed that he should take to wife a woman hight Afifeh, daughter of Ased es Sundusi, who was endowed with beauty and grace and brightness and perfection and justness of shape and symmetry; her face was like unto the new moon and she had eyes as they were gazelle's eyes and an aquiline nose like the crescent moon. She had learned horsemanship and the use of arms and had thoroughly studied the sciences of the Arabs; moreover, she had gotten by heart all the dragomanish (49) tongues and indeed she was a ravishment to mankind..So, when it was the foredawn hour, she tied his beard and spreading a veil over him, cried out, whereupon the people of the quarter flocked to her, men and women. Presently, up came El Merouzi, for the division of the money, and hearing the crying [of the mourners], said, 'What is to do?' Quoth they, 'Thy brother is dead;' and he said in himself, 'The accursed fellow putteth a cheat on me, so he may get all the money for himself, but I will do with him what shall soon bring him to life again.' Then he rent the bosom of his gown and uncovered his head, weeping and saying, 'Alas, my brother! Alas, my chief! Alas, my lord!' And he went in to the men, who rose and condoled with him. Then he accosted Er Razi's wife and said to her, 'How came his death about?' 'I know not,' answered she, 'except that, when I arose in the morning, I found him dead.' Moreover, he questioned her of the money and good that was with her, but she said, 'I have no knowledge of this and no tidings.'? ? ? ? ? Ye are the pleasaunce of my soul; or present though you be Or absent from me, still my heart and thought with you remain..? ? ? ? ? How oft I've waked, whilst over me my comrades kept the watch! How many a stony waste I've crossed, how many a desert dread! ? ? ? ? ? With ruin I o'erwhelm him and abjectness and woe And cause him quaff the goblet of death and distance drear..62. Aboulaswed and his Squinting Slave-girl dcli.? ? ? ? ? e. The Fifth Voyage of Sindbad the Sailor dlvi.When the king heard this story, he renounced his purpose of putting the vizier to death and his soul prompted him to continue him on life. So he bade him go away to his house..One day he went forth to the chase and left Tuhfeh in her pavilion. As she sat looking upon a book, with a candlestick of gold before her, wherein was a perfumed candle, behold, a musk-apple fell down before her from the top of the saloon. (190) So she looked up and beheld the Lady Zubeideh bint el Casim, (191) who saluted her and acquainted her with herself, whereupon Tuhfeh rose to her feet and said, 'O my lady, were I not of the number of the upstarts, I had daily sought thy service; so do not thou bereave me of thine august visits.' (192) The Lady Zubeideh called down blessings upon her and

answered, 'By the life of the Commander of the Faithful, I knew this of thee, and but that it is not of my wont to go forth of my place, I had come out to do my service to thee.' Then said she to her, 'Know, O Tuhfeh, that the Commander of the Faithful hath forsaken all his concubines and favourites on thine account, even to myself. Yea, me also hath he deserted on this wise, and I am not content to be as one of the concubines; yet hath he made me of them and forsaken me, and I am come to thee, so thou mayst beseech him to come to me, though it be but once a month, that I may not be the like of the handmaids and concubines nor be evened with the slave-girls; and this is my occasion with thee.' 'Hearkening and obedience,' answered Tuhfeh. 'By Allah, O my lady, I would well that he might be with thee a whole month and with me but one night, so thy heart might be comforted, for that I am one of thy handmaids and thou art my lady in every event.' The Lady Zubeideh thanked her for this and taking leave of her, returned to her palace.

[Pilze Deutschlands Oesterreichs Und Der Schweiz Vol 5 Die Ascomyceten Tuberaceen Und Hemiasceen](#)

[Outlines for Case Taking and Routine Ward and Laboratory Work As Used in the Medical Clinic of the Washington University](#)

[The Origin Progress and Present State of the Thames Tunnel And the Advantages Likely to Accrue from It Both to the Proprietors and to the Public Cost Accounting for Oil Producers](#)

[La Fille de Madame Angot \(Mrs Angots Daugter\)](#)

[Grammatica Piemontese](#)

[A Petition to the Honourable the Commons House of Parliament to Render Manifest the Errors the Injustice and the Dangers of the Measures of Parliament Respecting Currency and Bankers Suggesting More Just and Practicable Arrangements and Praying for](#)

[Miguel de Cervantes Saavedra](#)

[The Paper Chase Farcical Comedy in Three Acts](#)

[Record of Church Conferences From July 5 1980](#)

