

BIBLE IN THE AUTHORIZED VERSION WITH NOTES AND INTRODUCTIONS VOLUME 1 PART 2

Thy presence honoureth us and we, i. 13. Quoth the Khalif, "God grant thee that thou seekest! Let us drink one last cup and rise before the dawn draw near, and to-morrow night I will be with thee again." "Far be it!" said Aboulhusn. Then the Khalif filled a cup and putting therein a piece of Cretan henbane, gave it to his host and said to him, "My life on thee, O my brother, drink this cup from my hand!" "Ay, by thy life," answered Aboulhusn, "I will drink it from thy hand." So he took it and drank it off; but hardly had he done so, when his head forewent his feet and he fell to the ground like a slain man; whereupon the Khalif went out and said to his servant Mesrou, "Go in to yonder young man, the master of the house, and take him up and bring him to me at the palace; and when thou goest out, shut the door." THE THIEF'S STORY. Ay, ne'er will I leave to drink of wine, what while the night on me Darkens, till drowsiness bow down my head upon my bowl. Mamoun (El) and Zubeideh, i. 199. After this the king sat, with his son by his side and the viziers sitting before him, and summoned his chief officers and the folk of the city. Then the prince turned to the viziers and said to them, "See, O wicked viziers, that which God hath done and the speedy [coming of] relief." But they answered not a word and the king said, "It sufficeth me that there is nothing alive but rejoiceth with me this day, even to the birds in the sky, but ye, your breasts are straitened. Indeed, this is the greatest of ill-will in you to me, and had I hearkened to you, my regret had been prolonged and I had died miserably of grief." "O my father," quoth the prince, "but for the fairness of thy thought and thy judgment and thy longanimity and deliberation in affairs, there had not bedded thee this great joyance. Hadst thou slain me in haste, repentance would have been sore on thee and long grief, and on this wise doth he who ensueth haste repent." Now the old woman had heard from the folk of the lady who gave alms to the sick, and indeed [the news of] her bounties reached both poor and rich; so she arose and bringing out Selim to the door of her house, laid him on a mat and wrapped him in a mantle and sat over against him. Presently, it befell that the charitable lady passed by them, which when the old woman saw, she rose to her and offered up prayers for her, saying, 'O my daughter, O thou to whom pertain goodness and beneficence and charity and almsdoing, know that this young man is a stranger, and indeed want and vermin and hunger and nakedness and cold slay him.' When the lady heard this, she gave her alms of that which was with her; and indeed her heart inclined unto Selim, [but she knew him not for her husband]. The Tailor's Story xxix. Then he went on and presently there met him a third woodcutter and he said to him, 'Pay what is due from thee.' And he answered, 'I will pay thee a dirhem when I enter the city; or take of me four danics (246) [now].' Quoth the tither, 'I will not do it,' but the old man said to him, 'Take of him the four danics presently, for it is easy to take and hard to restore.' 'By Allah,' quoth the tither, 'it is good!' and he arose and went on, crying out, at the top of his voice and saying, 'I have no power to-day [to do evil].' Then he put off his clothes and went forth wandering at a venture, repenting unto his Lord. Nor," added the vizier, "is this story more extraordinary than that of the thief who believed the woman and sought refuge with God against falling in with her like, by reason of her cunning contrivance for herself." Whenas he runs, his feet still show like wings, (140) and for the wind When was a rider found, except King Solomon it were? (141). Man of Khorassan, his Son and his Governor, Story of the, i. 218..8. Ghanim ben Eyoub the Slave of Love xxxix.39. Yehya ben Khalid and the Man who forged a Letter in his Name ccvi. Credulous Husband, The, i. 270..Dadbin (King) and his Viziers, Story of, i. 104.. Yet thou repaidst me with constraint, rigour and perfidy, To which no lover might himself on any wise resign.. Algates ye are our prey become; this many a day and night Right instantly of God we've craved to be vouchsafed your sight.. To whom shall I complain of what is in my soul, Now thou art gone and I my pillow must forswear?. 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..64. The Vizier of Yemen and his young Brother ccclxxxiv. So he went walking in the thoroughfares of the city and viewing its ordinance and its markets and thoroughfares and gazing on its folk. Presently, Abou Nuwas met him. (Now he was of those of whom it is said, "They love the fair," (8) and indeed there is said what is said concerning him. (9) When he saw Noureddin Ali, he stared at him in amazement and exclaimed, "Say, I take refuge with the Lord of the Daybreak!" (10) Then he accosted the young Damascene and saluting him, said to him, "Why do I see my lord alone and forlorn? Meseemeth thou art a stranger and knowest not this country; so, with my lord's permission, I will put myself at his service and acquaint him with the streets, for that I know this city." Quoth Noureddin, "This will be of thy favour, O uncle." Whereat Abou Nuwas rejoiced and fared on with him, showing him the markets and thoroughfares, till they came to the house of a slave-dealer, where he stopped and said to the youth, "From what city art thou?" "From Damascus," answered Noureddin; and Abou Nuwas said, "By Allah, thou art from a blessed city, even as saith of it the poet in the following verses: The prefect bade carry him to his lodging; but one of those in attendance upon him, by name El Muradi, said to him, "What wilt thou do? This man is clad in rich clothes and on his finger is a ring of gold, the bezel whereof is a ruby of great price; so we will carry him away and slay him and take that which is upon him of raiment [and what not else] and bring it to thee; for that thou wilt not [often] see profit the like thereof, more by token that this fellow is a stranger and there is none to enquire concerning him." Quoth the prefect, "This fellow is a thief and that which he saith is leasing." And Noureddin said, "God forbid that I should be a thief!" But the prefect answered, "Thou liest." So they stripped him of his clothes and taking the ring from his finger,

