

# X CENTENAIRES DE CORNEILLE PIICES EN UN ACTE ET EN VERS REPRISSENTIES

Meanwhile, the news spread abroad that Bihzad, son of the king, was lost, whereupon his father sent letters in quest of him [to all the kings and amongst others to him with whom he was imprisoned]. When the letter reached the latter, he praised God the Most High for that he had not anydele hastened in Bihzad's affair and letting bring him before himself, said to him, 'Art thou minded to destroy thyself?' Quoth Bihzad, '[I did this] for fear of reproach;' and the king said, 'An thou fear reproach, thou shouldst not practise haste [in that thou dost]; knowest thou not that the fruit of haste is repentance? If we had hastened, we also, like unto thee, we had repented.' As for me, I stood, with my head bowed to the earth, forgetting both Institutes and Canons, (99) abode sunk in thought, saying, "How came I to be the dupe of yonder worthless baggage?" Then said the Amir to me, "What aileth thee that thou answerest not?" And I answered, saying, "O my lord, it is a custom among the folk that he who hath a payment to make at a certain date is allowed three days' grace; [so do thou have patience with me so long,] and if, [by the end of that time,] the culprit be not found, I will be answerable for that which is lost." When the folk heard my speech, they all deemed it reasonable and the Master of Police turned to the Cadi and swore to him that he would do his utmost endeavour to recover the stolen money and that it should be restored to him. So he went away, whilst I mounted forthright and fell to going round about the world without purpose, and indeed I was become under the dominion of a woman without worth or honour; and I went round about on this wise all that my day and night, but happened not upon tidings of her; and thus I did on the morrow..? ? ? ? ? r. The Pious Woman accused of Lewdness dccccvii.?THE FIRST OFFICER'S STORY..Abdallah ben Nafi and the King's Son of Cashghar, ii. 195..When it was night, the king summoned the vizier and sought of him the hearing of the [promised] story. "Harkening and obedience," replied Er Rehwan, "Know, O august king, that.Asleep and Awake, i. 5..88. The Mad Lover dclxxiv.Then they brought the raft before him and I said to him, 'O my lord, I am in thy hands, I and all my good.' He looked at the raft and seeing therein jacinths and emeralds and crude ambergris, the like whereof was not in his treasuries, marvelled and was amazed at this. Then said he, 'O Sindbad, God forbid that we should covet that which God the Most High hath vouchsafed unto thee! Nay, it behoveth us rather to further thee on thy return to thine own country.' So I called down blessings on him and thanked him. Then he signed to one of his attendants, who took me and established me in a goodly lodging, and the king assigned me a daily allowance and pages to wait on me. And every day I used to go in to him and he entertained me and entreated me friendly and delighted in my converse; and as often as our assembly broke up, I went out and walked about the town and the island, diverting myself by viewing them..? ? ? ? ? O friends, the East wind waxes, the morning draweth near; A plaintive voice (114) bespeaks me and I rejoice to hear..? ? ? ? ? b. Bakoun's Story of the Hashish-Eater cxliii.When the Khalif heard this, he said, "By Allah, O Jerir, Omar possesseth but a hundred dirhems." (66) [And he cried out to his servant, saying,] "Ho, boy! give them to him." Moreover, he gave him the ornaments of his sword; and Jerir went forth to the [other] poets, who said to him, "What is behind thee?" (67) And he answered, "A man who giveth to the poor and denieth the poets, and I am well-pleased with him." (68).? ? ? ? ? O my God! Who is stronger than Thou in resource? The Subtle, Thou knowest my plight and my pain..Then he braced up his courage and gathering his skirts about him, threw himself into the water, and it bore him along with an exceeding might and carrying him under the earth, stayed not till it brought him out into a deep valley, wherethrough ran a great river, that welled up from under the earth. When he found himself on the surface of the earth, he abode perplexed and dazed all that day; after which he came to himself and rising, fared on along the valley, till he came to an inhabited land and a great village in the dominions of the king his father. So he entered the village and foregathered with its inhabitants, who questioned him of his case; whereupon he related to them his history and they marvelled at him, how God had delivered him from all this. Then he took up his abode with them and they loved him exceedingly..Hakim (El) bi Amrillah, The Merchant and the Favourite of the Khalif El Mamoun, iii. 171..So she gave him the lute and he forewent her, till he came to the house of easance, and behold, therein was a door and a stairway. When Tuhfeh saw this, her reason fled; but Iblis cheered her with discourse. Then he descended the stair and she followed him to the bottom thereof, where she found a passage and they fared on therein, till they came to a horse standing, Teady saddled and bridled and accoutred. Quoth Iblis, '[Mount], in the name of God, O my lady Tuhfeh;' and he held the stirrup for her. So she mounted and the horse shook under her and putting forth wings, flew up with her, whilst the old man flew by her side; whereat she was affrighted and clung to the pummel of the saddle; nor was it but an hour ere they came to a fair green meadow, fresh-flowered as if the soil thereof were a goodly robe, embroidered with all manner colours..60. Haroun Er Reshid and Zubeideh in the Bath dclxlviii.? ? ? ? ? Under me's a slender camel, a devourer of the waste; Those who pass a cloudlet deem it, as it flitteth o'er the way..Love to its victim clings without relent, and he Of torments and unease complaineth evermore..? ? ? ? ? Then was my heart by that which caused my agitation seared, And from mine eyelids still the tears poured down without relent..80. The Schoolmaster who fell in Love by Report dclxv.Relief, Story of the Prisoner and how God gave him, i. 174..? ? ? ? ? I fear to be seen in the air, Without my consent, unaware;.God judge betwixt me and her lord! Away, i. 48..? ? ? ? ? w. The Fox and the Folk (235) M.STORY OF THE PIOUS WOMAN ACCUSED OF LEWDNESS..Now he had no treasure; but the thief believed him not and insisted upon him with threats and blows. When he saw that he got no profit of him, he said to him, 'Swear by the oath of divorce from thy wife (247) [that thou hast nothing].' So he swore and his wife said to him, 'Out on thee! Wilt thou divorce me? Is not the treasure buried in yonder chamber?' Then she turned to the thief and conjured him to multiply blows upon her husband, till he should deliver to him the treasure, concerning which he had sworn falsely. So he drubbed him grievously, till he carried him to a certain chamber, wherein she signed to him that the treasure was

