

MI ULTIMA CHANCE

Now his parts and fashions pleased the Khalif and the excellence of his composition and his frankness, and he said in himself, "I will assuredly make him my cup-companion and sitting-mate." So he rose forthright and saying to Mesrou, "Take him up," [returned to the palace]. Accordingly, Mesrou took up Aboulhusn and carrying him to the palace of the Khalifate, set him down before Er Reshid, who bade the slaves and slave-girls encompass him about, whilst he himself hid in a place where Aboulhusn could not see him. Light of mine eyes, my hope, my wish, my thirsting eyes With looking on thy face can never sate their drought. King (The Unjust) and the Tither, i. 273. When he heard her words, the dregs of the drunkenness wrought in him and he imagined that he was indeed a Turk. So he went out from her and putting his hand to his sleeve, found therein a scroll and gave it to one who read it to him. When he heard that which was written in the scroll, his mind was confirmed in the false supposition; but he said in himself, 'Maybe my wife seeketh to put a cheat on me; so I will go to my fellows the fullers; and if they know me not, then am I for sure Khemartekeni the Turk.' So he betook himself to the fullers and when they espied him afar off, they thought that he was one of the Turks, who used to wash their clothes with them without payment and give them nothing. Razi (Er) and El Merouzi, ii. 28. What is the pleasance of the world, except it be to see My lady's face, to drink of wine and ditties still to hear? 36. The Mock Khalif dcliii. Sharpers who cheated each his Fellow, The Two, ii. 28. 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 Nouredin 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. The eunuch heard the smiting of the lute within the chamber and said, 'By Allah, that is my lady Tuhfeh's touch!' So he arose and went, as he were a madman, falling down and rising up, till he came to the eunuch on guard at the door at the Commander of the Faithful and found him sitting. When the latter saw him, and he like a madman, falling down and rising up, he said to him, 'What aileth thee and what bringeth thee hither at this hour?' Quoth the other, 'Wilt thou not make haste and awaken the Commander of the Faithful?' And he fell to crying out at him; whereupon the Khalif awoke and heard them bandying words together and Tuhfeh's servant saying to the other, 'Out on thee! Awaken the Commander of the Faithful in haste.' So he said, 'O Sewab, what aileth thee?' And the chief eunuch answered, saying, 'O our lord, the eunuch of Tuhfeh's lodging hath taken leave of his wits and saith, "Awaken the Commander of the Faithful in haste!"' Then said Er Reshid to one of the slave-girls, 'See what is to do.' King Shehriyar marvelled at these things and Shehrzad said to him, "Thou marvelledst at that which befell thee on the part of women; yet hath there befallen the kings of the Chosroes before thee what was more grievous than that which befell thee, and indeed I have set forth unto thee that which betided khalifs and kings and others than they with their women, but the exposition is long and hearkening groweth tedious, and in this [that I have already told thee] is sufficiency for the man of understanding and admonishment for the wise." Mariyeh, El Abbas and, iii. 53. When she had made an end of her verses, the Lady Zubeideh bade each damsel sing a song, till the turn came round to Sitt el Milah, whereupon she took the lute and tuning it, sang thereto four-and-twenty songs in four-and-twenty modes; then she returned to the first mode and sang the following verses: The Breslau Edition, which was printed from a Manuscript of the Book of the Thousand Nights and One Night alleged to have been furnished to the Editor by a learned Arab of Tunis, whom he styles "Herr M. Annaggar" (Qu?re En Nejjar, the Carpenter), the lacunes found in which were supplemented from various other MS. sources indicated by Silvestre de Sacy and other eminent Orientalists, is edited with a perfection of badness to which only German scholars (at once the best and worst editors in the world) can attain. The original Editor, Dr. Maximilian Habicht, was during the period (1825- 1839) of publication of the first eight Volumes, engaged in continual and somewhat acrimonious (223) controversy concerning the details of his editorship with Prof. H. L. Fleischer, who, after his death, undertook the completion of his task and approved himself a worthy successor of his whilom adversary, his laches and shortcomings in the matter of revision and collation of the text being at least equal in extent and gravity to those of his predecessor, whilst he omitted the one valuable feature of the latter's work, namely, the glossary of Arabic words, not occurring in the dictionaries, appended to the earlier volumes. So they made ready his affair and the king conferred on him a dress of honour, and he took with him a present and a letter under the king's hand and setting out, fared on till he came to the [capital] city of Turkestan. When the king of the Turks knew of his coming, he despatched his officers to receive him and entreated him with honour and lodged him as befitted his rank. Then he entertained him three days, after which he summoned him to his presence and Abou Temam went in to him and prostrating himself before him, as beseemeth unto kings, laid the present before him and gave him the letter. The Man who was lavish of his House and his Victual to one whom he knew not dccciv. Meanwhile, Queen Kemeriyeh and her company sailed on, without ceasing, till they came under the palace wherein was Tuhfeh, to wit,

