

PRETENDING TO PRAY IN FRENCH

85. Isaac of Mosul and the Merchant dclxx. It is told of Jaafer ben Yehya the Barmecide that he sat down one day to drink and being minded to be private (with his friends), sent for his boon-companions, in whom he delighted, and charged the chamberlain (145) that he should suffer none of the creatures of God the Most High to enter, save a man of his boon-companions, by name Abdulmelik ben Salih, (146) who was behindhand with them. Then they donned coloured clothes, (147) for that it was their wont, whenas they sat in the wine-chamber, to don raiment of red and yellow and green silk, and sat down to drink, and the cups went round and the lutes pulsed..Now the folk used to go in to her and salute her and crave her prayers; and it was her wont to pray for none till he had confessed to her his sins, when she would seek pardon for him and pray for him that he might be healed, and he was straightway made whole of sickness, by permission of God the Most High. [So, when the four sick men were brought in to her,] she knew them forthright, though they knew her not, and said to them, ' Let each of you confess his sins, so I may crave pardon for him and pray for him.' And the brother said, 'As for me, I required my brother's wife of herself and she refused; whereupon despite and folly (7) prompted me and I lied against her and accused her to the townsfolk of adultery; so they stoned her and slew her unjustly and unrighteously; and this is the issue of unright and falsehood and of the slaying of the [innocent] soul, whose slaughter God hath forbidden.' ? ? ? ? c. The Jewish Physician's Story xxviii. The End.. ? ? ? ? Yea, nevermore I ceased from that wherewith I stricken was; My night with wakefulness was filled, my heart with dreariment..107. The Ruined Man of Baghdad and his Slave-girl dcccclxiv. So he repaired to the draper and buying of him a turban-cloth of lawn, returned with it to the old woman, who took it and burned it in two places. Then she donned devotees' apparel and taking the turban-cloth with her, went to the draper's house and knocked at the door. When the draper's wife saw her, she opened to her and received her kindly and made much of her and welcomed her. So the old woman went in to her and conversed with her awhile. Then said she to her, "[I desire to make] the ablution [preparatory] to prayer." So the wife brought her water and she made the ablution and standing up to pray, prayed and did her occasion. When she had made an end of her prayers, she left the turban-cloth in the place of prayer and went away..Pious Woman accused of Lewdness, The, ii. 5. "O father mine," answered the prince, "I have heard tell that in the land of Irak is a woman of the daughters of the kings, and her father is called King Ins ben Cais, lord of Baghdad; she is renowned for beauty and grace and brightness and perfection, and indeed many folk have sought her in marriage of the kings; but her soul consented not unto any one of them. Wherefore I am minded to travel to her, for that my heart cleaveth unto her, and I beseech thee suffer me to go to her." "O my son," answered his father, "thou knowest that I have none other than thyself of children and thou art the solace of mine eyes and the fruit of mine entrails; nay, I cannot brook to be parted from thee an instant and I purpose to set thee on the throne of the kingship and marry thee to one of the daughters of the kings, who shall be fairer than she." El Abbas gave ear to his father's word and dared not gainsay him; so he abode with him awhile, whilst the fire raged in his entrails..Then Khelbes used to attend the learned man's assembly, whilst the other would go in to his wife and abide with her, on such wise as he thought good, till the learned man arose from his session; and when Khelbes saw that he purposed rising, he would speak a word for the lover to hear, whereupon he went forth from Khelbes's wife, and the latter knew not that calamity was in his own house. At last the learned man, seeing Khelbes do on this wise every day, began to misdoubt of him, more by token of that which he knew of his character, and suspicion grew upon him; so, one day, he advanced the time of his rising before the wonted hour and hastening up to Khelbes, laid hold of him and said to him, 'By Allah, an thou speak a single syllable, I will do thee a mischief!' Then he went in to his wife, with Khelbes in his grasp, and behold, she was sitting, as of her wont, nor was there about her aught of suspicious or unseemly.. ? ? ? ? Come, then, companions