[Dizionario Geografico Storico Statistico Commerciale Degli Stati Di S M Il Re Di Sardegna Vol 6](#)

[The Musical Cabinet](#)

[Behind the Scenes in a Hotel](#)

[How to Ride and School a Horse With a System of Horse Gymnastics](#)

[General William Booth Enters Into Heaven And Other Poems](#)

[Nahum Habakkuk and Zephaniah](#)

[Cranberry Culture](#)

[Yellowstone Letters](#)

[Mother Goose for Grown Folks A Christmas Reading](#)

[The L W Cook Book Contains Nearly Four Hundred Tested Recipes](#)

[The Lock-Jaw of Infants \(Trismus Nascentium\) or Nine Day Fits Crying Spasms Etc Its History Cause Prevention and Cure](#)

[Sketches of the Life of Honorable T B Walker A Compilation of Biographical Sketches](#)

[The Knights Tale and the Flower and the Leaf](#)

[Patriotic Lyndon History of Many Leading Organizations Lyndon Kansas](#)

[Rolls of Arms of the Reigns of Henry III and Edward III](#)

[Annual Reports of the Selectmen Treasurer and All Other Officers and Committees for the Financial Year Ending January 31 1934](#)

[The Probe An Inquiry Into the Use of Stimulants and Narcotics the Social Evils Resulting Therefrom and Methods of Reform and Cure](#)

[A Spelling Book](#)

[In Green Underwood](#)

[Description of the Abbeys of Melrose and Old Melrose With Their Traditions](#)

[British Melodies or Songs of the People](#)

[Erdgeschichte Vol 2 Beschreibende Geologie](#)

[Industrial Work for Public Schools](#)

[Jefferson at Monticello The Private Life of Thomas Jefferson from Entirely New Materials](#)

[A Review of the Lady Superiors Reply to Six Months in a Convent Being a Vindication of Miss Reed](#)

[Songs for the Nursery](#)

[Islendingadrapa Hauks Valdisarsonar Ein Islandisches Gedicht Des XIII Jahrhunderts](#)

[Annual Reports 1976](#)

[Der Kinder-Freund Ein Hilfsbuch Zur Erlernung Der Englischen Sprache](#)

[Goethes Musicalisches Leben](#)

[The Museum Vol 4](#)

[Sketch of the Life of Rev John Crummer 1816-1890 An Itinerant Minister of the Methodist Episcopal Church](#)

[Menton Et Environs Guide de LHivernant](#)

[LArchipel En Fleurs](#)

[Allgemeine Deutsche Real-Encyklopadie Fur Die Gebildeten Stande Vol 14 of 15 Conversations-Lexikon Sprachorgane Bis Venedig](#)

[Annual Report of Berlin New Hampshire July 1 1976-June 30 1977](#)

[Transactions and Year Book 1939](#)

[Suite Du Memoire Sur La Propriete Des Biens Du Seminaire de Montreal](#)

[On the Springing and Adjusting of Watches Being a Description of the Balance Spring and the Compensation Balance with Directions for Applying the Spring and Adjusting for Isochronism and Temperature](#)

[Andrea del Sarto](#)

[American Politics a Moral and Political Work Treating of the Causes of the Civil War the Nature of Government and the Necessity for Reform](#)

[General Regulations and Orders Relative to the Duties in the Field and in Cantonments Issued by His Excellency the Marquis Cornwallis c c c](#)

[Geld! Posse Mit Gesang in Drei Acten Nach Dem Englischen Bulwers Frei Bearbeitet](#)

[Il Supplice Schiavo Indiano](#)

[Histoire Contenant Un Abregi de la Vie Moeurs Et Vertus Du Roy Tres-Chrestien Et Debonnaire Charles IX Vrayement Piteux Propugnateur de la Foy Catholique Et Amateur Des Bons Esprits Oi Sont Contenus Plusieurs Choses Merueilleuses Aduenes Duran](#)

[Edict Du Roy Sur La Pacification Des Troubles de Ce Royaume](#)

[Index Raisonné to the New Materia Medica](#)

[Breve Instruccion O Arte Para Entender La Lengua Comun de Los Indios Segun Se Habla En La Provincia de Quito](#)

[Poet Lore Vol 45 World Literature and the Drama Summer-Autumn 1939](#)

[The Assumption of the Virgin A Miracle Play from the N-Town Cycle](#)

[Handbuch Der Metallurgischen Hittenkunde Vol 1 of 4 Zum Gebrauche Bei Vorlesungen Und Zum Selbststudium](#)