beat him grievously, what while he cried out for succour, but none succoured him, and besought protection, but none protected him. Then said he to them, "O folk, ye are quit of (12) that which ye have taken from me; but now restore me to my lodging." But they answered, saying, "Leave this knavery, O cheat! Thine intent is to sue us for thy clothes on the morrow." "By Allah, the One, the Eternal," exclaimed he, "I will not sue any for them!" But they said, "We can nowise do this." And the prefect bade them carry him to the Tigris and there slay him and cast him into the river. Then he girt his middle with a handkerchief and entering, saluted the young merchant, who said to him, 'Where hast thou been?' Quoth he, 'I have done thine errands;' and the youth said, 'Go and eat and come hither and drink.' So he went away, as he bade him, and ate. Then he washed and returning to the saloon, sat down on the carpet and fell to talking with them; whereupon the young merchant's heart was comforted and his breast dilated and he addressed himself to joyance. They abode in the most delightsome life and the most abounding pleasance till a third part of the night was past, when the master of the house arose and spreading them a bed, invited them to lie down. So they lay down and the youth abode on wake, pondering their affair, till daybreak, when the woman awoke and said to her companion, 'I wish to go.' So he bade her farewell and she departed; whereupon the master of the house followed her with a purse of money and gave it to her, saying, 'Blame not my master,' and made his excuse to her for the young merchant. They lighted down without the place and when they arose in the morning, they saw a populous and goodly city, fair of seeming and great, abounding in trees and streams and fruits and wide of suburbs. So the young man said to his sister Selma, 'Abide thou here in thy place, till I enter the city and examine it and make assay of its people and seek out a place which we may buy and whither we may remove. If it befit us, we will take up our abode therein, else will we take counsel of departing elsewhere.' Quoth she, 'Do this, trusting in the bounty of God (to whom belong might and majesty) and in His blessing.' When the day departed and the evening came, the king sat in his privy chamber and summoned the vizier, who presented himself to him and he questioned him of the story. So the vizier said, "Know, O august king, that. . . . The Rich Man and his Wasteful Son dcccxciii. . . . O skinker of the wine of woe, turn from a love-sick maid, Who drinks her tears still, night and morn, thy bitter-flavoured bowl. . . . She gives me to drink of her cheeks and her honeyed lips And quenches the worst of the fires that my heart devour. . . . 76 En Numan and the Arab of the Benou Tai dclx. It is said that, when the Khalifate devolved on Omar ben Abdulaziz (42) (of whom God accept), the poets [of the time] resorted to him, as they had been used to resort to the Khalifs before him, and abode at his door days and days, but he gave them not leave to enter, till there came to Omar Adi ben Artah, (43) who stood high in esteem with him. Jerir (44) accosted him and begged him to crave admission for them [to the Khalif]. "It is well," answered Adi and going in to Omar, said to him, "The poets are at thy door and have been there days and days; yet hast thou not given them leave to enter, albeit their sayings are abiding (45) and their arrows go straight to the mark." Quoth Omar, "What have I to do with the poets?" And Adi answered, saying, "O Commander of the Faithful, the Prophet (whom God bless and preserve) was praised [by a poet] and gave [him largesse.] and therein (46) is an exemplar to every Muslim." Quoth Omar, "And who praised him?" "Abbas ben Mirdas (47) praised him," replied Adi, "and he clad him with a suit and said, 'O Bilal, (48) cut off from me his tongue!'" "Dost thou remember what he said?" asked the Khalif; and Adi said, "Yes." "Then repeat it," rejoined Omar. So Adi recited the following verses: . . . 68. Kisra Anoushirwan and the Village Damsel dcliii. . . . His sides the tamarisk's slenderness deride, so lithe they are, Whence for conceit in his own charms still drunken doth he fare. . . . When the two young men presented themselves before him and set forth their case to him and to the folk and the king heard their speech, he knew them and his heart was like to fly for joyance in them: the tears poured from his eyes at their sight and that of his wife, and he thanked God the Most High and praised Him for that He had reunited [him with] them. Then he dismissed the folk who were present about him and bade commit the Magian and the woman and the two youths to his armoury (65) [for the night], commanding that they should keep guard over them till God caused the morning morrow, so he might assemble the cadis and the judges and assessors and judge between them, according to the Holy Law, in the presence of the four cadis. So they did his bidding and the king passed the night praying and praising God the Most High for that which He had vouchsafed him of kingship and puissance and victory over (66) him who had wronged him and thanking Him who had reunited him with his family. . . . Whilere, the verses that I made it was thy wont to flout, Saying, "No passer by the way (105) hath part in me or mine. . . . 44. Haroun er Reshid with the Damsel and Abou Nuwas cccxxxviii. The queen drank off her cup and bestowed on Tuhfeh a dress of cloth-of-pearl, fringed with red rubies, worth twenty thousand dinars, and a tray wherein were ten thousand dinars. . . . Who letteth us or hind'reth our way, I spring on him, As springeth lynx or panther upon the frightened deer; . . . Meanwhile, the woman went out at hazard and donning devotee's apparel, fared on without ceasing, till she came to a city and found the king's deputies dunning the towns-folk for the tribute, out of season. Presently, she saw a man, whom they were pressing for the tribute; so she enquired of his case and being acquainted therewith, paid down the thousand dirhems for him and delivered him from beating; whereupon he thanked her and those who were present. When he was set free, he accosted her and besought her to go with him to his dwelling. So she accompanied him thither and supped with him and passed the night. When the night darkened on him, his soul prompted him to evil, for that which he saw of her beauty and loveliness, and he lusted after her and required her [of love]; but she repelled him and bade him fear God the Most High and reminded him of that which she had done with him of kindness and how she had delivered him from beating and humiliation. . . . 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.' How long, O Fate, wilt thou oppress and baffle me? ii. 69..?THE FOURTH OFFICER'S STORY..? ? ? ? ? I am content, for him I love, to all abide; So, who will, let him blame, and who will, let him chide..? ? ? ? ? p. The Idiot and the Sharper dccccv.Then she went up into the house and put off her [walking] clothes and I found her as she were the full moon. I brought her what I had by me of meat and drink and said to her, 'O my lady, excuse me: this is that which is ready.' Quoth she, 'This is abundant kindness and indeed it is what I sought' And she ate and gave the slave-girl that which was left; after which I brought her a casting-bottle of rose-water, mingled with musk, and she washed her hands and abode with me till the season of afternoon-prayer, when she brought out of the parcel that she had with her a shirt and trousers and an upper garment (176) and a kerchief wroughten with gold and gave them to me; saying, 'Know that I am one of the favourites of the Khalif, and we are forty favourites, each one of whom hath a lover who cometh to her as often as she would have him; and none is without a lover save myself, wherefore I came forth to-day to find me a gallant and behold, I have found thee. Thou must know that the Khalif lieth each night with one of us, whilst the other nine-and-thirty favourites take their ease with the nine-and-thirty men, and I would have thee be with me on such a day, when do thou come up to the palace of the Khalif and wait for me in such a place, till a little eunuch come out to thee and say to thee a [certain] word, to wit, "Art thou Sendel?" And do thou answer, "Yes," and go with him.' When it was the fourth night, there came the boy whom they were minded to circumcise, adorned with jewels such as never saw eye nor heard ear of, and amongst the rest a crown of gold, set with pearls and jewels, the worth whereof was an hundred thousand dinars. He sat down upon the throne and Tuhfeh sang to him, till the surgeon came and they circumcised him, in the presence of all the kings, who showered on him great store of jewels and jacinths and gold. Queen Kemeriyeh bade the servants gather up all this and lay it in Tuhfeh's closet, and it was [as much in value as] all that had fallen to her, from the first of the festival to the last thereof. Moreover, the Sheikh Iblis (whom God curse!) bestowed upon Tuhfeh the crown worn by the boy and gave the latter another, whereat her reason fled. Then the Jinn departed, in order of rank, whilst Iblis took leave of them, band by band..Now the singer had entered and the druggist's wife said to him, 'Arise, enter this chest.' So he entered it and she shut the lid on him and opened to her husband, who came in, in a state of bewilderment, and searched the house, but found none and overlooked the chest. So he said in himself, 'The house [of which the singer spoke] is one which resembleth my house and the woman is one who resembles my wife,' and returned to his shop; whereupon the singer came forth of the chest and falling upon the druggist's wife, did his occasion and paid her her due and weighed down the scale for her. (196) Then they ate and drank and kissed and clipped, and on this wise they abode till the evening, when she gave him money, for that she found his weaving good, (197) and made him promise to come to her on the morrow..Forehead, Of that which is written on the, i. 136..Police, El Melik ez Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of, ii. 117..? ? ? ? ? The billows of thy love o'erwhelm me passing sore; I sink and all in vain for succour I implore..? ? ? ? ? I'm the crown of every sweet and fragrant weed; When the loved one calls, I keep the tryst agreed..103. Julnar of the Sea and her Son King Bedr Basim of Persia dccxciv.There was once in the land of Hind a king of illustrious station, endowed with understanding and good sense, and his name was Shah Bekht. He had a vizier, a man of worth and intelligence, prudent in counsel, conformable to him in his governance and just in his judgment; wherefore his enviers were many and many were the hypocrites, who sought in him faults and set snares for him, so that they insinuated into King Shah Bekht's eye hatred and rancour against him and sowed despite against him in his heart; and plot followed after plot, till [at last] the king was brought to arrest him and lay him in prison and confiscate his good and avoid his estate. (77).His love on him took pity and wept for his dismay, ii. 210..? ? ? ? ? Whenas the burdens all were bounden on and shrill The camel-leader's call rang out across the air,.Accordingly, he returned to the burial-ground and gave not over going till he stood at the door of the sepulchre, when he heard El Merouzi say to his fellow, 'I will not give thee a single dirhem of the money!' The other said the like and they were occupied with contention and mutual revilement and talk. So the thief returned in haste to his fellows, who said, 'What is behind thee?' Quoth he, 'Get you gone and flee for your lives and save yourselves, O fools; for that much people of the dead are come to life and between them are words and contention.' So the thieves fled, whilst the two sharpers retained to Er Razi's house and made peace with one another and laid the thieves' purchase to the money they had gotten aforetime and lived a while of time. Nor, O king of the age," added the vizier, "is this rarer or more marvellous than the story of the four sharpers with the money-changer and the ass." ? ? ? ? ? For those whom we cherish are parted and gone; They have left us in torment to pine for dismay..89. Firous and his Wife dclxxv.As time went on, the boy, the son of the king, grew up and fell to stopping the way (99) with the thieves, and they used to carry him with them, whenas they went a-thieving. They sallied forth one day upon a caravan in the land of Seistan, and there were in that caravan strong and valiant men and with them merchandise galore. Now they had heard that in that land were thieves; so they gathered themselves together and made ready their arms and sent out spies, who returned and gave them news of the thieves. Accordingly, they prepared for battle, and when the robbers drew near the caravan, they fell in upon them and they fought a sore battle. At last the folk of the caravan overmastered the thieves, by dint of numbers, and slew some of them, whilst the others fled. Moreover they took the boy, the son of King Azadbekht, and seeing him as he were the moon, possessed of beauty and grace, brightfaced and comely of fashion, questioned him, saying, "Who is thy father, and how camest thou with these thieves?" And he answered, saying, "I am the son