mine, rejoice with me and say, "All hail to thee, O friend, and welcome fair and fain!" . ? ? ? ? Whose streams beneath the myrtle's shade and cassia's welled amain And birds made carol jubilant from every blossomed spray..Meanwhile, when Aboulhusn went out from the presence of the Khalif and went to lay out Nuzhet el Fuad, the prince mourned for her and dismissing the divan, arose and betook himself, leaning upon Mesrour, the swordsman of his vengeance, [to the pavilion of the harem, where he went in] to the Lady Zubeideh, that he might condole with her for her slave-girl. He found the princess sitting weeping and awaiting his coming, so she might condole with him for [his boon-companion] Aboulhusn el Khelia. So he said to her, "May thy head outlive thy slave-girl Nuzhet el Fuad!" And she answered, saying, "O my lord, God preserve my slave-girl! Mayst thou live and long survive thy boon-companion Aboulhusn el Khelia! For he is dead." .Baghdad, El Abbas and the King's Daughter of, iii. 53.. ? ? ? ? Of me he got not what he sought and brideless did return, For that estrangement and disdain were pleasing in my sight..65. The Loves of the Boy and Girl at School cccclxxxv. Then he bade fetch the youth and when he was present before him, he prostrated himself to him and prayed for him; whereupon quoth the king to him, "Out on thee! How long shall the folk upbraid me on thine account and blame me for delaying thy slaughter? Even the people of my city blame me because of thee, so that I am grown a talking-stock among them, and indeed they come in to me and upbraid me [and urge me] to put thee to death. How long shall I delay this? Indeed, this very day I mean to shed thy blood and rid the folk of thy prate." . ? ? ? ? i The Ninth Officer's Story dcccxxxviii. Now this vizier had many enemies, who envied him his high place and still sought to do him hurt, but found no way thereunto, and God, in His fore-knowledge and His fore-ordinance from time immemorial, decreed that the king dreamt that the Vizier Er Rehwan gave him a fruit from off a tree and he ate it and died. So he awoke, affrighted and troubled, and when the vizier had presented himself before him [and withdrawn] and the king was alone with those in whom he trusted, he related to them his dream and they counselled him to send for the astrologers and interpreters [of dreams] and commended to him a sage, for whose

skill and wisdom they vouched. So the king sent for him and entreated him with honour and made him draw near to himself. Now there had been private with the sage in question a company of the vizier's enemies, who besought him to slander the vizier to the king and counsel him to put him to death, in consideration of that which they promised him of wealth galore; and he agreed with them of this and told the king that the vizier would slay him in the course of the [ensuing] month and bade him hasten to put him to death, else would he surely slay him..It is told that there was once, in the city of Baghdad, a comely and well-bred youth, fair of face, tall of stature and slender of shape. His name was Alaeddin and he was of the chiefs of the sons of the merchants and had a shop wherein he sold and bought One day, as he sat in his shop, there passed by him a girl of the women of pleasure, (253) who raised her eyes and casting a glance at the young merchant, saw written in a flowing hand on the forepart (254) of the door of his shop, these words, "VERILY, THERE IS NO CRAFT BUT MEN'S CRAFT, FORASMUCH AS IT OVERCOMETH WOMEN'S CRAFT." When she beheld this, she was wroth and took counsel with herself, saying, "As my head liveth, I will assuredly show him a trick of the tricks of women and prove the untruth of (255) this his inscription!".? ? ? ? ? Exalted mayst thou be above th' empyrean heaven of joy And may God's glory greater grow and more exalted aye!.Then they accosted the owner of the ass and chaffered with him and he said, 'I will not sell him but for ten thousand dirhems.' They offered him a thousand dirhems; but he refused and swore that he would not sell the ass but for that which he had said. They ceased not to add to their bidding, till the price reached five thousand dirhems, whilst their fellow still said, 'I will not sell him but for ten thousand dirhems.' The money-changer counselled him to sell, but he would not do this and said to him, 'Harkye, gaffer! Thou hast no knowledge of this ass's case. Concern thyself with silver and gold and what pertaineth thereto of change and exchange; for indeed the virtue of this ass