that of Meimoun the Swordsman; and by the ordinance of destiny, Tuhfeh herself was then sitting on the belvedere of the palace, pondering the affair of Haroun er Reshid and her own and that which had befallen her and weeping for that she was doomed to slaughter. She saw the ship and what was therein of those whom we have named, and they in mortal guise, and said, 'Alas, my sorrow for yonder ship and the mortals that be therein!' As for Kemeriyeh and her company, when they drew near the palace, they strained their eyes and seeing Tuhfeh sitting, said, 'Yonder sits Tuhfeh. May God not bereave [us] of her!' Then they moored their ship and making for the island, that lay over against the palace, spread carpets and sat eating and drinking; whereupon quoth Tuhfeh, 'Welcome and fair welcome to yonder faces! These are my kinswomen and I conjure thee by Allah, O Jemreh, that thou let me down to them, so I may sit with them awhile and make friends with them and return.' Quoth Jemreh, 'I may on no wise do that.' And Tuhfeh wept. Then the folk brought out wine and drank, what while Kemeriyeh took the lute and sang the following verses: 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. . . . q. Khelbes and his Wife and the Learned Man dcccvi.81. The Foolish Schoolmaster dclxvi.91. The Loves of Abou Isa and Curret el Ain dclxxviii. . . . Lo! in the garden-ways, the place of ease and cheer, Still, like the moon at full, my light thou mayst espy. Then he bade set up for her a tent and another for himself, facing hers, so he might worship God with her, and fell to sending her food; and she said in herself, 'This is a king and it is not lawful for me that I suffer him forsake his subjects and his kingdom for my sake. So she said to the serving-woman, who used to bring her the food, 'Speak to the king, so he may return to his women, for he hath no need of me and I desire to abide in this place, so I may worship God the Most High therein.' The slave-girl returned to the king and told him this, whereupon he sent back to her, saying, 'I have no need of the kingship and I also desire to abide here and worship God with thee in this desert.' When she found this earnestness in him, she consented to his wishes and said, 'O king, I will consent unto thee in that which thou desirest and will be to thee a wife, but on condition that thou bring me Dadbin the king and his Vizier Kardan and his chamberlain (116) and that they be present in thine assembly, so I may speak a word with them in thy presence, to the intent that thou mayest redouble in affection for me.' Quoth Kisra, 'And what is thine occasion unto this?' So she related to him her story from first to last, how she was the wife of Dadbin the king and how the latter's vizier had miscalled her honour. . . . ? ? ? ? ? God to a tristful lover be light! A man of wit, Yet perishing for yearning and body-worn is he. . . . ? ? ? ? ? Would God thou knewest that for love of thee which I endure! It hath indeed brought down on me estrangement and dismay. When the damsel had made an end of her song, El Abbas swooned away and they sprinkled on him rose-water, mingled with musk, till he came to himself, when he called another damsel (now there was on her of linen and clothes and ornaments that which beggareth description, and she was endowed with brightness and loveliness and symmetry and perfection, such as shamed the crescent moon, and she was a Turkish girl from the land of the Greeks and her name was Hafizeh) and said to her, "O Hafizeh, close thine eyes and tune thy lute and sing to us upon the days of separation." She answered him with "Hearkening and obedience" and taking the lute, tuned its strings and cried out from her head, (107) in a plaintive voice, and sang the following verses: . . . ? ? ? ? ? She gives me to drink of her cheeks and her honeyed lips And quenches the worst of the fires that my heart devour. . . . ? ? ? ? ? Story of the Merchant and His Sons. . . . ? ? ? ? ? And whenas the dogs at a fountain have lapped, The lions to drink of the water forbear." Quoth Selma to Selim, 'Hasten not to slay him, but ponder the matter and consider the issue to which it may lead; for whoso considereth not the issues [of his actions], fortune is no friend to him.' Then they arose on the morrow and occupied themselves with devising how they should turn away their mother from that man, and she forebode mischief from them, by reason of that which she saw in their eyes of alteration, for that she was keen of wit and crafty. So she took precaution for herself against her children and Selma said to Selim, 'Thou seest that whereinto we have fallen through this woman, and indeed she hath gotten wind of our purpose and knoweth that we have discovered her secret. So, doubtless, she will plot against us the like of that which we plot for her; for indeed up to now she had concealed her affair, and now she will forge lies against us; wherefore, methinks, there is a thing [fore-]written to us, whereof God (extolled be His perfection and exalted be He!) knew in His foreknowledge and wherein He executeth His ordinances.' 'What is that?' asked he, and she said, 'It is that we arise, I and thou, and go forth this night from this land and seek us a land wherein we may live and witness nought of the doings of yonder traitress; for whoso is absent from the eye is absent from the heart, and quoth one of the poets in the following verse: . . . ? ? ? ? ? Deem not, O youth, that I to thee incline; indeed, no part Have I in those who walk the ways, the children of the tent. (87). So we went with him till he came to the place where my slave had buried the money and dug there and brought it out; whereat I marvelled with the utmost wonder and we carried it to the prefect's house. When the latter saw the money, he rejoiced with an exceeding joy and bestowed on me a dress of honour. Then he restored the money straightway to the Sultan and we left the youth in prison; whilst I said to my slave who had taken the money, "Did yonder young man see thee, what time thou buriedst the money?" "No, by the Great God!" answered he. So I went in to the young man, the prisoner, and plied him with wine till he recovered, when I said to him, "Tell me how thou stolest the money." "By Allah," answered he, "I stole it not, nor did I ever set eyes on it till I brought it forth of the earth!" Quoth I, "How so?" And he said, "Know that the cause of my falling into your hands was my mother's imprecation against me; for that I evil entreated her yesternight and beat her and she said to me, 'By Allah, O my son, God shall assuredly deliver thee into the hand of the oppressor!' Now she is a pious woman. So I went out forthright and thou sawest me in the way and didst that which