of the captain of the thieves." So they took him and carried him to the capital of his father King Azadbekht. . . . a. The Christian Broker's Story
cix. . . . Your water I'll leave without drinking, for there Too many already have drunken whilere. . . . a. The Foolish Weaver clii. The raft
fared on with me, running along the surface of the river, and entered into the inward of the mountain, where the light of day forsook me and I abode
dazed and stupefied, unknowing whither I went. Whenas I hungered, I ate a little of the victual I had with me, till it was all spent and I abode
expecting the mercy of the Lord of all creatures. (206) Presently I found myself in a strait [channel] in the darkness and my head rubbed against the
roof of the cave; and in this case I abode awhile, knowing not night from day, whilst anon the channel grew straiter and anon widened out; and
whenas my breast was straitened and I was confounded at my case, sleep took me and I knew neither little nor much. A Damsel made for love and
decked with subtle grace, iii. 192. . . . ?STORY OF THE RICH MAN WHO GAVE HIS FAIR DAUGHTER IN MARRIAGE TO THE POOR OLD
MAN. .56. The Ruined Man who became Rich again through a Dream dcxlv. . . . It rests with him to heal me; and I (a soul he hath Must suffer
that which irks it), go saying, in my fear. . . . Th' Amir (quoth it) am I whose charms are still desired; Absent or present, all in loving me
consent. . . . FIROUZ AND HIS WIFE (175). When the evening evened, the king summoned the vizier and required of him the hearing of the
[promised] story. So he said, "Hearkening and obedience. Know, O king, that. . . . Thou, thou enjoy'st repose and comfortable sleep, Nor of the
mis'ries reckst by which my heart is wried. With this the Khalif waxed wroth, and the Hashimi vein (36) started out from between his eyes and he
cried out to Mesrour and said to him, "Go forth and see which of them is dead." So Mesrour went out, running, and the Khalif said to Zubeideh,
"Wilt thou lay me a wager?" "Yes," answered she; "I will wager, and I say that Aboulhusn is dead." "And I," rejoined the Khalif, "wager and say
that none is dead save Nuzhet el Fuad; and the stake shall be the Garden of Pleasance against thy palace and the Pavilion of Pictures." So they
[agreed upon this and] abode awaiting Mesrour, till such time as he should return with news. . . . When the appointed day arrived, the chief of the
police set apart for his officers a saloon, that had windows ranged in order and giving upon the garden, and El Melik ez Zahir came to him, and he
seated himself, he and the Sultan, in the alcove. Then the tables were spread unto them for eating and they ate; and when the cup went round
amongst them and their hearts were gladdened with meat and drink, they related that which was with them and discovered their secrets from
concealment. The first to relate was a man, a captain of the watch, by name Muineddin, whose heart was engrossed with the love of women; and he
said, 'Harkye, all ye people of [various] degree, I will acquaint you with an extraordinary affair which befell me aforesaid. Know that. . . .
Fawn of the palace, knowst thou not that I, to look on thee, The world have traversed, far and wide, o'er many a hill and plain. . . . How bright
and how goodly my lustre appears! Yea, my wreaths are like girdles of silver so white. . . . The folk witness bear of my worth and none can
my virtues deny. . . . Sindbad the Sailor and Hindbad the Porter, iii. 199. . . . [Aforesaid] I journeyed in [many] lands and climes and towns and visited the
great cities and traversed the ways and [exposed myself to] dangers and hardships. Towards the last of my life, I entered a city [of the cities of
China], (155) wherein was a king of the Chosroes and the Tubbas (156) and the Caesars. (157) Now that city had been peopled with its inhabitants
by means of justice and equitable dealing; but its [then] king was a tyrant, who despoiled souls and [did away] lives; there was no wanning oneself
at his fire, (158) for that indeed he oppressed the true believers and wasted the lands. Now he had a younger brother, who was [king] in Samarcand
of the Persians, and the two kings abode a while of time, each in his own city and place, till they yearned unto each other and the elder king
despatched his vizier in quest of his younger brother. . . . O friends, the tears flow ever, in mockery of my pain; My heart is sick for sev'rance
and love-longing in vain. . . . N.B.--The Roman numerals denote the volume, the Arabic the page. Then he dealt the boy a cuff and he let go his ear,
whereupon Aboulhusn put off his clothes and abode naked, with his yard and his arse exposed, and danced among the slave-girls. They bound his
hands and he wantoned among them, what while they [well-nigh] died of laughing at him and the Khalif swooned away for excess of laughter.
Then he came to himself and going forth to Aboulhusn, said to him, "Out on thee, O Aboulhusn! Thou slayest me with laughter." So he turned to
him and knowing him, said to him, "By Allah, it is thou slayest me and slayest my mother and slewest the sheikhs and the Imam of the
Mosque!". Say, by the lightnings of thy teeth and thy soul's pure desire, iii. 19. . . . How long shall I thus question my heart that's drowned in
woe? I'm mute for my complaining; but tears speak, as they flow. . . . When the evening came, the king bade fetch the vizier; so he presented himself
before him and the king bade him tell the [promised] story. So he said, "Hearkening and obedience. Know, O king (but God alone knoweth His
secret purpose and is versed in all that is past and was foredone among bygone peoples), that. . . . So shall we quaff the cups in ease and cheer,
In endless joyance, quit of care and woe. . . . Here they halted and took up their lodging with the old man, who questioned the husband of his case and
that of his brother and the reason of their journey, and he said, 'I purpose to go with my brother, this sick man, to the holy woman, her whose
prayers are answered, so she may pray for him and God may make him whole by the blessing of her prayers.' Quoth the villager, 'By Allah, my son
is in a parlous plight for sickness and we have heard that the holy woman prayeth for the sick and they are made whole. Indeed, the folk counsel me
to carry him to her, and behold, I will go in company with you. And they said, 'It is well.' So they passed the night in that intent and on the morrow
they set out for the dwelling of the holy woman, this one carrying his son and that his brother. . . . Fain, fain would I forget thy love. Alack,
my heart denies To be consoled, and 'gainst thy wrath nought standeth me in stead. . . . p. The Page who feigned to know the Speech of Birds
dxcii.57. Werdan the Butcher's Adventure with the Lady and the Bear cccliii. So on the morrow, early, he took the stuff and carrying it to the
market whence it had been stolen, sat down at the shop whence it had been stolen and gave it to the broker, who took it and cried it for sale. Its
owner knew it and bidding for it, [bought it] and sent after the chief of the police, who seized the sharper and seeing him an old man of venerable