passeth thy comprehension. To every craft its craftsman and to every means of livelihood its folk.! ? ? ? ? Still, as my transports wax, grows restlessness on me And woes have ta'en the place of love-delight denied..? ? ? ? ? g. The Crows and the Hawk dcxiii.?THE FOURTH OFFICER'S STORY..124. The Saint to whom God gave a Cloud to serve him and the Devout King cccclxxiii.? ? ? ? ? Behold, I am clad in a robe of leaves green And a garment of honour of ultramarine..21. Kemerezzeman and Budour clxx.As for his mother, Shah Khatoun, great was her longing for her son and she [still] thought of him and news of him was cut off from her, wherefore her life was troubled and she forsook sleep and could not make mention of him before King Caesar her husband. Now she had an eunuch who had come with her from the court of her uncle King Suleiman Shah, and he was intelligent, quickwitted, a man of good counsel. So she took him apart one day and said to him, 'Thou hast been my servant from my childhood to this day; canst thou not therefore avail to get me news of my son, for that I cannot speak of his matter?' 'O my lady,' answered he, 'this is an affair that thou hast concealed from the first, and were thy son here, it would not be possible for thee to harbour him, lest thine honour fall into suspicion with the king; for they would never credit thee, since the news hath been spread abroad that thy son was slain by his uncle.' Quoth she, 'The case is even as thou sayst and thou speakest truly; but, provided I know that my son is alive, let him be in these parts pasturing sheep and let me not see him nor he me.' And he said to her, 'How shall we contrive in this affair?' 'Here are my treasures and my wealth,' answered she. 'Take all thou wilt and bring me my son or else news of him.'Accordingly, they all went in to the king one day (and Abou Temam was present among them,) and mentioned the affair of the damsel, the king's daughter of the Turks, and enlarged upon her charms, till the king's heart was taken with her and he said to them, 'We will send one to demand her in marriage for us; but who shall be our messenger?' Quoth the viziers, 'There is none for this business but Abou Temam, by reason of his wit and good breeding;' and the king said, 'Indeed, even as ye say, none is fitting for this affair but he.' Then he turned to Abou Temam and said to him, 'Wilt thou not go with my message and seek me [in marriage] the king's daughter of the Turks?' and he answered, 'Harkening and obedience, O king.'Then Selim turned to Selma and said to her, 'O sister mine, how deemest thou of this calamity and what counsellest thou thereanent?' 'O my brother,' answered she, 'indeed I know not what I shall say concerning the like of this; but he is not disappointed who seeketh direction [of God], nor doth he repent who taketh counsel. One getteth not the better of the traces of burning by (68) haste, and know that this is an affliction that hath descended on us; and we have need of management to do it away, yea, and contrivance to wash withal our shame from our faces.' And they gave not over watching the gate till break of day, when the young man opened the door and their mother took leave of him; after which he went his way and she entered, she and her handmaid..When the poor man heard the merchant's story, he became desirous of marrying his daughter. So he took her to wife and was vouchsafed of her exceeding love. Nor," added the vizier, "is this story more extraordinary than that of the rich man and his wasteful heir."THE TWO KINGS AND THE VIZIER'S DAUGHTERS. (154).So Kemeriyeh cried out to an Afrit of the Afrits and a calamity of the calamities, (240) by name El Ased et Teyyar, (241) and said to him, 'Go with my message to the Crescent Mountain, the abiding-place of Meimoun the Sworder, and enter in to him and salute him in my name and say to him, "How canst thou be assured for thyself, O Meimoun? (242) Couldst thou find none on whom to vent thy drunken humour and whom to maltreat save Tuhfeh, more by token that she is a queen? But thou art excused, for that thou didst this not but of thine intoxication, and the Shekh Aboutawaif pardoneth thee, for that thou wast drunken. Indeed, thou hast outraged his honour; but now restore her to her palace, for that she hath done well and favoured us and done us service, and thou knowest that she is presently our queen. Belike she may bespeak Queen Es Shuhba, whereupon the matter will be aggravated and that wherein there is no good will betide. Indeed, thou wilt get no tittle of profit [from this thine enterprise]; verily, I give thee good counsel, and so peace be on thee!".? ? ? ? ? b. The Second Voyage of Sindbad the Sailor.Officer's Story, The Second, ii. 134..? ? ? ? ? Think not, my lords, that I forget: the case is still the same. When such a fever fills the heart, what leach can make it whole?.