thou didst; and when beating was prolonged on me, my senses failed me and I heard one saying to me, 'Fetch it.' So I said to you what I said and he (145) guided me till I came to the place and there befell what befell of the bringing out of the money." Camphor itself to me doth testify And in my presence owns me white as snow..Presently, she came to me again and I said to her, "Here is thy money and I have gained [with it] other thousand dinars." Quoth she, "Keep it by thee and take these other thousand dinars. As soon as I have departed from thee, go thou to Er Rauzeh (183) and build there a goodly pavilion, and when the building thereof is accomplished, give me to know thereof." So saying, she left me and went away. As soon as she was gone, I betook myself to Er Rauzeh and addressed myself to the building of the pavilion, and when it was finished, I furnished it with the goodliest of furniture and sent to the lady to tell her that I had made an end of its building; whereupon she sent back to me, saying, "Let him meet me to-morrow at daybreak at the Zuweyleh gate and bring with him a good ass." So I got me an ass and betaking myself to the Zuweyleh gate, at the appointed time, found there a young man on horse- back, awaiting her, even as I awaited her..One day, there came a traveller and seeing the picture, said, 'There is no god but God! My brother wrought this picture.' So the king sent for him and questioned him of the affair of the picture and where was he who had wrought it. 'O my lord,' answered the traveller, 'we are two brothers and one of us went to the land of Hind and fell in love with the king's daughter of the country, and it is she who is the original of the portrait. In every city he entereth, he painteth her portrait, and I follow him, and long is my journey.' When the king's son heard this, he said, 'Needs must I travel to this damsel.' So he took all manner rarities and store of riches and journeyed days and nights till he entered the land of Hind, nor did he win thereto save after sore travail. Then he enquired of the King of Hind and he also heard of him.. . . . The Lord's alternatives are these, wherewith He's wont The needy wretch to ply and those in sore duress.. . . . OF DESTINY OR THAT WHICH IS WRITTEN ON THE FOREHEAD..We sat down and I looked at him who had opened the door to us, and behold he was lopped of the hand. I misliked this of him, and when I had sat a little longer, there entered a man, who filled the lamps in the saloon and lit the candles; and behold, he also was handlopped. Then came the folk and there entered none except he were lopped of the hand, and indeed the house was full of these. When the assembly was complete, the host entered and the company rose to him and seated him in the place of honour. Now he was none other than the man who had fetched me, and he was clad in sumptuous apparel, but his hands were in his sleeves, so that I knew not how it was with them. They brought him food and he ate, he and the company; after which they washed their hands and the host fell to casting furtive glances at me..113. The Angel of Death with the Proud King and the Devout Man cccclxii. There abode once, of old days and in bygone ages and times, in the city of Baghdad, the Abode of Peace, the Khalif Haroun er Reshid, and he had boon-companions and story-tellers, to entertain him by night Among his boon-companions was a man called Abdallah ben Nan, who was high in favour with him and dear unto him, so that he was not forgetful of him a single hour. Now it befell, by the ordinance of destiny, that it became manifest to Abdallah that he was grown of little account with the Khalif and that he paid no heed unto him; nor, if he absented himself, did he enquire concerning him, as had been his wont. This was grievous to Abdallah and he said in himself, "Verily, the heart of the Commander of the Faithful and his fashions are changed towards me and nevermore shall I get of him that cordiality wherewith he was wont to entreat me." And this was distressful to him and concern waxed upon him, so that he recited the following verses: When the company heard the seventh officer's story, they were moved to exceeding mirth, and El Melik ez Zahir Bibers rejoiced in that which he heard and said, 'By Allah, there betide things in this world, from which kings are shut out, by reason of their exalted station!' Then came forward another man from amongst the company and said, "There hath reached me from one of my friends another story bearing on the malice of women and their craft, and it is rarer and more extraordinary and more diverting than all that hath been told to you." I swear by his life, yea, I swear by the life of my love without peer, To please him or save him from hurt, I'd enter the fire without fear!. When the king heard this, he bowed [his head] in perplexity and confusion and said, "Carry him back to the prison till the morrow, so we may look into his affair." Then she cast the lute from her hand and swooned away; so she was carried to her chamber and indeed passion waxed upon her. After a long while, the Commander of the Faithful sent for her a third time and bade her sing. So she took the lute and sang the following verses:.51. The Thief and the Money-changer dcv. I went forth one day, purposing to make a journey, and fell in with a man whose wont it was to stop the way. When he came up with me, he offered to slay me and I said to him, "I have nothing with me whereby thou mayst profit." Quoth he, "My profit shall be the taking of thy life." "What is the cause of this?" asked I. "Hath there been feud between us aforetime?" And he answered, "No; but needs must I slay thee." Therewithal I fled from him to the river-side; but he overtook me and casting me to the ground, sat down on my breast. So I sought help of the Sheikh El Hejjaj (156) and said to him, "Protect me from this oppressor!" And indeed he had drawn a knife, wherewith to cut my throat, when, behold, there came a great crocodile forth of the river and snatching him up from off my breast, plunged with him into the water, with the knife still in his hand; whilst I abode extolling the perfection of God the Most High and rendering thanks for my preservation to Him who had delivered me from the hand of that oppressor!. Whose subtleness might well infect the understanding folk; And secrets didst thou, in thy cheer, to us communicate..Shah Bekht and his Vizier Er Rehwan, King, i. 215..Now the treasuries aforetime had been in the viziers' hand, so they might do with them what they would, and when they came under the youth's hand, that of the viziers was straitened from them, and the youth became dearer to the king than a son and he could not brook to be separated from him. When the viziers saw this, they were jealous of him and envied him and cast about for a device against him whereby they might oust him from the king's favour, but found no opportunity. At last, when came the destined hour, (101) it chanced that the youth one day drank wine and became drunken and wandered from his wits; so he fell to going round about within the palace of the king and fate led him to the lodging of the women, in which