and that he should take it up..? ? ? ? Thou taught'st me what I cannot bear; afflicted sore am I; Yea, thou hast wasted me away with rigour and despite..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 pleasance; so enter thou therein, that thou mayst see it and divert thyself by gazing upon it and viewing the goodness 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..God keep the days of love-delight! How dearly sweet they were! i. 225..When the king heard this story, he said in himself, "Verily, had I given ear to the sayings of my courtiers and inclined to the idle prate [of those who counselled me] in the matter of [the slaying of] my vizier, I had repented to the utterest of repentance, but praised be God, who hath disposed me to mansuetude and long-suffering and hath endowed me with patience!" Then he turned to the vizier and bade him return to his dwelling and [dismissed] those who were present, as of wont..King Shah Bekht and his Vizier Er Rehwan, i. 215..? ? ? ? ? How oft of dole have I made moan for love and longing pain, What while my body for desire in mortal peril went!..? ? ? ? ? e. The Fox and the Wild Ass dcxi.On the fourth day, all the troops and the people of the realm assembled together to the [supposed] king and standing at his gate, craved leave to enter. Selma bade admit them; so they entered and paid her the service of the kingship and gave her joy of her brother's safe return. She bade them do suit and service to Selim, and they consented and paid him homage; after which they kept silence awhile, so they might hear what the king should command. Then said Selma, 'Harkye, all ye soldiers and subjects, ye know that ye enforced me to [accept] the kingship and besought me thereof and I consented unto your wishes concerning my investment [with the royal dignity]; and I did this [against my will]; for know that I am a woman and that I disguised myself and donned man's apparel, so haply my case might be hidden, whenas I lost my brother. But now, behold, God hath reunited me with my brother, and it is no longer lawful to me that I be king and bear rule over the people, and I a woman; for that there is no governance for women, whenas men are present. Wherefore, if it like you, do ye set my brother on the throne of the kingdom, for this is he; and I will busy myself with the worship of God the Most High and thanksgiving [to Him] for my reunion with my brother. Or, if it like you, take your kingship and invest therewith whom ye will..? ? ? ? ? Thou only art the whole of our desire; indeed Thy love is hid within our hearts' most secret core..On this wise they abode a whole year, at the end of which time Selim said to the queen-mother, 'Know that my life is not pleasing to me nor can I abide with you in contentment till I get me tidings of my sister and learn in what issue her affair hath resulted and how she hath fared after me. Wherefore I will go and be absent from you a year's space; then will I return to you, so it please God the Most High and I accomplish of this that which I hope.' Quoth she, 'I will not trust to thy word, but will go with thee and help thee to that which thou desirest of this and further thee myself therein.' So she took a ship and loaded it with all manner things of price, goods and treasures and what not else. Moreover, she appointed one of the viziers, a man in whom she trusted and in his fashion and ordinance, to rule the realm in their absence, saying to him, 'Abide [in the kingship] a full-told year and ordain all that whereof thou hast need..? ? ? ? ? q. The Lady and her five Suitors dxciii.?STORY OF THE FOUL-FAVOURED MAN AND HIS FAIR WIFE..When in the sitting-chamber we for merry-making sate, iii. 135..As he was about to go away, the cook said to him, 'O youth, doubtless thou art a stranger?' And he answered, 'Yes.' Quoth the cook, 'It is reported in one of the Traditions [of the Prophet that he said,] "Loyal admonition is [a part] of religion;" and the understanding say, "Admonition is of the characteristics of the true believers." And indeed that which I have seen of thy fashions pleaseth me and I would fain give thee a warning.' 'Speak out thy warning,' rejoined Selim, 'and may God strengthen thine affair!' Then said the cook, 'Know, O my son, that in this our country, whenas a stranger entereth therein and eateth of flesh-meat and drinketh not old wine thereon, this is harmful unto him and engendereth in him dangerous disorders. Wherefore, if thou have provided thee somewhat thereof, (71) [it is well:] but, if not, look thou procure it, ere thou take the meat and carry it away.' 'May God requite thee with good!' rejoined Selim. 'Canst thou direct me where it is sold?' And the cook said, 'With me is all that thou seekest thereof.' 'Is there a way for me to see it?' asked the young man; and the cook sprang up and said, 'Pass on.' So he entered and the cook showed him somewhat of wine; but he said, 'I desire better than this.' Whereupon he opened a door and entering, said to Selim, 'Enter and follow me.'.Officer's Story, The Ninth, ii. 167..? ? ? ? ? The Lord's alternatives are these, wherewith He's wont The needy wretch to ply and those in sore duress..? ? ? ? ? In my soul the fire of yearning and affliction rageth aye; Lo, I burn with love and longing; nought in answer can I say..When the damsel heard these verses, she wept till her clothes were drenched and drew near the old woman, who said to her, 'Knowest thou such an one?' And wept and said, 'He is my lord. Whence knowest thou him?' 'O my lady,' answered the old woman, 'sawst thou not the madman who came hither yesterday with the old woman? He was thy lord. But this is no time for talk. When it is night, get thee to the top of the palace [and wait] on the roof till thy lord come to thee and contrive for thy deliverance.' Then she gave her what she would of perfumes and returning to the chamberlain, acquainted him with that which had passed, and he told the youth..There was once in the city of Hemadan (191) a young man of comely aspect and excellently skilled in singing to the lute, and he was well