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..? ? ? ? ? Till in a robe of sandal green 'twas clad And veil that blended rose and flame (216) in hue..Now the dancing of Iblis pleased Queen Es Shuhba and she said to him, 'By Allah, this is a goodly dancing!' He thanked her for this and said to Tuhfeh, 'O Tuhfeh, there is not on the face of the earth a skilfuller than Ishac en Nedim; but thou art more skilful than he. Indeed, I have been present with him many a time and have shown him passages (234) on the lute, and there have betided me such and such things with him. (235) Indeed, the story of my dealings with him is a long one and this is no time to repeat it; but now I would fain show thee a passage on the lute, whereby thou shall be exalted over all the folk.' Quoth she to him, 'Do what seemeth good to thee.' So he took the lute and played thereon on wondrous wise, with rare divisions and extraordinary modulations, and showed her a passage she knew not; and this was liefer to her than all that she had gotten. Then she took the lute from him and playing thereon, [sang and] presently returned to the passage that he had shown her; and he said, 'By Allah, thou singest better than I!' As for Tuhfeh, it was made manifest to her that her former usance (236) was all of it wrong and that what she had learnt from the Sheikh Aboutawaf Iblis was the origin and foundation [of all perfection] in the art. So she rejoiced in that which she had gotten of [new skill in] touching the lute far more than in all that had fallen to her lot of wealth and raiment and kissed the Sheikh's hand..? ? ? ? ? c. The Jewish Physician's Story cxxix.Hejjaj (El) and the Three Young Men, i. 53..?OF THE APPOINTED TERM, (128) WHICH, IF IT BE ADVANCED, MAY NOT BE DEFERRED AND IF IT BE DEFERRED, MAY NOT BE ADVANCED..Poor Old Man, The Rich Man who gave his Fair Daughter in Marriage to the, i. 247..? ? ? ? ? i. The Spider and the Wind dccccviii.Old Woman, the Merchant and the King, The, i. 265..Love to its victim clings without relent, and he Of torments and unease complaineth evermore..Cook, The Lackpenny and the, i. 9..? ? ? ? ? Her eye is sharper than a sword; the soul with ecstasy It takes and longing leaves behind, that nothing may assain..? ? ? ? ? Indeed her glance, her sides are soft; but none the less, alas! Her heart is harder than the rock; there is no mercy there..Like a sun at the end of a cane in a hill of sand, iii. 190..So the vizier returned to the king and said to him, "Verily, this youth hath merited grievous punishment, after abundance of bounty [bestowed on him], and it may not be that a bitter kernel should ever become sweet; but, as for the woman, I am certified that there is no fault in her." Then he repeated to the king the story which he had taught the queen, which when Azadbekht heard, he rent his clothes and bade fetch the youth. So they brought him and stationed him before the king, who let bring the headsman, and the folk all fixed their eyes upon the youth, so they might see what the king should do with him..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 the vizier was ware that she was Arwa and heard her speech, he knew that it behoved him not to lie and that nought would avail him but truth-speaking; so he bowed [his head] to the ground and wept and said, 'Whoso doth evil, needs must he abide it, though his day be prolonged. By Allah, I am he who hath sinned and transgressed, and nought prompted me unto this but fear and overmastering desire and the affliction written upon my forehead; (118) and indeed this woman is pure and chaste and free from all fault.' When King Dadbin heard this, he buffeted his face and said to his vizier, 'God slay thee! It is thou that hast parted me and my wife and wronged me!' But Kisra the king said to him, 'God shall surely slay thee, for that thou hastenedst and lookedst not into thine affair and knewest not the guilty from the guiltless. Hadst thou wrought deliberately, the false had been made manifest to thee from the true; so where was thy judgment and thy sight?' .29. Maan ben Zaideh and the three Girls dxxxii.O thou that blamest me for my heart and railest at my ill, ii. 101..A Damsel made for love and decked with subtle