there was a little sleeping-chamber, where the king lay with his wife. Thither came the youth and entering the chamber, found there a couch spread, to wit, a sleeping place, and a candle burning. So he cast himself on the couch, marvelling at the paintings that were in the chamber, and slept and slumbered heavily till eventide, when there came a slave-girl, bringing with her all the dessert, eatables and drinkables, that she was wont to make ready for the king and his wife, and seeing the youth lying on his back, (and none knowing of his case and he in his drunkenness unknowing where he was,) thought that he was the king asleep on his bed; so she set the censuring-vessel and laid the essences by the couch, then shut the door and went away..? ? ? ? ? Our Lord, after sev'rance, with them hath conjoined us, for he who doth good Shall ne'er disappointed abide and kindnesses kindness entail..Then she turned to the old man who had delivered her from the pit and prayed for him and gave him presents galore and among them a myriad of money; (9) and they all departed from her, except her husband. When she was alone with him, she made him draw near unto her and rejoiced in his coming and gave him the choice of abiding with her. Moreover, she assembled the people of the city and set out to them his virtue and worth and counselled them to invest him with the charge of their governance and besought them to make him king over them. They fell in with her of this and he became king and took up his abode amongst them, whilst she gave herself up to her religious exercises and abode with her husband on such wise as she was with him aforetime. (10) Nor," added the vizier, "is this story, O king of the time, more extraordinary or more delightful than that of the journeyman and the girl whose belly he slit and fled.".So Aamir took the water-skin and made for the water; but, when he came to the well, behold, two young men with gazelles, and when they saw him, they said to him, "Whither wilt thou, O youth, and of which of the Arabs art thou?" "Harkye, lads," answered he, "fill me my water-skin, for that I am a stranger man and a wayfarer and I have a comrade who awaiteth me." Quoth they, "Thou art no wayfarer, but a spy from El Akil's camp." Then they took him and carried him to [their king] Zuheir ben Shebib; and when he came before him, he said to him, "Of which of the Arabs art thou?" Quoth Aamir, "I am a wayfarer." And Zuheir said, "Whence comest thou and whither wilt thou?" "I am on my way to Akil," answered Aamir. When he named Akil, those who were present were agitated; but Zuheir signed to them with his eyes and said to him, "What is thine errand with Akil?" Quoth he, "We would fain see him, my friend and I.".When King Shah Bekht heard his vizier's story, he gave him leave to withdraw to his own house and he abode there the rest of the night and the next day till the evening..As fate would have it, the chief of the police was passing through the market; so the people told him [what was to do] and he made for the door and burst it open. We entered with a rush and found the thieves, as they had overthrown my friend and cut his throat; for they occupied not themselves with me, but said, 'Whither shall yonder fellow go? Indeed, he is in our grasp.' So the prefect took them with the hand (129) and questioned them, and they confessed against the woman and against their associates in Cairo. Then he took them and went forth, after he had locked up the house and sealed it; and I accompanied him till he came without the [first] house. He found the door locked from within; so he bade break it open and we entered and found another door. This also he caused burst in, enjoining his men to silence till the doors should be opened, and we entered and found the band occupied with a new victim, whom the woman had just brought in and whose throat they were about to cut..Presently, there came in upon us a spunger, without leave, and we went on playing, whilst he played with us. Then quoth the Sultan to the Vizier, "Bring the spunger who cometh in to the folk, without leave or bidding, that we may enquire into his case. Then will I cut off his head." So the headsman arose and dragged the spunger before the Sultan, who bade cut off his head. Now there was with them a sword, that would not cut curd; (151) so the headsman smote him therewith and his head flew from his body. When we saw this, the wine fled from our heads and we became in the sorriest of plights. Then my friends took up the body and went out with it, that they might hide it, whilst I took the head and made for the river..Now the king's vizier had two daughters, own sisters, the elder of whom had read books and made herself mistress of [all] sciences and studied the writings of the sages and the histories of the boon-companions, (160) and she was possessed of abundant wit and knowledge galore and surpassing apprehension. She heard that which the folk suffered from the king and his despiteous usage of their children; whereupon compassion gat hold upon her for them and jealousy and she besought God the Most High that He would bring the king to renounce that his heresy, (161) and God answered her prayer. Then she took counsel with her younger sister and said to her, 'I mean to contrive somewhat for the liberation of the people's children; and it is that I will go up to the king [and offer myself to him], and when I come to his presence, I will seek thee. When thou comest in to me and the king hath done his occasion [of me], do thou say to me, 'O my sister, let me hear and let the king hear a story of thy goodly stories, wherewithal we may beguile the waking hours of our night, till we take leave of each other.' 'It is well,' answered the other. 'Surely this contrivance will deter the king from his heresy and thou shalt be requited with exceeding favour and abounding recompense in the world to come, for that indeed thou adventured thyself and wilt either perish or attain to thy desire.'. 'Harkening and obedience,' answered El Ased and flew till he came to the Crescent Mountain, when he sought audience of Meimoun, who bade admit him. So he entered and kissing the earth before him, gave him Queen Kemeriyeh's message, which when he heard he said to the Afrit, 'Return whence thou comest and say to thy mistress, "Be silent and thou wilt do wisely." Else will I come and seize upon her and make her serve Tuhfeh; and if the kings of the Jinn assemble together against me and I be overcome of them, I will not leave her to scent the wind of this world and she shall be neither mine nor theirs, for that she is presently my soul (243) from between my ribs; and how shall any part with his soul?' When the Afrit heard Meimoun's words, he said to him, 'By Allah, O Meimoun, thou hast lost thy wits, that thou speakest these words of my mistress, and thou one of her servants!' Whereupon Meimoun cried out and said to him, 'Out on thee, O dog of the Jinn! Wilt thou bespeak the like of me with these words?' Then, he bade those who were about him smite El Ased, but he took flight and soaring into the air, betook himself to his mistress and told her that which had passed; and she said, 'Thou hast done well, O