appearance, handsomely clad, said to him, "Whence hadst thou this piece of stuff?" "I had it from this market," answered he, "and from yonder shop where I was sitting." Quoth the prefect, "Did its owner sell it to thee?" "Nay," replied the thief; "I stole it and other than it." Then said the magistrate, "How camest thou to bring it [for sale] to the place whence thou stolest it?" And he answered, "I will not tell my story save to the Sultan, for that I have an advertisement (154) wherewith I would fain bespeak him." Quoth the prefect, "Name it." And the thief said, "Art thou the Sultan?" "No," replied the other; and the old man said, "I will not tell it but to himself." So each of them went up to the [supposed] dead man and dealt him nigh upon a hundred blows, exclaiming the while, one, "This is for (45) my father!" and another, "This is for my grandfather!" whilst a third said, "This is for my brother!" and a fourth, "This is for my mother!" And they gave not over taking turns at him and beating him, till they were weary, what while El Merouzi stood laughing and saying in himself, 'It is not I alone who have entered into sin against him. There is no power and no virtue save in God the Most High, the Supreme!'.? ? ? ? How oft I've waked, how many a cup of sorrow have I drained, Watching the stars of night go by, for sleepless languishment! ? ? ? ? So hath the Merciful towards Hudheifeh driven you, A champion ruling over all, a lion of great might..Er Reshid considered her beauty and the goodness of her singing and her eloquence and what not else she comprised of qualities and rejoiced with an exceeding joyance; and for the stress of that which overcame him of delight, he descended from the couch and sitting down with her upon the ground, said to her, 'Thou hast done well, O Tuhfeh. By Allah, thou art indeed a gift' (187) Then he turned to Ishac and said to him, 'Thou dealtst not equitably, O Ishac, in the description of this damsel, (188) neither settest out all that she compriseth of goodness and skill; for that, by Allah, she is incomparably more skilful than thou; and I know of this craft that which none knoweth other than I!' 'By Allah,' exclaimed Jafer, 'thou sayst sooth, O my lord, O Commander of the Faithful. Indeed, this damsel hath done away my wit' Quoth Ishac, 'By Allah, O Commander of the Faithful, I had said that there was not on the face of the earth one who knew the craft of the lute like myself; but, when I heard her, my skill became nothing worth in mine eyes.'.Ibn es Semmak and Er Reshid, i. 195..The Fifteenth Night of the Month..As stated In the Prefatory Note to my "Book of the Thousand Nights and One Night," four printed Editions (of which three are more or less complete) exist of the Arabic text of the original work, namely those of Calcutta (1839-42), Boulac (Cairo), Breslau (Tunis) and Calcutta (1814-18). The first two are, for purposes of tabulation, practically identical, one whole story only, (222) of those that occur in the Calcutta (1839-42) Edition, (which is the most complete of all,) being omitted from that of Boulac; and I have, therefore, given but one Table of Contents for these two Editions. The Breslau Edition, though differing widely from those of Calcutta (1839-42) and Boulac in contents, resembles them in containing the full number (a thousand and one) of Nights, whilst that of Calcutta (1814-18) is but a fragment, comprising only the first two hundred Nights and the Voyages of Sindbad, as a separate Tale..Then said El Aziz to the King of Baghdad, "I would fain speak a word to thee; but do thou not exclude from us those who are present. If thou consent unto my wish, that which is ours shall be thine and that which is incumbent on thee shall be incumbent on us, (121) and we will be to thee a mighty aid against all enemies and opposites." Quoth Ins ben Cais, "Say what thou wilt, O King, for indeed thou excellest in speech and attainest [the mark] in that which them sayest" So El Aziz said to him, "I desire that thou give thy daughter Mariyeh in marriage to my son El Abbas, for thou knowest that wherewithal he is gifted of beauty and loveliness and brightness and perfection and how he beareth himself in the frequentation of the valiant and his constancy in the stead of smiting and thrusting." "By Allah, O king," answered Ins ben Cais, "of my love for Mariyeh, I have appointed her disposal to be in her own hand; wherefore, whomsoever she chooseth of the folk, I will marry her to him.". ? ? ? ? a. Story of the Eunuch Bekhit xxxix. ? ? ? ? m. The Dethroned King whose Kingdom and Good were Restored to Him dcccci. When the king heard this from the youth, his anger subsided; so he bade restore him to the prison, and the folk dispersed that day..140. Younus the Scribe and the Khalif Welid ben Sehl dclxxxiv. ? ? ? ? l. The Foolish Fisherman . dcxxvi.135. Joudar and his Brothers dcvi. ? ? ? ? y. The foul-favoured Man and his Fair Wife dccccviii. ? ? ? ? What had it irked them, had they'd ta'en farewell of him they've left Lone, whilst estrangement's fires within his entrails rage amain? ? ? ? ? Indeed, thou'st told the tale of kings and men of might, Each one a lion fierce, impetuous in the fight,. ? ? ? ? h. Ilan Shah and Abou Temam cccclxvi. The old man laughed at her speech and her verses pleased him. Then said she to him, "I desire of thee a lute." (38) So he arose and brought her a piece of firewood. Quoth she, "What is that?" And he said, "Didst thou not bid me bring thee wood?" "I do not want this," answered she, and he rejoined, "What then is it that is called wood, other than this?" She laughed and said, "The lute is an instrument of music, whereunto I sing." Quoth he, "Where is this thing found and of whom shall I get it for thee?" And she said, "Of him who gave thee the wine." So he arose and betaking himself to his neighbour the Jew, said to him, "Thou favouredst us aforetime with the wine; so now complete thy favours and look me out a thing called a lute, to wit, an instrument for singing; for that she seeketh this of me and I know it not" "Harkening and obedience," replied the Jew and going into his house, brought him a lute. [The old man took it and carried it to Sitt el Milah.] whilst the Jew took his drink and sat by a window adjoining the other's house, so he might hear the singing..The Ninth Night of the Month..Meanwhile, the king and queen abode in the island, over against the old man and woman, and ate of the fruits that were in the island and drank of its waters, till, one day, as they sat, there came a ship and moored to the side of the island, to fill up with water, whereupon they (63) looked at each other and spoke. The master of the ship was a Magian and all that was therein, both men and goods, belonged to him, for that he was a merchant and went round about the world. Now covetise deluded the old man, the owner of the island, and he went up [into the ship] and gave the Magian news of the king's wife, setting out to him her charms, till he made him yearn unto her and his soul prompted him to use treachery and practise upon her and take her from her hnsband. So he sent to her, saying, 'With us in the ship is a woman with child, and we fear lest she be