grace, iii. 192..God keep the days of love-delight! How dearly sweet they were! i. 225..55. The Ruined Man who became Rich again through a Dream cccli.? ? ? ? ? ed. Story of the Barber's Fourth Brother clii.Then he looked at her and seeing her eyes fixed on the young Damascene, for that in very deed he had ravished her with his beauty and grace, went up to the latter and said to him, "O my lord, art thou a looker-on or a buyer? Tell me." Quoth Nouredin, "I am both looker-on and buyer. Wilt thou sell me yonder slave-girl for sixteen hundred dinars?" And he pulled out the purse of gold. So the dealer returned, dancing and clapping his hands and saying, "So be it, so be it, or not [at all]!" Then he came to the damsel and said to her, "O Sitt el Milah, shall I sell thee to yonder young Damascene for sixteen hundred dinars?" But she answered, "No," of shamefastness before her master and the bystanders; whereupon the people of the bazaar and the slave-merchant departed, and About Nuwas and Ali Nouredin arose and went each his own way, whilst the damsel returned to her master's house, full of love for the young Damascene..? ? ? ? ? Then, after them came I to thee and union did entreat And unto thee set forth at length my case and my design:.? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother cli.Then she changed the measure and improvised the following:.Appointed Term, Of the, i. 147..? ? ? ? ? Endowed with amorous grace past any else am I; Graceful of shape and lithe and pleasing to the eye..? ? ? ? ? a. The Ox and the Ass.When Belekshah had made an end of her verses, all present were moved to delight and El Abbas said to her, "Well done, O damsel!" Then he bade the

fifth damsel come forward and sing. Now she was from the land of Syria and her name was Rihaneh; she was surpassing of voice and when she appeared in an assembly, all eyes were fixed upon her. So she came forward and taking the rebeck (for that she was used to play upon [all manner] instruments) improvised and sang the following verses: OF LOOKING TO THE ISSUES OF AFFAIRS. How long shall I, in weariness, for this estrangement pine, What while the spies of severance (106) do watch me all the night? I'll say. If for my loved ones' loss I rent my heart for dole, But on no wise was I affrayed nor turned from love of her; So let the railer rave of her henceforth his heart's content? I am content, for him I love, to all abide; So, who will, let him blame, and who will, let him chide. z. The Stolen Purse dcv. Some misconception seems to exist as to the story of Seif dhoul Yezen, a fragment of which was translated by Dr. Habicht and included, with a number of tales from the Breslau Text, in the fourteenth Vol. of the extraordinary gallimaufry published by him in 1824-5 as a complete translation of the 1001 Nights (224) and it has, under the mistaken impression that this long but interesting Romance forms part of the Book of the Thousand Nights and One Night, been suggested that a complete translation of it should be included in the present publication. The Romance in question does not, however, in any way, belong to my original and forms no part of the Breslau Text, as will be at once apparent from an examination of the Table of Contents of the latter (see post, p. 261), by which all the Nights are accounted for. Dr. Habicht himself tells us, in his preface to the first Vol. of the Arabic Text, that he found the fragment (undivided into Nights) at the end of the fifth Volume of his MS., into which other detached tales, having no connection with the Nights, appear to have also found their way. This being the case, it is evident that the Romance of Seif dhoul Yezen in no way comes within the scope of the present work and would (apart from the fact that its length would far overpass my limits) be a manifestly improper addition to it. It is, however, possible that, should I come across a suitable text of the work, I may make it the subject of a separate publication; but this is, of course, a matter for future consideration. When came the time [of the accomplishment] of the foreordered fate and the fortune graven on the forehead and there abode for the boy but ten days till the seven years should be complete, there came to the mountain hunters hunting wild beasts and seeing a lion, gave chase to him. He fled from them and seeking refuge in the mountain, fell into the pit in its midst. The nurse saw him forthright and fled from him into one of the closets; whereupon the lion made for the boy and seizing upon him, tore his shoulder, after