cavalier! May the place of my session ne'er lack thee I Oh, why, My heart's love, hast thou saddened my mind and mine eye? (108).
? Your coming to-me-ward, indeed, with "Welcome! fair welcome!" I hail. Your sight to me gladness doth bring and banisheth sorrow and
bale; Therewithal Queen Es Shuhba was moved to exceeding delight and said, 'Well done, O queen of delight! None can avail to describe thee.
Sing to us on the apple,' Quoth Tuhfeh, 'Harkening and obedience.' Then she improvised and sang the following verses: .157. Mesrour and Zein el
Mewasif dccccxlv. s. The Stolen Necklace dxcvi. 118. The Merchant of Cairo and the Favourite of the Khalif El Mamoun El Hikim bi
Amrillak M. Presently, the vizier heard of the merchant's coming; so he sent to him and let bring him to his house and talked with him awhile of his
travels and of that which he had abidden therein, and the merchant answered him thereof. Then said the vizier, 'I will put certain questions to thee,
which if thou answer me, it will be well [for thee].' And the merchant rose and made him no answer. Quoth the vizier, 'What is the weight of the
elephant?' The merchant was perplexed and returned him no answer and gave himself up for lost. Then said he, 'Grant me three days' time.' So the
vizier granted him the delay he sought and he returned to his lodging and related what had passed to the old woman, who said, 'When the morrow
cometh, go to the vizier and say to him, "Make a ship and launch it on the sea and put in it an elephant, and when it sinketh in the water, [under the
beast's weight], mark the place to which the water riseth. Then take out the elephant and cast in stones in its place, till the ship sink to the mark
aforesaid; whereupon do thou take out the stones and weigh them and thou wilt know the weight of the elephant"' . Would we may live together, and
when we come to die, i. 47. . We were sleeping one night on the roof, when a woman made her way into the house and gathering into a bundle all
that was therein, took it up, that she might go away with it. Now she was great with child and near upon her term and the hour of her deliverance;
so, when she made up the bundle and offered to shoulder it and make off with it, she hastened the coming of the pangs of labour and gave birth to a
child in the dark. Then she sought for the flint and steel and striking a light, kindled the lamp and went round about the house with the little one,
and it was weeping. [The noise awoke us,] as we lay on the roof, and we marvelled. So we arose, to see what was to do, and looking down through
the opening of the saloon, (112) saw a woman, who had kindled the lamp, and heard the little one weeping. She heard our voices and raising her
eyes to us, said, "Are ye not ashamed to deal with us thus and discover our nakedness? Know ye not that the day belongeth to you and the night to
us? Begone from us! By Allah, were it not that ye have been my neighbours these [many] years, I would bring down the house upon you!" We
doubted not but that she was of the Jinn and drew back our heads; but, when we arose on the morrow, we found that she had taken all that was with
us and made off with it; wherefore we knew that she was a thief and had practised [on us] a device, such as was never before practised; and we
repented, whenas repentance advantaged us not.' The wife of the shopkeeper, to wit, the nurse, came out, with the rest of those who came out, to
divert herself with gazing upon the show, and when she saw El Abbas and beheld his beauty and the goodliness of his army and that which he had
brought back with him of herds and slaves and slave-girls and mamelukes, she improvised and recited the following verses: l. The Twelfth
Officer's Story dccccxxxix. By Allah, come ye forth to me, for lo, I'm come to you I May he who's wronged the victory get and God defend the
right! (70). Now Afifeh and her daughter Mariyeh were behind the curtain, looking at him; and when he came before the king, he saluted him and
greeted him with the greeting of kings, whilst all who were present stared at him and at his beauty and grace and perfection. The king seated him at
the head of the table; and when Afifeh saw him and straitly considered him, she said, "By the virtue of Mohammed, prince of the Apostles, this
youth is of the sons of the kings and cometh not to these parts but for some high purpose!" Then she looked at Mariyeh and saw that her face was
changed, and indeed her eyes were dead in her face and she turned not her gaze from El Abbas a glance of the eyes, for that the love of him had
gotten hold upon her heart. When the queen saw what had befallen her daughter, she feared for her from reproach concerning El Abbas; so she shut
the wicket of the lattice and suffered her not to look upon him more. Now there was a pavilion set apart for Mariyeh, and therein were privy
chambers and balconies and lattices, and she had with her a nurse, who served her, after the fashion of kings' daughters. x. The
Sandal-wood Merchant and the Sharpers dciii. When the boy saw what the treasure-seeker had done with him he committed his affair to God
(extolled be His perfection and exalted be He!) and abode perplexed concerning his case and said, 'How bitter is this death!' For that indeed the
world was darkened on him and the pit was blinded to him. So he fell a-weeping and saying, 'I was delivered from the lion and the thieves and now
is my death [appointed to be] in this pit, where I shall die lingeringly.' And he abode confounded and looked for nothing but death. As he pondered
[his affair], behold, he heard a sound of water running with a mighty noise; so he arose and walked in the pit, following after the sound, till he came
to a corner and heard the mighty running of water. So he laid his ear to the sound of the current and hearing it a great strength, said in himself, 'This
is the running of a mighty water and needs must I die in this place, be it to-day or to-morrow; so I will cast myself into the water and not die a
lingering death in this pit.' However, after awhile, one of the women took pity on me and brought me a rag of thin stuff and cast it on me. With this
I covered my privities, and no more, and abode awhile thus. Then said I in myself, "The husbands of these women will presently gather together on
me and I shall be disgraced." So I went out by another door of the house, and young and old crowded about me, running after me and saying, "A
madman! A madman!" till I came to my house and knocked at the door; whereupon out came my wife and seeing me naked, tall, bareheaded, cried
out and ran in again, saying, "This is a madman, a Satan!" But, when she and my family knew me, they rejoiced and said to me, "What aileth thee?"
I told them that thieves had taken my clothes and stripped me and had been like to kill me; and when I told them that they would have killed me,
they praised God the Most High and gave me joy of my safety. So consider the craft of this woman and this device that she practised upon me, for
all my pretensions to sleight and quickwittedness! Yea, passion raged in me and love-longing was like To slay me; yet my heart to solace