delivered this night. Hast thou skill in the delivering of women?' And she answered, 'Yes.' Now it was the last of the day; so he sent to her to come up into the ship and deliver the woman, for that the pangs of labour were come upon her; and he promised her clothes and spending-money. Accordingly, she embarked in all assurance, with a heart at ease for herself, and transported her gear to the ship; but no sooner was she come thither than the anchors were weighed and the canvas spread and the ship set sail..? ? ? ? u. The Debauchee and the Three-year-old Child dccccxviii.? ? ? ? It chanceth whiles that the blind man escapes a pit, Whilst he who is clear of sight falls into it..So the thief entered, he and the husband; and when they were both in the chamber, she locked on them the door, which was a stout one, and said to the thief, 'Out on thee, O fool! Thou hast fallen [into the trap] and now I have but to cry out and the officers of the police will come and take thee and thou wilt lose thy life, O Satan!' Quoth he, 'Let me go forth;' and she said, 'Thou art a man and I am a woman; and in thy hand is a knife and I am afraid of thee.' Quoth he, 'Take the knife from me.' So she took the knife from him and said to her husband, 'Art thou a woman and he a man? Mar his nape with beating, even as he did with thee; and if he put out his hand to thee, I will cry out and the police will come and take him and cut him in sunder.' So the husband said to him, 'O thousand-horned, (248) O dog, O traitor, I owe thee a deposit, (249) for which thou dunnest me.' And he fell to beating him grievously with a stick of live-oak, whilst he called out to the woman for help and besought her of deliverance; but she said, 'Abide in thy place till the morning, and thou shalt see wonders.' And her husband beat him within the chamber, till he [well- nigh] made an end of him and he swooned away..? ? ? ? p. The Sixteenth Officer's Story dccccxi. There was once aforetime a certain sharper, who [was so eloquent that he] would turn the ear inside out, and he was a man of understanding and quick wit and skill and perfection. It was his wont to enter a town and [give himself out as a merchant and] make a show of trafficking and insinuate himself into the intimacy of people of worth and consort with the merchants, for he was [apparently] distinguished for virtue and piety. Then he would put a cheat on them and take [of them] what he might spend and go away to another city; and he ceased not to do thus a great while..There was once a man of Nishapour, (1) who had a wife of the utmost loveliness and piety, and he was minded to set out on the pilgrimage. So he commended his wife to the care of his brother and besought him to aid her in her affairs and further her to her desires till he should return, so they both abode alive and well. Then he took ship and departed and his absence was prolonged. Meanwhile, the brother went in to his brother's wife, at all times and seasons, and questioned her of her circumstances and went about her occasions; and when his visits to her were prolonged and he heard her speech and looked upon her face, the love of her gat hold upon his heart and he became distraught with passion for her and his soul prompted him [to evil]. So he besought her to lie with him, but she refused and chid him for his foul deed, and he found him no way unto presumption; (2) wherefore he importuned her with soft speech and gentleness..? ? ? ? It is as the jasmine, when it I espy, As it glitters and gleams midst its boughs, were a sky.? ? ? ? Assemble, ye people of passion, I pray; For the hour of our torment hath sounded to-day..Lavish of House and Victual to one whom he knew not, The Man who was, i. 293..? ? ? ? A fire in mine entrails burns, than which the fire of the hells denounced For sinners' torment less scathing is: it seeketh me to slay..As for King El Aziz, he lived after this seven years and was admitted to the mercy of God the Most High; whereupon his son El Abbas carried him forth to burial on such wise as beseemeth unto kings and let make recitations and readings of the Koran, in whole or in part, over his tomb. He kept up the mourning for his father a full-told month, at the end of which time he sat down on the throne of the kingship and judged and did justice and distributed silver and gold. Moreover, he loosed all who were in the prisons and abolished grievances and customs dues and did the oppressed justice of the oppressor; wherefore the people prayed for him and loved him and invoked on him endurance of glory and kingship and length of continuance [on life] and eternity of prosperity and happiness. Moreover, the troops submitted to him and the hosts from all parts of the kingdom, and there came to him presents from all the lands. The kings obeyed him and many were his troops and his grantees, and his subjects lived with him the most easeful and prosperous of lives.