which he sought the closet wherein was the nurse and falling upon her, devoured her, whilst the boy abode cast down in a swoon. Meanwhile, when the hunters saw that the lion had fallen into the pit, they came to the mouth thereof and heard the shrieking of the boy and the woman; and after awhile the cries ceased, whereby they knew that the lion had made an end of them. Then came her brother to him and said, "O Firouz, an thou wilt not acquaint me with the reason of thine anger against thy wife, come and plead with us before the king." Quoth he, "If ye will have me plead with you, I will do so." So they went to the king and found the cadî sitting with him; whereupon quoth the damsel's brother, "God assist our lord the cadî! I let this man on hire a high-walled garden, with a well in good case and trees laden with fruit; but he beat down its walls and ruined its well and ate its fruits, and now he desireth to return it to me." The cadî turned to Firouz and said to him, "What sayst thou, O youth?" And he answered, "Indeed, I delivered him the garden in the goodliest of case." So the cadî said to the brother, "Hath he delivered thee the garden, as he saith?" And the other replied, "No; but I desire to question him of the reason of his returning it." Quoth the cadî, "What sayst thou, O youth?" And Firouz answered, "I returned it in my own despite, for that I entered it one day and saw the track of the lion; wherefore I feared lest, if I entered it again, the lion should devour me. So that which I did, I did of reverence to him and for fear of him." Of beryl, all glowing with beauty, wherein Thick stars of pure silver shine forth to the eye. The First Day. (Quoth Abdallah ben Nan) So I became his boon-companion and entertained him by night [with stories and the like]; and this pleased him to the utmost and he took me into especial favour and bestowed on me dresses of honour and assigned me a separate lodging; brief, he was everywise bountiful to me and could not brook to be parted from me a single hour. So I abode with him a while of time and every night I caroused with him [and entertained him], till the most part of the night was past; and when drowsiness overcame him, he would rise [and betake himself] to his sleeping-place, saying to me, "Forsake not my service for that of another than I and hold not aloof from my presence." And I made answer with "Hearkening and obedience." Then said the Khalif to her, 'Repeat thy playing, O Tuhfeh.' So she repeated it and he said to her, 'Well done!' Moreover, he said to Ishac, 'Thou hast indeed brought me that which is extraordinary and worth in mine eyes the empire of the earth.' Then he turned to Mesroul the eunuch and said to him, 'Carry Tuhfeh to the lodging of honour.' (189) Accordingly, she went away with Mesroul and the Khalif looked at her clothes and seeing her clad in raiment of choice, said to Ishac, 'O Ishac, whence hath she these clothes?' 'O my lord, answered he, 'these are somewhat of thy bounties and thy largesse, and they are a gift to her from me. By Allah, O Commander of the Faithful, the world, all of it, were little in comparison with her!' Then the Khalif turned to the Vizier Jaafer and said to him, 'Give Ishac fifty thousand dirhems and a dress of honour of the apparel of choice.' 'Hearkening and obedience,' replied Jaafer and gave him that which the Khalif ordered him. The old man betook himself to the city, as she bade him, and enquired for the money-changer, to whom they directed him. So he gave him the ring and the letter, which when he saw, he kissed the letter and breaking it open, read it and apprehended its purport. Then he repaired to the market and buying all that she bade him, laid it in a porter's basket and bade him go with the old man. So the latter took him and went with him to the mosque, where he relieved him of his burden and carried the meats in to Sitt el Milah. She seated him by her side and they ate, he and she, of those rich meats, till they were satisfied, when the old man rose and removed the food from before her. STORY OF THE CREDULOUS HUSBAND. "O elder," added she, "if Muslims and Jews and Nazarenes drink wine, who are we [that we should abstain from it]?" "By Allah, O my lady," answered he, "spare thine endeavour, for this is a thing to which I will not hearken." When she knew that he