still it wrought..When El Abbas heard Hudheifeh's challenge and saw Saad in this case, he came up to the latter and said to him, "Wilt thou give me leave to reply to him and I will stand thee in stead in the answering of him and the going forth to battle with him and will make myself thy sacrifice?" Saad looked at him and seeing valour shining from between his eyes, said to him, "O youth, by the virtue of the Chosen [Prophet,] (whom God bless and keep,) tell me [who thou art and] whence thou comest to our succour." "This is no place for questioning," answered the prince; and Saad said to him, "O champion, up and at Hudheifeh! Yet, if his devil prove too strong for thee, afflict not thyself in thy youth." (71) Quoth El Abbas, "It is of Allah that help is to be sought," (72) and taking his arms, fortified his resolution and went down [into the field], as he were a castle of the castles or a piece of a mountain..When Tuhfeh beheld this, she called to mind her lord and wept sore and said, 'I beseech God the Most High to vouchsafe me speedy deliverance, so I may return to my palace and that my high estate and queendom and glory and be reunited with my lord and master Er Reshid.' Then she walked in that garden and saw in its midst a dome of white marble, raised on columns of black teak and hung with curtains embroidered with pearls and jewels. Amiddleward this pavilion was a fountain, inlaid with all manner jacinths, and thereon a statue of gold, and [beside it] a little door. She opened the door and found herself in a long passage; so she followed it and behold, a bath lined with all kinds of precious marbles and floored with a mosaic of pearls and jewels. Therein were four cisterns of alabaster, one facing other, and the ceiling of the bath was of glass coloured with all manner colours, such as confounded the understanding of the folk of understanding and amazed the wit..There came one day an old woman [to the stuff-market], with a casket of precious workmanship, containing trinkets, and she was accompanied by a damsel great with child. The old woman sat down at the shop of a draper and giving him to know that the damsel was with child by the prefect of police of the city, took of him, on credit, stuffs to the value of a thousand dinars and deposited with him the casket as security. [She opened the casket and] showed him that which was therein; and he found it full of trinkets [apparently] of price; [so he trusted her with the goods] and she took leave of him and carrying the stuffs to the damsel, who was with her, [went her way]. Then the old woman was absent from him a great while, and when her absence was prolonged, the draper despaired of her; so he went up to the prefect's house and enquired of the woman of his household, [who had taken his stuffs on credit;] but could get no tidings of her nor lit on aught of her trace..Then they displayed Dinarzad in a second and a third and a fourth dress and she came forward, as she were the rising sun, and swayed coquettishly to and fro; and indeed she was even as saith the poet of her in the following verses:..? ? ? ? ? Yea, nevermore I ceased from that wherewith I stricken was; My night with wakefulness was filled, my heart with dreariment..There was once, in the city of Baghdad, a man, [by name El Merouzi,] (30) who was a sharper and plagued (31) the folk with his knavish tricks, and he was renowned in all quarters [for roguery]. [He went out one day], carrying a load of sheep's dung, and took an oath that he would not return to his lodging till he had sold it at the price of raisins. Now there was in another city a second sharper, [by name Er Razi,] (32) one of its people, who [went out the same day], bearing a load of goat's dung, which he had sworn that he would not sell but at the price of dried figs..Precipitation, Of the Ill Effects of, i. 98.? ? ? ? ? c. The Third Old Man's Story ii.? ? ? ? ? If thou forsake us, there is none Can stand to us instead of thee..? ? ? ? ? How oft I've waked, whilst over me my comrades kept the watch! How many a stony waste I've crossed, how many a desert dread!.Presently, the mother of the two boys, finding that they tarried from her, went searching for them, till she came to the ship and fell to saying, 'Who hath seen two boys of mine? Their fashion is thus and thus and their age thus and thus.' When they heard her words, they said, 'This is the description of the two boys who were drowned in the sea but now.' Their mother heard and fell to calling on them and saying, 'Alas, my anguish for your loss, O my sons! Where was the eye of your father this day, that it might have seen you?' Then one of the crew questioned her, saying, 'Whose wife art thou?' And she answered, 'I am the wife of such an one the merchant. I was on my way to him, and there hath befallen me this calamity.' When the merchant heard her speech, he knew her and rising to his feet, rent his clothes and buffeted his head and said to his wife, 'By Allah, I have destroyed my children with mine own hand! This is the end of whoso looketh not to the issues of affairs.' Then he fell a-wailing and weeping over them, he and his wife, and he said, 'By Allah, I shall have no ease of my life, till I light upon news of them!' And he betook himself to going round about the sea, in quest of them, but found them not..Reshid (Er) and the Barmecides, i. 189..When it was eventide, the king summoned the vizier and bade him tell the [promised] story, "Hearkening and obedience," answered he. "Know, O king, that..When the king heard his viziers' words, he was exceeding wroth and bade bring the youth, and when he came in to the king, the viziers all cried out with one voice, saying, "O scant o' grace, thinkest thou to save thyself from slaughter by craft and guile, that thou beguilest the king with thy talk and hopest pardon for the like of this great crime which thou hast committed?" Then the king bade fetch the headsman, so he might smite off his head; whereupon each of the viziers fell a-saying, "I will slay him;" and they sprang upon him. Quote the youth, "O king, consider and ponder these men's eagerness. Is this of envy or no? They would fain make severance between thee and me, so there may fall to them what they shall plunder, as aforetime." And the king said to him, "Consider their testimony against thee." "O king," answered the young man, "how shall they testify of that which they saw not? This is but envy and rancour; and thou, if thou slay me, thou wilt regret me, and I fear lest there betide thee of repentance that which betided Ilan Shah, by reason of the malice of his viziers." "And what is his story?" asked Azadbekht. "O king," replied the youth,.Next morning, up came the Cadi, with his face like the ox-eye, (104) and said, "In the name of God, where is my debtor and where is my money?" Then he wept and cried out and said to the prefect, "Where is that ill-omened fellow, who aboundeth in thievery and villainy?" Therewith the prefect turned to me and said, "Why dost thou not answer the Cadi?" And I replied, "O Amir, the two heads (105) are not equal, and I, I have no helper but God; but, if the right be on my side, it will appear." At this the Cadi cried out and said, "Out on thee, O ill-omened fellow! How wilt