seen of the people of the city. He went forth one day of his city, with intent to travel, and gave not over journeying till his travel brought him to a goodly city. Now he had with him a lute and what pertained thereto, (192) so he entered and went round about the city till he fell in with a druggist, who, when he espied him, called to him. So he went up to him and he bade him sit down. Accordingly, he sat down by him and the druggist questioned him of his case. The singer told him what was in his mind and the other took him up into his shop and brought him food and fed him. Then said he to him, 'Arise and take up thy lute and beg about the streets, and whenas thou smellest the odour of wine, break in upon the drinkers and say to them, "I am a singer." They will laugh and say, "Come, [sing] to us." And when thou singest, the folk will know thee and bespeak one another of thee; so shall thou become known in the city and thine affairs will prosper.' Issues of Affairs, Of Looking to the, i. 80..? ? ? ? ? 1. The Wife's Device to Cheat her Husband dlxxxiv.39. Abou Mohammed the Lazy dlviii.32. The Khalif Hisham and the Arab Youth dxxxiv.? ? ? ? ? A damsel made for love and decked with subtle grace; Thou'dst deem the very sun had borrowed from her face..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." Presently Aboulhusn turned to a damsel and called to her; whereupon she came to him and he said to her, "By the protection of God, O damsel, am I Commander of the Faithful?" "Yes, indeed," answered she; "by the protection of God thou in this time art Commander of the Faithful." Quoth he, "By Allah, thou liest, O thousandfold strumpet!" Then he turned to the chief eunuch and called to him, whereupon he came to him and kissing the earth before him, said, "Yes, O Commander of the Faithful." "Who is Commander of the Faithful?" asked Aboulhusn. "Thou," replied the eunuch and Aboulhusn said, "Thou liest, thousandfold catamite that thou art!" Then he turned to another eunuch and said to him, "O my chief, (20) by the protection of God, am I Commander of the Faithful?" "Ay, by Allah, O my lord!" answered he. "Thou in this time art Commander of the Faithful and Vicar of the Lord of the Worlds." Aboulhusn laughed at himself and misdoubted of his reason and was perplexed at what he saw and said, "In one night I am become Khalif! Yesterday I was Aboulhusn the Wag, and to-day I am Commander of the Faithful." Then the chief eunuch came up to him and said, "O Commander of the Faithful, (the name of God encompass thee!) thou art indeed Commander of the Faithful and Vicar of the Lord of the Worlds!" And the slave-girls and eunuchs came round about him, till he arose and abode wondering at his case..After three days, the old woman came to him and bringing him the [thousand dinars, the] price of the stuffs, demanded the casket. (122) When he saw her, he laid hold of her and carried her to the prefect of the city; and when she came before the Cadi, he said to her, "O Sataness, did not thy first deed suffice thee, but thou must come a second time?" Quoth she, "I am of those who seek their salvation (123) in the cities, and we foregather every month; and yesterday we foregathered." "Canst thou [bring me to] lay hold of them?" asked the prefect; and she answered, "Yes; but, if thou wait till to-morrow, they will have dispersed. So I will deliver them to thee to-night." Quoth he to her, "Go;" and she said, "Send with me one who shall go with me to them and obey me in that which I shall say to him, and all that I bid him he shall give ear unto and obey me therein." So he gave her a company of men and she took them and bringing them to a certain door, said to them, "Stand at this door, and whoso cometh out to you, lay hands on him; and I will come out to you last of all." "Harkening and obedience," answered they and stood at the door, whilst the old woman went in. They waited a long while, even as the Sultan's deputy had bidden them, but none came out to them and their standing was prolonged. When they were weary of waiting, they went up to the door and smote upon it heavily and violently, so that they came nigh to break the lock. Then one of them entered and was absent a long while, but found nought; so he returned to his comrades and said to them, "This is the door of a passage, leading to such a street; and indeed she laughed at you and left you and went away." When they heard his words, they returned to the Amir and acquainted him with the case, whereby he knew that the old woman was a crafty trickstress and that she had laughed at them and cozened them and put a cheat on them, to save herself. Consider, then, the cunning of this woman and that which she contrived of wiles, for all her lack of foresight in presenting herself [a second time] to the draper and not apprehending that his conduct was but a trick; yet, when she found herself in danger, she straightway devised a shift for her deliverance..When Galen saw what appeared to him of the [mock] physician's incapacity, he turned to his disciples and pupils and bade them fetch the other, with all his gear and drugs. So they brought him into his presence on the speediest wise, and when Galen saw him before him, he said to him, 'Knowest thou me?' 'No,' answered the other, 'nor did I ever set eyes on thee before this day.' Quoth the sage, 'Dost thou know Galen?' And the weaver said, 'No.' Then said Galen, 'What prompted thee to that which thou dost?' So he related to him his story and gave him to know of the dowry and the obligation by which he was bound with regard to his wife, whereat Galen marvelled and certified himself of the matter of the dower..When the king heard these words, he abode in perplexity and said, "Restore him to the prison till the morrow, so we may look into his affair, for the day draweth to an end and I mean to put him to death on exemplary wise, and [to-morrow] we will do with him that which he meriteth." O thou that blamest me for my heart and raillest at my ill, ii. 101..Merry Jest of a Thief, A, ii. 186..When she had made an end of her song, the Commander of the Faithful said to her, "O damsel, thou art in love." "Yes," answered she. And he said, "With whom?" Quoth she, "With my lord and my master, my love for whom is as the love of the earth for