would not consent to her desire, she said to him, "O elder, I am of the slave-girls of the Commander of the Faithful and the food waxeth on me (34) and if I drink not, I shall perish, (35) nor wilt thou be assured against the issue of my affair. As for me, I am quit of blame towards thee, for that I have made myself known to thee and have bidden thee beware of the wrath of the Commander of the Faithful." The Eighteenth Night of the Month.. Galen heard that which he avouched of his understanding and it was certified unto him and established in his mind that the man was a skilled physician of the physicians of the Persians and [he said in himself], 'Except he had confidence in his knowledge and were minded to confront me and contend with me, he had not sought the door of my house neither spoken that which he hath spoken.' And concern gat hold upon Galen and doubt. Then he looked out upon (21) the weaver and addressed himself to see what he should do, whilst the folk began to flock to him and set out to him their ailments, and he would answer them thereof [and prescribe for them], hitting the mark one while and missing it another, so that there appeared unto Galen of his fashion nothing whereby his mind might be assured that he had formed a just opinion of his skill.. Abdulmelik ben Salih the Abbaside, Jaafer ben Yehya, and, i. 183.. ? ? ? ? With ruin I o'erwhelm him and abjectness and woe And cause him quaff the goblet of death and distance drear.. On this wise we abode a whole year, at the end of which time she was absent (185) from me a month's space, wherefore fire raged in my heart on her account. When it was the next month, behold, a little eunuch presented himself to me and said, "I am a messenger to thee from such an one," [naming my mistress], "who giveth thee to know that the Commander of the Faithful hath sentenced her to be drowned, her and those who are with her, six-and-twenty slave-girls, on such a day at Deir et Tin, (186) for that they have confessed against one another of lewdness, and she biddeth thee look how thou mayst do with her and how thou mayst contrive to deliver her, even if thou gather together all her money and spend it upon her, for that this is the time of manhood." (187) Quoth I, "I know not this woman; belike it is other than I [to whom this message is addressed]; so beware, O eunuch, lest thou cast me into stress." Quoth he, "Behold, I have told thee [that which I had to say,]" and went away, leaving me in concern [on her account].. Reshid (Er) and the Barmecides, i. 189.. There was once a king of the kings, by name Ibrahim, to whom the kings abased themselves and did obedience; but he had no son and was straitened of breast because of this, fearing lest the kingship go forth of his hand. He ceased not vehemently to desire a son and to buy slave-girls and lie with them, till one of them conceived, whereat he rejoiced with an exceeding joy and gave gifts and largesse galore. When the girl's months were accomplished and the season of her delivery drew near, the king summoned the astrologers and they watched for the hour of her child-bearing and raised astrolabes [towards the sun] and took strait note of the time. The damsel gave birth to a male child, whereat the king rejoiced with an exceeding joy, and the people heartened each other with the glad news of this.. ? ? ? ? Me, till I stricken was therewith, to love thou didst excite, And with estrangement now, alas! heap'st sorrows on my spright.. 86. The Three Unfortunate Lovers dclxxii. ? ? ? ? If in night's blackness thou hast plunged into the desert's heart And hast denied thine eyes the taste of sleep and its delight.. Officer's Story, The Twelfth, ii. 179.. Presently, the sharper came to the ruin, rejoicing in that which he deemed he should get, and dug in the place, but found nothing and knew that the idiot had tricked him. So he buffeted his face, for chagrin, and fell to following the other whithersoever he went, so he might get what was with him, but availed not unto this, for that the idiot knew what was in his mind and was certified that he spied upon him, [with intent to rob him]; so he kept watch over himself. Now, if the sharper had considered [the consequences of] haste and that which is begotten of loss therefrom, he had not done thus. Nor," continued the vizier, "is this story, O king of the age, rarer or more extraordinary or more diverting than the story of Khelbes and his wife and the learned man and that which befell between them." When King Kisra heard this, he redoubled in loveliking for her and affection and said to her, 'Do what thou wilt.' So he let bring a litter and carrying her therein to his dwelling-place, married her and entreated her with the utmost honour. Then he sent a great army to King