thou make out that the right is on thy side?" "O our lord the Cadi," answered I, "I deposited with thee a trust, to wit, a woman whom we found at thy door, and on her raiment and trinkets of price. Now she is gone, even as yesterday is gone; and after this thou turnest upon us and makest claim upon me for six thousand dinars. By Allah, this is none other than gross unright, and assuredly some losel of thy household hath transgressed against her!". 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. Now the uncle's son of the king of the city had aforetime disputed [the kingship] with him, and the people misliked the king; but God the Most High decreed that he should get the better of his cousin. However, jealousy of him abode in his heart and he acquainted the vizier, who hid it not and sent [him] money. Moreover, he fell to summoning [all strangers who came to the town], man after man, and questioning them of their faith and their worldly estate, and whoso answered him not [to his liking], he took his good. (231) Now a certain wealthy man of the Muslims was on a journey and it befell that he arrived at that city by night, unknowing what was to do, and coming to the ruin aforesaid, gave the old woman money and said to her, 'No harm upon thee.' Whereupon she lifted up her voice and prayed [for him], He set down his merchandise by her [and abode with her] the rest of the night and the next day. When she had made an end of her verses, she folded the letter and delivered it to the nurse, who took it and went with it to El Abbas. When she gave it to him, he took it and breaking it open, read it and apprehended its purport; and when he came to the end of it, he swooned away. After awhile, he came to himself and said, "Praised be God who hath caused her return an answer to my letter! Canst thou carry her another letter, and with God the Most High be thy requital?" Quoth she, "And what shall letters profit thee, seeing she answereth on this wise?" But he said, "Belike, she may yet be softened." Then he took inkhorn and paper and wrote the following verses: 103. The Loves of Abou Isa and Curret el Ain cccxciv. THE NINTH OFFICER'S STORY. Sandhill (132) and down (133) betwixt there blooms a yellow willow-flower, (134) Pomegranate-blossoms (135) and for fruits pomegranates (136) that doth bear. The approof of my lord, so my stress and unease I may ban and mine enemies' malice defy. You swore you'd be faithful to us and our love, And true to your oath and your troth-plight were you; Daughter of the Poor Old Man, The Rich Man who married his Fair, i. 247. Yet shall thou suffer that which I from thee have borne And with love's woes thy heart shall yet be mortified. God knows I ne'er recalled thy memory to my thought, But still with brimming tears straightway mine eyes were fraught. 45. Ali Shir (230) and Zumurrud dlxix. 15. Ghanim ben Eyoub the Slave of Love cccxxxii. A sun [is my love;] but his heat in mine entrails still rageth, concealed; A moon, in the hearts of the folk he riseth, and not in the sky. I am the champion-slayer, the warrior without peer; My foes I slay, destroying the hosts, when I appear. It chances whiles that the blind man escapes a pit, ii. 51. When the king heard this, he was certified that the youth was his very son; so he cried out at the top of his voice and casting himself upon him, embraced him and wept and said, "Had I put thee to death, as was my intent, I should have died of regret for thee." Then he cut his bonds and taking his crown from his head, set it on that of his son, whereupon the people raised cries of joy, whilst the trumpets sounded and the drums beat and there befell a great rejoicing. They decorated the city and it was a glorious day; the very birds stayed their flight in the air, for the greatness of the clamour and the noise of the crying. The army and the folk carried the prince [to the palace] in magnificent procession, and the news came to his mother Behrjaur, who came forth and threw herself upon him. Moreover, the king bade open the prison and bring forth all who were therein, and they held high festival seven days and seven nights and rejoiced with a mighty rejoicing; whilst terror and silence and confusion and affright fell upon the viziers and they gave themselves up for lost. STORY OF THE HAWK AND THE LOCUST. 1. The Merchant and the Genie i. b. The Singer and the Druggist dcccxxxviii. Officer's Story, The Ninth, ii. 167. THE FOURTH OFFICER'S STORY. j. King Suleiman Shah and his Sons cccclxxv

[Indications Et Contre-Indications de Lamalou Dans Les Maladies Du Syst me Nerveux](#)

[Canton de Longwy Ville de Herserange R glement Sanitaire](#)

[Lettre Sur Le Projet dUne Nouvelle Salle de Com die Fran aise](#)

[Le Bonheur de la France p tre S A R Monsieur](#)

[Les Enfants de la Balle Po me Sur Le Th tre](#)

[loge de Charles-Fran ois Duc de Rivi re](#)

[Recherches Sur Les Accidens Produits Par lUsage Des Pr parations de Charcuterie Avari es](#)

[Le Magnifique Et Royal Ballet Dans Lyon En Pr sence Des Deux Reines](#)

[Du R le de la D rivation Dans La D clinaison Indo-Europ enne](#)

[Loi Du 7 Avril 1879 Sur lEmploi de la Poste Pour Les Encaissements Des Effets de Commerce](#)

[Catalogue d'Objets d'Art Et Tableaux](#)
[Paroles Prononcées Sur La Tombe Du General Bon Pretet](#)
[La Mortalité Par La Phthisie Pulmonaire](#)
[Examen d'Un Document Nouveau Sur Boileau](#)
[En Avant l'Arche ! La Manière de Buffon](#)
[Journal de Torrejon d'Ardoz Le 22 Juillet 1843 Par Un Espagnol](#)
[Ce Que l'On a Fait Et Ce Qu'il Faudrait Faire Lettre](#)
[Contre Les Exploiteurs de la Mort Recueil de Discours Libres Penseurs de la Tarsalgie Des Adolescents](#)
[Plume Et Poil La Manière de Buffon](#)
[Notice Historique Le 315^e Régiment d'Infanterie Dans La Grande Guerre](#)
[Du Pansement Des Plaies Les Bons Faites l'Hôpital de la Charité](#)
[Sentimens Des Colons de Saint-Domingue Envers Leur Monarque Et Leur Patrie](#)
[Lettre Monsieur Louis Blanc Président de la Commission Du Luxembourg 4 Mai 1848](#)
[Lettre MM Les Journalistes](#)
[Vie de Sainte Thérèse Vierge Fondatrice Des Carmélites Duchâsses l'An 1582](#)
[Catalogue d'Une Collection de Bons Tableaux Anciens Provenant Du Cabinet de M Le Comte L R](#)
[Les Cosaques Drame En Cinq Actes Et Neuf Tableaux](#)
[Livret de l'Archiconfrérie Du Cordon de Saint-François](#)
[étude Sur Le Projet de Loi Relatif La Protection Des Oeuvres de Sculpture](#)
[L'Arc-En-Ciel Comédie En 1 Acte Et En Vers](#)
[études Hygiéniques Sur Les Halles Centrales de Paris](#)
[Les Amis Du Jour Comédie En 1 Acte Et En Prose](#)
[L'Arc-En-Ciel Scènes Allégoriques l'Occasion de la Naissance Du Duc de Bordeaux](#)
[L'Amant Somnambule Ou Le Mystère Comédie-Vaudeville En 1 Acte Paris Porte St-Martin 26 Août 1820](#)
[Invocations à la Paix](#)
[Protestation Contre La Loi Du 29 Thermidor Qui Augmente Le Traitement Des Représentants Du Peuple](#)
[Une Monnaie Bactro-Chinoise Bilingue Du Premier Siècle Avant Notre ère](#)
[Observations Sur Les Talents Du Théâtre l'On a Joint Quelques Pièces Qui Sont chappées](#)
[Pathologie Des Kystes Poplités](#)
[Mémoire Sur Les Conventions Intervenir Entre Le Propriétaire Et Le Fermier](#)
[Guérison de la Goutte de la Gravelle Et Des Calculs Biliaires](#)
[À l'Ombre de Mes Dieux Poèmes](#)
[Genesis Inc \(NHB Modern Plays\)](#)
[All Under One Roof Poems](#)
[Bold Girls \(NHB Modern Plays\)](#)
[Death and Taxes How SARS made hitmen drug dealers and tax dodgers pay their dues](#)
[The Lotterys Plus One](#)
[Mad or God? Jesus The Healthiest Mind of All](#)
[Hints Tips for Trainers Instructors Professors and Lecturers With added tips for Blended and e-Learning](#)
[Attachment Parenting Advice Tips and Solutions for Caring for Your Baby](#)
[The Talent Thief](#)
[A Date With Dr Moustakas](#)
[One For Sorrow \(NHB Modern Plays\)](#)
[The Make-up Manual Your beauty guide for brows eyes skin lips and more](#)
[Emily Wilding Davison The Martyr Suffragette](#)
[Au Roi 1^{er} Mai 1842](#)
[Be Your Own Astrologer A step-by-step guide to unlocking the secrets of the signs and planets](#)
[Dcret Du 21 Février 1897 Modifié Par Dcret Du 9 Novembre 1905 Règlement Sur Le Service Des Feux Du Gaz Acide Carbonique Comme Analgésique Et Cicatrisant Des Plaies](#)