rain, or as the love of the female for the male; and indeed the love of him is mingled with my flesh and my blood and hath entered into the channels of my bones. O Commander of the Faithful, whenas I call him to mind, mine entrails are consumed, for that I have not accomplished my desire of him, and but that I fear to die, without seeing him, I would assuredly kill myself." And he said, "Art thou in my presence and bespeakest me with the like of these words? I will assuredly make thee forget thy lord." .79. Khusrau and Shirin and the Fisherman cccxci. Then they went to the youth and said to him, 'Know that the king thanketh thee for thy dealing yesternight and exceedeth in [praise of] thy good deed;' and they prompted him to do the like again. So, when the next night came, the king abode on wake; watching the youth; and as for the latter, he went to the door of the pavilion and drawing his sword, stood in the doorway. When the king saw him do thus, he was sore disquieted and bade seize him and said to him, 'Is this my requital from thee? I showed thee favour more than any else and thou wouldst do with me this vile deed.' Then arose two of the king's servants and said to him, 'O our lord, if thou command it, we will strike off his head.' But the king said, 'Haste in slaying is a vile thing, for it (107) is a grave matter; the quick we can slay, but the slain we cannot quicken, and needs must we look to the issue of affairs. The slaying of this [youth] will not escape us.' (108) Therewith he bade imprison him, whilst he himself returned [to the city] and despatching his occasions, went forth to the chase..? ? ? ? ? Of spies, "How long, O scoffer, wilt mock at my despair, As 'twere God had created nought else whereat to jeer?". The company marvelled at this story with the utmost wonderment, and the eleventh officer rose and said, 'I know a story yet rarer than this: but it happened not to myself..? ? ? ? ? b. The Merchant and his Sons ccccxliv.? ? ? ? ? The intercessor who to thee herself presenteth veiled Is not her like who naked comes with thee to intercede.! ? ? ? ? i. The Woman who made her Husband sift Dust dlxxxii. Then she took leave of the princess and veiling her face, disguised herself; (30) after which she mounted the mule and sallying forth, went round about seeking her lord in the thoroughfares of Baghdad three days' space, but lit on no tidings of him; and on the fourth day, she rode forth without the city. Now it was the noontide hour and great was the heat, and she was aweary and thirst waxed upon her. Presently, she came to the mosque, wherein the young Damascene had taken shelter, and lighting down at the door, said to the old man, [the Muezzin], "O elder, hast thou a draught of cold water? Indeed, I am overcome with heat and thirst." Quoth he, "[Come up] with me into my house." So he carried her up into his lodging and spreading her [a carpet and cushions], seated her [thereon]; after which he brought her cold water and she drank and said to the eunuch, "Go thy ways with the mule and on the morrow come back to me here." [So he went away] and she slept and rested herself..? ? ? ? ? Yea, passion raged in me and love-longing was like To slay me; yet my heart to solace still it wrought..82. The Ignorant Man who set up for a Schoolmaster dclxvii. Now this present was a horse worth ten thousand dinars and all its housings and trappings of gold set with jewels, and a book and five different kinds of suits of apparel and an hundred pieces of fine white linen cloths of Egypt and silks of Suez and Cufa and Alexandria and a crimson carpet and another of Tebaristan (217) make and an hundred pieces of cloth of silk and flax mingled and a goblet of glass of the time of the Pharaohs, a finger-breadth thick and a span wide, amidward which was the figure of a lion and before him an archer kneeling, with his arrow drawn to the head, and the table of Solomon son of David, (218) on whom be peace; and the contents of the letter were as follows: 'From the Khalif Haroun er Reshid, unto whom and to his forefathers (on whom be peace) God hath vouchsafed the rank of the noble and exceeding glory, to the august, God-aided Sultan, greeting. Thy letter hath reached us and we rejoiced therein and have sent thee the book [called] "The Divan of Hearts and the Garden of Wits," of the translation whereof when thou hast taken cognizance, its excellence will be established in thine eyes; and the superscription of this book we have made unto thee. Moreover, we send thee divers other kingly presents; (219) so do thou favour us by accepting them, and peace be on thee!'. "O king," answered the youth, "I hope for succour only from God, not from created beings: if He aid me, none can avail to harm me, and if He be with me and on my side, because of the truth, who is it I shall fear, because of falsehood? Indeed, I have made my intent with God a pure and sincere intent and have severed my expectation from the help of the creature; and whoso seeketh help [of God] findeth of his desire that which Bekhtzeman found." Quoth the king, "Who was Bekhtzeman and what is his story?" "O king," replied the youth, "Then he conferred on him a dress of honour and engaged to him for the completion of the dowry and sent to his father, giving him the glad news and comforting his heart with [the tidings of] his son's safety; after which he said to Bihzad, Arise, O my son, and go to thy father.' 'O king,' rejoined the prince, 'complete thy kindness to me by [hastening] my going-in to my wife; for, if I go back to my father, till he send a messenger and he return, promising me, the time will be long.' The king laughed and marvelled at him and said to him, 'I fear for thee from this haste, lest thou come to shame and attain not thy desire.' Then he gave him wealth galore and wrote him letters, commending him to the father of the princess, and despatched him to them. When he drew near their country, the king came forth to meet him with the people of his realm and assigned him a handsome lodging and bade hasten the going-in of his daughter to him, in compliance with the other king's letter. Moreover, he advised the prince's father [of his son's coming] and they busied themselves with the affair of the damsel..There was once a man of the Arabs who had a number of sons, and amongst them a boy, never was seen a fairer than he of favour nor a more accomplished in loveliness, no, nor a more perfect of wit. When he came to man's estate, his father married him to the daughter of one of his uncles, and she excelled not in beauty, neither was she praiseworthy of attributes; wherefore she pleased not the youth, but he bore with her, for kinship's sake..When she had made an end of her song, she wept till she made the bystanders weep and the Lady Zubeideh condoled with her and said to her, "God on thee, O Sitt el Milah, sing us somewhat, so we may hearken to thee." "Hearkening and obedience," answered the damsel and sang the following verses:..THE FIFTH OFFICER'S STORY..? ? ? ? ? a. The Ox and the Ass.? ? ? ? ? The earth is my birth-place, indeed; but my place Of abidance is still in the cheeks of the fair..Advantages of Patience, Of the, i. 89..? ? ? ? ? m. The Goldsmith and