[Bulletin Des Lois de LEmpire Francais Vol 15 Contenant Les Lois Rendues Pendant Le Deuxieme Semestre de LAnnee 1811 No 379 a 413](#)

[Janvier 1812](#)

[Corpus Juris Vol 9 Being a Complete and Systematic Statement of the Whole Body of the Law as Embodied in and Developed by All Reported Decisions](#)

[Reports of Cases Argued and Determined in the Circuit Court of Ohio Vol 20 From July 1 to December 31 1900](#)

[Reports of Cases at Law and in Chancery Argued and Determined in the Supreme Court of Illinois Vol 266 Containing Cases in Which Opinions Were Filed in December 1914 and February 1915 and Cases Wherein Rehearings Were Denied at the February Term 1](#)

[Meddelelser Om Gronland Vol 43 Udgivne AF Kommissionen for Ledelsen AF de Geologiske Og Geografiske Undersogelser I Gronland](#)

[Bulletin Du Bibliophile Et Du Bibliothecaire 1861](#)

[Albrecht Von Graefes Archiv Fur Ophthalmologie 1898 Vol 45](#)

[Fichtes Leben Werke Und Lehre](#)

[Catalogue of Coins Tokens and Medals In the Numismatic Collection of the Mint of the United States at Philadelphia Pa](#)