[Recherches Sur La Gu rison Naturelle Ou Spontan e de la Phtisie Pulmonaire](#)
[Danton Et Victor Hugo Aux 100000 Lecteurs de Quatrevingt-Treize Par Un Vieux Cordelier](#)
[France Et Alg rie](#)
[Simples Notions d conomie Gouvernementale](#)
[Loi Du 30 Ao t 1883 Sur La R forme de lOrganisation Judiciaire Avec Les Tableaux Y Annex s](#)
[Alphabet Fran ais Ou Petit Livre Pour Apprendre Lire Correctement](#)
[R gles Suivre Titre dEssai Pour lEmploi R ciproque Du Mat riel](#)
[Instruction Du 13 Avril 1901 Pour lAdmission lEcole Sup rieure de Guerre En 1902](#)
[Oraison Fun bre de Napol on Buonaparte O lOn Trouve tabli Ce Que Les Vertus Du Dit Empereur](#)
[R glementation Des Appareils Vapeur Lois Des 21 Juillet 1856 18 Avril 1900 18 Juillet 1892](#)
[Oeuvre Du Dispensaire Des Tourelles 6 Passage Des Tourelles Paris](#)
[Traitement Des H morrhagies Cons cutives La D livrance](#)
[Notice Sur Les Travaux Scientifiques de M Le Dr Ch Robin 4 D cembre 1848](#)
[Loisirs de lAtelier Po sies S rie 2](#)
[Dcret Du 13 Mars 1894 Portant R glement Sur lOrganisation de lEcole Polytechnique](#)
[Nouvelles Observations de M Bossange P re Relatives Au Pr t Fait La Librairie](#)
[Le D vouement Des M decins Fran ais Et Des Soeurs de Saint-Camille Dans La Peste de Barcelonne](#)
[de la Distinction Entre La Responsabilit Contractuelle Et La Responsabilit D ictuelle](#)
[Note Minist rielle Du 19 Octobre 1890 M dicaments Et Mat riel Que Les Corps de Troupe](#)
[loge de Blaise Pascal](#)
[Note Sur lEmploi Continu Et R gulier de la G latine Pendant Dix Ann es](#)
[Voeux Des Colons de Saint-Domingue Au Pied Du Tr ne Et Pr sent s Depuis Peu Sa Majest](#)
[Notice Sur Les Eaux Min rales Naturelles Acidules Et Gazeuses de Verg ze Gard](#)
[de la Valeur Des Sympt mes En Pathologie Mentale](#)
[Notice Du Tableau Le Saint Pierre Aux Larmes Par Murillo Barthelemy-Esteban](#)
[Le Fondateur Du Positivisme Auguste Comte Et Son Oeuvre](#)
[R gime Suivre Pendant Le Traitement Homoeopathique Des Maladies Aig es Et Chroniques](#)
[M moires Hygi ne Alimentaire de lEnfance Le Lait Maternis Recherches Et R sultats Cliniques](#)
[Contribution l tude Du R flexe Photo-Moteur La R flexom trie Pupillaire](#)
[Appel Aux Femmes de France La Ran on Le Salut](#)
[Courtes R flexions Sur Les Pouvoirs lectifs Et H r ditaires](#)
[Le Myst re de lAssomption O Sont Repr sent s Par Personnages Le Tr passement La S pulture](#)
[Des Vins Color s Par La Fuchsine Et Des Moyens Employ s Pour Les Reconna tre](#)
[Discours Du Pr sident Du Tribunal de Nogent 27 Prairial an 12](#)
[Rapport Sur La Corse](#)
[Textes Concernant Les Patentes Et Imp ts Per us Dans La Colonie Madagascar Et D pendances](#)
[Note Relative lApplication de la Loi Sur Le Timbre](#)
[Recherches Sur La Leucocyth mie Aigu Et Sur La Num ration Globulaire Du Sang Dans La Dipth rite](#)
[Deux Cas de B gaiement Hyst rique Chez Des D g n r s](#)
[Concession Du Congo Cahier Des Charges](#)