the Cashmere Singing- girl dlxxxvi.76. The Khalif El Hakim and the Merchant ccclxxxix. There was once, in the parts of Khorassan, a man of the affluent of the country, who was a merchant of the chiefest of the merchants and was blessed with two children, a son and a daughter. He was assiduous in rearing them and making fair their education, and they grew up and thrived after the goodliest fashion. He used to teach the boy, who taught his sister all that he learnt, so that the girl became perfect in the knowledge of the Traditions of the Prophet and in polite letters, by means of her brother. Now the boy's name was Selim and that of the girl Selma. When they grew up and waxed, their father built them a mansion beside his own and lodged them apart therein and appointed them slave-girls and servants to tend them and assigned unto each of them pensions and allowances and all that they needed of high and low, meat and bread and wine and raiment and vessels and what not else. So Selim and Selma abode in that mansion, as they were one soul in two bodies, and they used to sleep on one couch; and rooted in each one's heart was love and affection and familiar friendship [for the other of them]. . . . . Lo, since the day I left you, O my masters, Life is not sweet, no aye my heart is light. . . . . f. King Bekhtzeman ccclxi.83. The Woman's Trick against her Husband ccxciii. The Twenty-Second Night of the Month..Forehead, Of that which is written on the, i. 136..Hindbad the Porter, Sindbad the Sailor and, iii. 199..He returned them the most gracious of answers and bade carry the Magian forth of the town and set him on a high scaffold that had been builded for him there; and he said to the folk, 'Behold, I will torture him with all kinds of fashions of torment.' Then he fell to telling them that which he had wrought of knavery with the daughter of his father's brother and what he had caused betide her of severance between her and her husband and how he had required her of herself, but she had sought refuge against him with God (to whom belong might and majesty) and chose rather humiliation than yield to his wishes, notwithstanding stress of torment; neither recked she aught of that which he lavished to her of wealth and raiment and jewels. . . . . Desire hath left me wasted, afflicted, sore afraid, For the spy knows the secret whereof I do complain..The Thirteenth Night of the Month..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..I went out one night to the house of one of my friends and when it was the middle of the night, I sallied forth alone [to go home]. When I came into the road, I espied a sort of thieves and they saw me, whereupon my spittle dried up; but I feigned myself drunken and staggered from side to side, crying out and saying, "I am drunken." And I went up to the walls right and left and made as if I saw not the thieves, who followed me till I reached my house and knocked at the door, when they went away..When the king heard this, his mind was occupied [with the story he had heard and that which the vizier promised him], and he bade the latter depart to his own house. . . . . Well-ground my polished sword is and thin and keen of edge And trenchant, eke, for smiting and long my steel-barbed spear. . . . . s. The House with the Belvedere dccccxv. Fourteenth Officer's Story, The, ii. 183. . . . . Like the full moon she shows upon a night of fortune fair, Slender of shape and charming all with her seductive air..59. El Mutelemmis and his Wife Umeimeh dcxlviii. . . . . Sans fault of mine, my blood and tears he shed and beggared me Of him I love, yet for himself gained nought thereby whate'er..Then said the Sheikh Iblis, 'We were best acquaint Queen Kemeriyeh and Queen Zelzeleh and Queen Sherareh and Queen Wekhimeh; and when they are assembled, God shall ordain [that which He deemeth] good in the matter of her release.' 'It is well seen of thee,' answered Es Shisban and despatched to Queen Kemeriyeh an Afrit called Selheb, who came to her palace and found her asleep; so he aroused her and she said, 'What is to do, O Selheb?' 'O my lady,' answered he, 'come to the succour of thy sister Tuhfeh, for that Meimoun hath carried her off and outraged thine honour and that of the Sheikh Iblis.' Quoth she, 'What sayest thou?' And she sat up and cried out with a great cry. And indeed she feared for Tuhfeh and said, 'By Allah, indeed she used to say that he looked upon her and prolonged the looking on her; but ill is that to which his soul hath prompted him.' Then she arose in haste and mounting a she-devil of her devils, said to her, 'Fly.' So she flew off and alighted with her in the palace of her sister Sherareh, whereupon she sent for her sisters Zelzeleh and Wekhimeh and acquainted them with the news, saying, 'Know that Meimoun hath snatched up Tuhfeh and flown off with her swiftness than the blinding lightning.' . . . . . a. The Mouse and the Flea cli. . . . . Him I beseech our loves who hath dissevered, Us of his grace once more to reunite..Disciple's Story, The, i. 283. . . . . When the flies light on food, from the platter my hand I raise, though my spirit should long for the fare;.86. Omar ben el Khettab and the Young Bedouin ccxcv. . . . . The flames of long desire wax on me day by day And far away are pitched the tent-poles of my fair..It chanced one night that the king sallied forth without the city and drank and the wine got the mastery of him and he became drunken. So, of the youth's fearfulness for him, he said, 'I will keep watch myself over the king this night, seeing that he deserveth this from me, for that which he hath wrought with me of kindnesses.' So he arose forthright and drawing his sword, stationed himself at the door of the king's pavilion. Now one of the royal servants saw him standing there, with the drawn sword in his hand, and he was of those who envied him his favour with the king; so he said to him, 'Why dost thou on this wise at this season and in the like of this place?' Quoth the youth, 'I am keeping watch over the king myself, in requital of his bounties to me.' As for the princess Mariyeh, when she returned to her palace, she bethought herself concerning the affair of El Abbas, repenting her of that which she had done, and the love of him took root in her heart. So, when the night darkened upon her, she dismissed all her women and bringing out the letters, to wit, those which El Abbas had written, fell to reading them and weeping. She gave not over weeping her night long, and when she arose in the morning, she called a damsel of her slave-girls, Shefikeh by name, and said to her, "O damsel, I purpose to discover to thee mine affair, and I charge thee keep my secret; to wit, I would have thee betake thyself to the house of the nurse, who used to serve me, and fetch her to me, for that I have grave occasion for her." . . . . . Had we thy coming known, we would for sacrifice Have poured thee out heart's blood or blackness of the eyes;. . . . . How long shall I for justice sue to you, whilst, with desire For aid, ye