[A Marriage of Souls A Metaphysical Novel](#)

[History of Buchanan County and the City of St Joseph and Representative Citizens 1826 to 1904](#)

[The Chaffee Genealogy Embracing the Chafe Chafy Chafie Chafey Chafee Chaphe Chaffy Chafie Chaffey Chaffe Chaffee Descendants of Thomas Chaffe of Hingham Hull Rehoboth and Swansea Massachusetts Also Certain Lineages from Families in the Un](#)

[Fosters Complete Hoyle An Encyclopedia of Games Revised and Enlarged to October 1914 Including All Indoor Games Played To-Day with Suggestions for Good Play Illustrative Hands and All Official Laws to Date](#)

[The Lily of the Valley The Firm of Nucingen The Country Doctor And Other Stories](#)

[A History of Crime in England Illustrating the Changes of the Laws in the Progress of Civilisation Vol 2 Written from the Public Records and Other Contemporary Evidence](#)

[Forty-Eighth Annual Report of the State Lunatic Hospital at Harrisburg Penna For the Year Ending September 30 1898](#)

[Albrecht Von Halberstadt Und Ovid Im Mittelalter](#)

[Pearl Harbor Attack Vol 23 Hearings Before the Joint Committee on the Investigation of the Pearl Harbor Attack Congress of the United States Seventy-Ninth Congress First Session Proceedings of Roberts Commission](#)

[History of Merchant Shipping and Ancient Commerce Vol 4 of 4](#)

[The Message of the Stars An Esoteric Exposition of Medical and Natal Astrology Explaining the Arts of Prediction and Diagnosis of Disease](#)

[Tenting on the Plains Or General Custer in Kansas and Texas](#)

[Diseases of the Nervous System A Text-Book of Neurology and Psychiatry](#)

[Revue Historique de la Revolution Francaise Et de LEmpire Vol 9 Janvier-Juin 1916](#)

[The Encyclopedic Digest of Alabama Reports 1915 Vol 6 Being a Complete Encyclopedia and Digest of All the Alabama Case Law Up to and Including Volume 175 Alabama Reports Volume 6 Alabama Appellate Court Reports and Volume 62 Southern Reporter](#)

[Sessional Papers Vol 7 Seventh Session of the Twelfth Parliament of the Dominion of Canada Session 1917](#)

[The University of the South Catalogue and Announcement 1902-1903](#)

[Documents Illustrative of English Church History Compiled from Original Sources](#)

[Travels in West Africa Congo Francais Corisco and Camerouns](#)

[The Technology Review Vol 21 January-November 1919](#)

[Illinois Appellate Court Unpublished Opinions Vol 261 First Series](#)

[Massachusetts Reports Vol 172 Cases Argued and Determined in the Supreme Judicial Court of Massachusetts August 1898-March 1899](#)

[Reports of Cases Argued and Determined in the Courts of Common Pleas and Exchequer Chamber with Tables of the Names of the Cases and Principal Matters Vol 3 Containing the Cases from Easter Term 10 Geo IV 1829 to Michaelmas Term 10 Geo IV 1829](#)

[The Philosophy of William Shakespeare Delineating in Seven Hundred and Fifty Passages Selected from His Plays the Multiform Phases of the Human Mind](#)

[Histoire de Chorey Et de Ses Seigneurs Vol 1](#)

[Catalog of Copyright Entries Published by Authority of the Acts of Congress of March 3 1891 51st Congress 2nd Session Chap 565 SEC 4 Vol 2 Part 3 Musical Compositions Nos 1-5 January 1907](#)

[Reports from the Consuls of the United States Vol 73 January 1887](#)

[The State University of Oklahoma Quarterly Bulletin Calendar July 1 1909-June 30 1910 Announcements 1910-1911](#)

[Catalogue of Copyright Entries 1918 Vol 3 Musical Compositions New Series Volume 13 Part I First Half of 1918 Nos 1-7](#)

[Emigration and Immigration Reports of the Consular Officers of the United States](#)

[The Kansas State Normal School Emporia Kansas Vol 5 Year-Book Number June 1906](#)

[The Nations Today A Physical Industrial and Commercial Geography](#)

[Ward 21-Precinct 1 City of Boston List of Residents 20 Years of Age and Over \(Females Indicated by Dagger\) As of April 1 1930](#)

[Massachusetts Reports Vol 178 Cases Argued and Determined in the Supreme Judicial Court of Massachusetts February 1901-May 1901](#)

[Revue Des Sciences Medicales En France Et A LEtranger 1873](#)

[Catalogue of Books in the Mercantile Library of the City of New York](#)

[Cours Elementaire de Mecanique Theorique Et Appliquee](#)

[The Texas Civil Appeals Reports Vol 45 Cases Argued and Adjudged in the Courts of Civil Appeals of the State of Texas During January February and March 1907](#)

[Catalogue of the New Hampshire College of Agriculture and the Mechanic Arts 1901-1902](#)

[Ward 21 18 Precincts City of Boston List of Residents 20 Years of Age and Over \(Non-Citizens Indicated by Asterisk\) \(Females Indicated by Dagger\) as of January 1 1936](#)

[The Temple University Bulletin Annual Catalogue 1915-1916](#)

[Annual Reports of the Town Officers of the Town of Southbridge for the Year Ending March 1 1892](#)