[Temple de Sib Zid Goudia Patisi de Lagash \(2100-2080 AV J C\) Et Les Premiers Empires de Chaldie Le I Les Deux Cylindres a Et B de Goudia](#)

[Transcrits Et Traduits Intigralement Pour La Premiire Fois Avec Notes Et Commentaires II La Chronologie D](#)

[Bulletin de la Sociiiti Impiriale Des Naturalistes de Moscou Vol 17 Annie 1844](#)

[Annual Reports of the Town Officers of Amherst N H For the Year Ending February 15 1903](#)

[Leichtfasslicher Unterricht iber Erziehung Und Pflege Der Obstbiume](#)

[Jahrbuch Des Vereins Fir Niederdeutsche Sprachforschung Vol 12 Jahrgang 1886](#)

[The Popular Science Monthly November 1914](#)

[An Evenings Love or the Mock-Astrologer Acted at the Theater Royal by His Majesties Servants](#)

[LOrganisation Corporative de la France DAncien Rigime Research Notes](#)

[Sancho Avendaio Drama En Tres Actos Divididos En Ocho Cuadros](#)

[Taxes de la Pinitencerie Apostolique DApris Lidition Publiie i Paris En 1520 Traduction Nouvelle En Regard Du Texte Latin](#)

[Le Biton Prifirable Aux Pierres Factices de Pur Mortier Ou LArt de Former i Beaucoup Moins de Frais Toutes Piices DEau Telles Que Riservoirs](#)

[Jets-DEau Citernes Lavoirs Et Tous Ouvrages Aquatiques](#)

[Fichte Lasalle Und Der Socialismus](#)

[Iani Iacobi Boissardi Vesuntini Emblematum Liber Ipsa Emblemata AB Auctore Delineata A Theodoro de Bry Sculpta Et Nunc Recens in Lucem Edita](#)

[Miscella Tertia](#)

[Haarschwund Und Glatze Ihre Verhitung Und Behandlung](#)

[Winter and Summer Outing by the Sea](#)

[Special Reports of Acting Assistant Surgeon Joseph Y Porter and Assistant Surgeon Harvey E Brown U S An on the Occurrence of Yellow Fever at Fort Jefferson Florida](#)

[Notizie Intorno Alla Persona E Alloperere Di Tommaso Temanza Architetto Veneziano](#)

[Hells Broke Loose](#)

[Maitanz Drei Szenen](#)

[Don Pricieux Aux Amis Traitant Des Qualitis Des Vigitaux Et Des Simples Traduit Et Annoti](#)

[Ein Geschlecht Tragidie](#)

[Bulletin de LAcademie Impiriale Des Sciences de St-Pitersbourg 1904 Vol 21](#)

[Christlichen Literaturen Des Orients Vol 1 Die Einleitung I Das Christlich-Aramische Und Das Koptische Schrifttum](#)
[Before Honorable Charles E Hughes Governor of the State of New York In the Matter of the Charges Against John F Ahearn President of the Borough of Manhattan in the City of New York Brief for Petitioners](#)
[Die Dekretalensammlung Des Bernardus Compostellanus Antiquus Mit Benutzung Der in Friedrich Maassens Nachlasse Enthaltenen Vorarbeiten](#)
[Richard Coeur de Lion \(Richard Liwenherz\) Opira En Trois Actes](#)
[Die Handschriften Des Corpus Agrimensorum Romanorum](#)
[Argentine International Trade A Few Figures on Its Development](#)
[Die Urnenfriedhufe Mit Thongefissen Des Lausitzer Typus Eine Monographie](#)
[The First Annual Report of the Baptist Board of Foreign Missions for the United States](#)
[Systema Naturae Per Regna Tria Naturae Secundum Classes Ordines Genera Species Cum Characteribus Differentiis Vol 2](#)
[Vida Dulce y Racional del Cristiano](#)
[The Oak Leaf 1931 Vol 5](#)
[Revue Dominicaine Vol 27 Fivrier 1921](#)
[The Place of Climatology in Medicine Being the Samuel Hyde Memorial Lectures Read Before the Section of Balneology and Climatology of the Royal Society of Medicine May 20th and 21st 1913](#)
[Eran DOS Ahora Son Tres Melodrama En Cuatro Actos](#)
[Wabash County Surface Water Resources](#)
[Schmidt the Spy and His Messages to Berlin](#)