war on me and still on slaying me are bent!.<sup>95</sup> Abdurrehman the Moor's Story of the Roc ccciv. Sixth Voyage of Sindbad the Sailor, The, iii. 203. Presently, up came a woman with a phial of urine, and when the [mock] physician saw the phial afar off, he said to her, 'This is the urine of a man, a stranger.' 'Yes,' answered she; and he continued, 'Is he not a Jew and is not his ailment indigestion?' 'Yes,' replied the woman, and the folk marvelled at this; wherefore the man was magnified in Galen's eyes, for that he heard speech such as was not of the usage of physicians, seeing that they know not urine but by shaking it and looking into it anear neither know they a man's water from a woman's water, nor a stranger's [from a countryman's], nor a Jew's from a Sherifs. (22) Then said the woman, 'What is the remedy?' Quoth the weaver, 'Pay down the fee.' So she paid him a dirhem and he gave her medicines contrary to that ailment and such as would aggravate the patient's malady..<sup>145</sup> The Bedouin and his Wife dcxc. So the girl's owner betook himself to the bazaar, where he found the youth seated at the upper end of the merchants' place of session, selling and buying and taking and giving, as he were the moon on the night of its full, and saluted him. The young man returned his salutation and he said to him, "O my lord, be not thou vexed at the girl's speech the other day, for her price shall be less than that [which thou badest], to the intent that I may propitiate thy favour. If thou desire her for nought, I will send her to thee, or if thou wouldst have me abate thee of her price, I will well, for I desire nought but what shall content thee; for that thou art a stranger in our land and it behoveth us to entreat thee hospitably and have consideration for thee." "By Allah," answered the youth, "I will not take her from thee but at an advance on that which I bade thee for her aforetime; so wilt thou now sell her to me for seventeen hundred dinars?" And the other answered, "O my lord, I sell her to thee, may God bless thee in her." .? .? .? .? .? I shut myself up with my love; no spy betwixt us was; We feared no enemies' despite, no envious neighbour's hate..? .? .? .? .? And dromedaries, too, of price and goodly steeds and swift Of many a noble breed, yet found no favour in my eyne!".? .? .? .? .? My heart, since the leave-taking day afflicted, will tell of my case, And my body, for love and desire grown wasted and feeble and frail..Thereupon they all dismounted and putting off that which was upon them of harness of war, came before El Abbas and tendered him allegiance and sued for his protection. So he held his hand from them and bade them gather together the spoils. Then he took the riches and the slaves and the camels, and they all became his liege-men and his retainers, to the number (according to that which is said) of fifty thousand horse. Moreover, the folk heard of him and flocked to him from all sides; whereupon he divided [the spoil amongst them] and gave gifts and abode thus three days, and there came presents to him. Then he bade set out for Akil's abiding-place; so they fared on six days and on the seventh day they came in sight of the camp. El Abbas bade his man Aamir forego him and give Akil the glad news of his cousin's coming. So he rode on to the camp and going in to Akil, gave him the glad news of Zuheir's slaughter and the conquest of his tribe..Then they drew up the contract of marriage and the merchant said, "I desire to go in to her this night." So they carried her to him in procession that very night, and he prayed the prayer of eventide and entered the privy chamber prepared for him; but, when he lifted the veil from the face of the bride and looked, he saw a foul face and a blameworthy aspect; yea, he beheld somewhat the like whereof may God not show thee! loathly, dispensing from description, inasmuch as there were reckoned in her all legal defects. (259) So he repented, whenas repentance availed him not, and knew that the girl had cheated him. However, he lay with the bride, against his will, and abode that night sore troubled in mind, as he were in the prison of Ed Dilem. (260) Hardly had the day dawned when he arose from her and betaking himself to one of the baths, dozed there awhile, after which he made the ablution of defilement (261) and washed his clothes. Then he went out to the coffee-house and drank a cup of coffee; after which he returned to his shop and opening the door, sat down, with discomfiture and chagrin written on his face..? .? .? .? .? 1. The Foolish Fisherman . dcxxvi. One day, as he went wandering about the streets, he espied a woman of the utmost beauty and grace, and what he saw of her charms amazed him and there betided him what made him forget his present plight. She accosted him and jested with him and he besought her of foregathering and companionship. She consented to this and said to him, 'Let us go to thy lodging.' With this he repented and was perplexed concerning his affair and grieved for that which must escape him of her company by reason of the straitness of his hand, (261) for that he had no jot of spending money. But he was ashamed to say, 'No,' after he had made suit to her; so he went on before her, bethinking him how he should rid himself of her and casting about for an excuse which he might put off on her, and gave not over going from street to street, till he entered one that had no issue and saw, at the farther end, a door, whereon was a padlock..Abdulmelik ben Salih the Abbaside, Jaafer ben Yehya, and, i. 183..Meanwhile, the people of the city rejoiced and were glad and blessed the vizier's daughter, marvelling for that three days had passed and that the king had not put her to death and exulting in that, [as they deemed,] he had turned [from his purpose] and would never again burden himself with blood-guiltiness against any of the maidens of the city. Then, on the fourth night, she related to him a still more extraordinary story, and on the fifth night she told him anecdotes of kings and viziers and notables. On this wise she ceased not [to do] with him [many] days and nights, what while the king still said in himself, 'When I have heard the end of the story, I will put her to death,' and the people waxed ever in wonder and admiration. Moreover, the folk of the provinces and cities heard of this thing, to wit, that the king had turned from his custom and from that which he had imposed upon himself and had renounced his heresy, wherefore they rejoiced and the folk returned to the capital and took up their abode therein, after they had departed thence; yea, they were constant in prayer to God the Most High that He would stablish the king in that his present case; and this," said Shehrzad, "is the end of that which my friend related to me." (When Shehriyar heard this, he said in himself, 'By Allah, I have indeed been reckless in the slaying of women and girls, and praised be God who hath occupied me with this damsel from the slaughter of souls, for that the slaughter of souls is a grave [matter!] By Allah, if Shah Bekht spare the vizier, I will assuredly spare Shehrzad!' Then he gave ear to the story and heard her say to her sister:)