[Revue Catholique Des Institutions Et Du Droit 1875 Vol 6 4er Annee 1er Semestre](#)
[Twenty-Second Annual Report of the Secretary of the State Board of Health of the State of Michigan For the Fiscal Year Ending June 30 1894](#)
[A Treatise on the Steam Engine Historical Practical and Descriptive](#)
[Rheinufer Von Coblenz Bis Zur Mundung Der Nahe Vol 4 Das Historisch Und Topographisch Dargestellt](#)
[Niederlandisches Archiv Fur Zoologie Vol 3](#)
[Centralblatt Fur Die Gesammte Unterrichts-Verwaltung in Preussen](#)
[Madame Gil Blas Vol 5 Souvenirs Et Aventures DUne Femme de Notre Temps Rediges DApres Ses Notes Et Manuscrits](#)
[An Index to the Archaeologia or Miscellaneous Tracts Related to Antiquity From Volume I to Volume L Inclusive](#)
[Revue Des Cours Et Conferences 1893 Honoree DUne Souscription Du Ministere de LInstruction Publique](#)
[Report of the Thirty-Fifth Annual Meeting of the Womans Foreign Missionary Society and the Twenty-Second Annual Meeting of the Womans Home Mission Society North Carolina Conference M E Church South In Joint Session at Wilson N C January 22-27](#)
[General History of the State of Michigan With Biographical Sketches Portrait Engravings and Numerous Illustrations A Complete History of the Peninsular State from Its Earliest Settlement to the Present Time](#)
[The 131st U S Infantry \(First Infantry Illinois National Guard\) in the World War Narrative Operations Statistics](#)
[A Manual of Therapeutics Vol 1 According to the Method of Hahnemann General-Diseases Diseases of the Nervous System](#)
[Sixth Annual Report of the Womans Society of Christian Service North Carolina Conference Methodist Church Duke Memorial Church Durham N C March 26-28 1946](#)
[Manuel de Pathologie Externe Vol 1 Maladies Communes a Tous Les Tissus Maladies Des Tissus](#)
[Histoire Des Martyrs Persecutez Et MIS a Mort Pour La Verite de LEvangile Depuis Le Temps Des Apostres Jusques a Present \(1619\) Vol 2](#)
[Handbuch Der Mineralogie Vol 1](#)
[Reports of Cases Decided in the Appellate Court of the State of Indiana Vol 38 With Tables of Cases Reported and Cited Text-Books Cited Statutes Cited and Construed and an Index Containing Cases Decided at the November Term 1905 Not Reported in V](#)
[The American and English Railroad Cases Vol 19 A Collection of All the Railroad Cases in the Courts of Last Resort in America and England](#)
[The Engineering Journal Vol 25 January-December 1942](#)
[Business Screen Magazine 1955 Vol 16](#)
[Acts and Statutes Made in a Parliament Begun at Dublin the Twenty-Second Day of October Anno Dom 1761 in the First Year of the Reign of Our Most Gracious Sovereign Lord King George the Third Before His Excellency Dunk Earl of Halifax Lord Lieuten](#)
[Memoires Tires Des Archives de la Police de Paris Vol 3 Pour Servir A LHistoire de la Morale Et de la Police Depuis Louis XIV Jusqua Nos Jours](#)
[The University of Wisconsin Catalogue 1916-17](#)
[The Works of the Right Reverend Joseph Hall DD Vol 9 Bishop of Exeter and Afterwards of Norwich](#)
[Archiv Fur Hygiene 1897 Vol 31](#)
[Chronik Des Franciscaner Lesemeisters Detmar Vol 2 Nach Der Urschrift Und Mit Ergänzungen Aus Andern Chroniken](#)
[The Handwriting of God in Egypt Sinai and the Holy Land The Records of a Journey from the Great Valley of the West to the Sacred Places of the East](#)
[Report on the Mining Methods and Appliances Used in the Anthracite Coal Fields](#)
[Lamennais DApres Des Documents Inedits Vol 1](#)
[The St James Magazine and United Empire Review Vol 31 January to June 1877](#)
[Revue Contemporaine 1868 Vol 102 Dix-Huitieme Annee](#)
[The American Jewish Year Book 5661 September 24 1900 to September 13 1901](#)
[Statutes of the Province of Ontario Passed in the Session Held in the Fourth Year of the Reign of His Majesty King George V Being the Third Session of the Thirteenth Legislature of Ontario Begun and Holden at Toronto on the Eighteenth Day of February I](#)
[Internal Revenue Bulletin Vol 13 April 1 2002](#)
[La France Revolutionnaire 1789-1889 Ouvrage Illustre de Plus de 250 Gravures Scenes Vues Portraits DApres Les Meilleurs Dessinateurs Des Xviii Et Xixe Siecles](#)
[The Weekly Reporter 1905-1906 Vol 54 Containing Cases Decided in the Supreme Court of Judicature with Appeals to the House of Lords and the Privy Council from the 24th of October 1905 to the 11th of August 1906 Together Also with Some Cases Decide](#)
[Seance Publique de LAcademie Des Sciences Agriculture Arts Et Belles-Lettres DAix 1908 Centenaire de Sa Reconstitution](#)
[Des Revolutionnaires Et Du Ministere Actuel](#)
[The Engineering Journal Vol 26 January-December 1943](#)
[Reports of Cases Decided in the Appellate Court of the State of Indiana Vol 37 With Tables of Cases Reported and Cited and Statutes Cited and](#)

[Construed and an Index Containing Cases Decided at the November Term 1905 Not Reported in Volume 36](#)

[Situation Des Esclaves Dans Les Colonies Francaise Urgence de Leur Emancipation](#)

[Reports of Cases Argued and Determined in the Supreme Court and in the Court for the Correction of Errors of the State of New-York 1845 Vol 6](#)

[Reports of Cases Argued and Ruled at Nisi Prius in the Courts of Queens Bench Common Pleas and Exchequer Together with Cases Tried on the Circuits and in the Central Criminal Court from Easter Term 4 Vict to Hilary Term 6 Vict](#)

[The Polar and Tropical Worlds A Description of Man and Nature in the Polar and Equatorial Regions of the Globe](#)

[Memoires Du General Radet D'Apres Ses Papiers Personnels Et Les Archives de L'Etat](#)

[Second Annual Report of the Public Service Commission Second District For the Year Ending December 31 1908 Uniform Systems of Accounts](#)

[Climatological Data Vol 29 North Dakota Section January 1920](#)

[Thirty-Third Annual Catalogue of the Officers and Students of St Josephs College Dubuque Iowa 1905-06](#)