[Spectrum 1957](#)

[The 1939 Nautilus](#)

[Medic 1961](#)

[The Sea Gull 1932](#)

[Juge D'Instruction Et Les Droits de la Defense \(Loi Du 8 Decembre 1897\) Le Discours Prononce A L'Audience Solennelle de Rentree Le 17 Octobre 1898](#)

[One Hundred and Thirty-Eighth Annual Report Annual Report of the Selectmen of the Financial Affairs of the Town of Cohasset and the Reports of Other Town Officers for the Year Ending December 31 1907](#)

[The Dial 1938](#)

[Popular Government Vol 30 November-December 1963](#)

[Prefacios a Las Biblias Castellanas del Siglo XVI](#)

[Meiosis in Certain Interspecific Hybrids in Crepis and Its Bearing on Taxonomic Relationship](#)

[Report of the Board of Trustees of the Mute and Blind Institute of the State of Colorado For the Biennial Term Ending Nov 30 1888](#)

[Tank Vessels December 1941](#)

[Constitution By-Laws Rules of Order Etc of Grand River Lodge No 91 I O O F Under the Jurisdiction of the Grand Lodge of Ontario Instituted at Paris Ont May 31 1872](#)

[The Yellowstone](#)

[Recital Programs 1936-1937](#)

[The Cost of Producing Minnesota Dairy Products 1904-1909](#)

[Catalog of Copyright Entries Part 6 Number 1 Vol 1 Maps January Through June 1978](#)

[Class Schedule 1940-41](#)

[Annual Report of the Officers of the Town of Campton N H Year Ending January 31 1926](#)

[Clinical Treatises on the Pathology and Therapy of Disorders of Metabolism and Nutrition Vol 4 The Acid Autointoxications](#)

[Report on the Experiments Made in 1889 in the Treatment of the Fungous Diseases of Plants](#)

[Bunte Geschichten Fur Anfanger An Elementary Reader](#)

[Burnetts Seeds Spring 1924](#)

[Die Longi Temporis Praescriptio Im Klassischen Romischen Rechte](#)

[Practices Used in Home Canning of Fruits and Vegetables](#)

[The Historical Collections of the Topsfield Historical Society 1923 Vol 28](#)

[Die Harzreise Und Das Buch Le Grand](#)

[Eighty-Seventh Annual Report of the North Carolina Board of Pharmacy 1968 Also List Registered Pharmacists Registered Assistant Pharmacists Physicians Holding Permits to Conduct Drug Stores Registered Drug Stores](#)

[Catalogue of Amherst College for the Year 1898-1899](#)

[Griswolds Seeds 1923](#)

[A Treatise on Antiseptic Medication or DeClats Method](#)

[Mansfield 1941-1942](#)

[Monthly Report of the Department of Agriculture for February 1866](#)

[Twenty-Sixth Annual Report of Pasture Research in the Northeastern United States University Park Pennsylvania 1962](#)

[The National Economic Accounts of the United States Review Appraisal and Recommendations A Report by the National Accounts Review Committee of the National Bureau of Economic Research](#)

[Aufnahme Der Baarzahlungen in Oesterreich-Ungarn Die Ein Compromiss-Vorschlag](#)

[Foods and Food Control Revised to July 1 1905 Vol 5 Laws of New Jersey New Mexico New York North Carolina and North Dakota](#)

[Physiologie de la Lorette](#)

[A Catalogue of the Library of the Department of State of the United States 1825](#)

[One Hundred and Thirteenth Annual Catalogue of the Medical School \(Boston\) of Harvard University 1895-96](#)

[Tobacco Situation Vol 127 March 1969](#)

[The Strawberry Rootworm a New Pest on Greenhouse Roses](#)

[Commission Permanente Des Valeurs Rapport Fait Au Nom de la Quatrieme Section](#)

[The Gem 1940](#)

[Charter and By-Laws of the Maryland Institute for the Promotion of the Mechanic Arts 1886](#)

[General Register of the Officers and Alumni 1873-1913](#)  
[The White Heather 1938](#)  
[Dioses de la Mentira Los Drama En Tres Actos y En Prosa](#)  
[Annual Reports of the Receipts and Expenditures of Bennington N H Together with Reports of Town Officers for the Fiscal Year Ending January 31 1944 Also Vital Statistics for Year Ending December 31 1943](#)  
[The Index 1943 Vol 53](#)  
[Annual Reports of the Town Officers and Inventory of Polls and Ratable Property of Gilsum N H for the Year Ending January 31 1926](#)  
[Minutes Wilmington Presbytery Stated Sessions 161st Wilmington N C Immanuel Church January 13 1948 162nd Chinquapin N C April 13 1948 Called Meetings Whiteville N C April 21 1948 Westminster Church](#)  
[Quittapahilla 1945](#)  
[The Bluestocking 1923-24 Vol 1](#)  
[Senior Post 1935](#)  
[The Arrow 1922 Vol 3](#)  
[The 1938 Schoolmaam](#)  
[Ravelings 1944-1945](#)  
[The 1964 Western Europe Agricultural Situation Supplement No 2 to the 1964 World Agricultural Situation](#)  
[Helping Farmers Build Cooperatives The Evolution of Farmer Cooperative Service](#)  
[Purple and White Echo 1943 Vol 3](#)  
[A Nautical Knot or the Belle of Barnstoople Operetta in Two Acts for Chorus of Mixed Voices with Piano or Orchestra](#)  
[The Laws of the Winds Prevailing in Western Europe Vol 1](#)  
[Preeminence Du Service de la France Sur Celui Des Autres Puissances de L'Europe La Ou L'Image Des Maux Qui Souffre Le Francois Au Service Etranger](#)  
[A Race for Empire And Other True Tales of the Northwest](#)  
[Saint Annes Hill A Poem](#)  
[Annual Report for the Town of Hamilton Massachusetts 1942](#)  
[The Vigil 1941](#)  
[Report Assessing Global Food Production and Needs as of April 15 1979](#)  
[Review of Farm and Home Development in 10 States Spring 1958](#)  
[Catalogue of Rare Books on Slavery and Negro Authors on Science History Poetry Religion Biography Etc](#)  
[Journal de Departement de Haute-Garonne Nonidi 9 Germinal an 7 de la Republique](#)  
[Spring Catalogue of New and Beautiful Plants 1878 Dahlias Verbenas Petunias Fuchsias Phloxes Roses Geraniums Chrysanthemums Etc](#)  
[Telephone Directory Department of State Agency for International Development Arms Control and Disarmament Agency Overseas Private Investment Corporation Winter 1978-79](#)  
[Telephone Directory Winter 1978 Department of State Agency for International Development Arms Control and Disarmament Agency Overseas Private Investment Corporation](#)  
[Cantor Lectures on Commercial Fibres Their History and Origin](#)  
[Morses Seeds 1926](#)  
[The Quiver 1921 Vol 10](#)  
[Plant-Growth Regulators](#)  
[Report of the First Meeting of the Oilseed Peanut and Sugar Crops Research Advisory Committee January 27-30 1964](#)  
[Announcement of the Dental School of Harvard University With an Announcement for 1939-40](#)  
[Germain Fall-Winter 1922-23](#)  
[Catalogue of Oxford College 1918-1919](#)  
[A List of Official Publications of American State Constitutional Conventions 1776-1916 Compiled for Use in the Newberry Library](#)  
[Hoopes Bro and Thomas Hand Book of Beautiful Flowers 1882](#)  
[1940 Summary of Outstanding Federal and State Legislation Affecting Rural Land Use](#)  
[Summary of Irrigation-District Statutes of Western States](#)  
[Annual Reports of the Selectmen Clerk Treasurer Road Agent School Board and Other Officials of the Town of Grafton for the Year Ending Jan 31 1944 Together with the Vital Statistics for the Year Ending Dec 31 1943](#)  
[Annual Reports of the Selectmen Clerk Treasurer Road Agents School Board and Other Officials Trustees and Librarian of the George Gamble](#)

[Library of the Town of Danbury for the Year Ending Jan 31 1935 Together with the Vital Statistics for the Year  
The Pennsylvanian 1934-1935](#)

[Children in the Courts Juvenile-Court Statistics Year Ended December 31 1937 and Federal Juvenile Offenders Year Ended June 30 1937](#)

[Foreign Crops and Markets Vol 19 December 16 1929](#)

[Legal Phases of Farmer Cooperative Vol 3 Antitrust Laws](#)

[Wartime Work Program of the Bureau of Agricultural Economics](#)

[Annual Report of the State Agricultural Society of the State of Wisconsin For the Year 1856](#)

[Dairying in War and Peace](#)

[Twenty Fourth Annual Catalog of the Negro Agricultural and Technical College of North Carolina 1918-1919 Formerly the Agricultural and  
Mechanical College for the Colored Race](#)

[Boston College Bulletin August 1941 Vol 13 Graduate School Announcements 1941-1942](#)

[Selected References on the History of Agriculture in the United States](#)

[Income for the Unemployed The Variety and Fragmentation of Programs](#)

---