Dadbin and fetching him and his vizier and the chamberlain, caused bring them before him, unknowing what he purposed with them. Moreover, he caused set up for Arwa a pavilion in the courtyard of his palace and she entered therein and let down the curtain before herself. When the servants had set their seats and they had seated themselves, Arwa raised a corner of the curtain and said, 'O Kardan, rise to thy feet, for it befitteth not that thou sit in the like of this assembly, before this mighty King Kisra.' When the vizier heard these words, his heart quaked and his joints were loosened and of his fear, he rose to his feet. Then said she to him, 'By the virtue of Him who hath made thee stand in this place of standing [up to judgment], and thou abject and humiliated, I conjure thee speak the truth and say what prompted thee to lie against me and cause me go forth from my house and from the hand of my husband and made thee practise thus against a man, (117) a true believer, and slay him. This is no place wherein leasing availeth nor may prevarication be therein.' 54. The Poor Man and his Generous Friend cccli. ? ? ? ? Some with religion themselves concern and make it their business all; Sitting, (53) they weep for the pains of hell and still for mercy bawl!. Quoth Ishac, 'Indeed, this was of thy fair fortune. By Allah, I know not that which thou knowest in this craft!' Then he arose and going to a chest, brought out therefrom striped clothes of great price, netted with jewels and great pearls, and said to her, 'In the name of God, don these, O my lady Tuhfeh.' So she arose and donned those clothes and veiled herself and went up [with Ishac] to the palace of the Khalifate, where he made her stand without, whilst he himself went in to the Commander of the Faithful (with whom was Jaafer the Barmecide) and kissing the earth before him, said to him, 'O Commander of the Faithful, I have brought thee a damsel, never saw eyes her like for excellence in singing and touching the lute; and her name is Tuhfeh.' (186) 'And where,' asked Er Reshed, 'is this Tuhfeh, who hath not her like in the world?' Quoth Ishac, 'Yonder she stands, O Commander of the Faithful;' and he acquainted the Khalif with her case from first to last. Then said Er Reshid, 'It is a marvel to hear thee praise a slave-girl after this fashion. Admit her, so we may see her, for that the morning may not be hidden.' Then she arose and going in to the king, found him with his head between his knees, and he

lamenting. So she sat down by him awhile and bespoke him with soft words and said to him, 'Indeed, O my son, thou consumest mine entrails, for that these [many] days thou hast not mounted to horse, and thou lamentest and I know not what aileth thee.' 'O my mother,' answered he, '[this my chagrin] is due to yonder accursed woman, of whom I still deemed well and who hath done thus and thus.' Then he related to her the whole story from first to last, and she said to him, 'This thy concern is on account of a worthless woman.' Quoth he, 'I was but considering by what death I should slay them, so the folk may [be admonished by their fate and] repent.' And she said, 'O my son, beware of haste, for it engendereth repentance and the slaying of them will not escape [thee]. When thou art assured of this affair, do what thou wilt.' 'O my mother,' rejoined he; 'there needeth no assurance concerning him for whom she despatched her eunuch and he fetched him.' 169. Marouf the Cobbler and his Wife Fatimeh dccccclxxxix-Mi.Assemble, ye people of passion, I pray, iii. 31..King (The Dethroned), whose Kingdom and Good were restored to him, i. 285..Meinsoun drank off his cup and said to her, 'Well done, O perfect of attributes!' Then he signed to her and was absent awhile, after which he returned and with him a tray of jewels worth an hundred thousand dinars, [which he gave to Tuhfeh]. So Kemeriyeh arose and bade her slave-girl open the closet behind her, wherein she laid all that wealth. Then she delivered the key to Tuhfeh, saying, 'All that cometh to thee of riches, lay thou in this closet that is by thy side, and after the festival, it shall be carried to thy palace on the heads of the Jinn.' Tuhfeh kissed her hand, and another king, by name Munir, took the cup and filling it, said to her, 'O fair one, sing to me over my cup upon the jasmine.' 'Harkening and obedience,' answered she and improvised the following verses:..When they knew that there was left him no estate that the king might covet, they feared lest he be brought to release him, by the incidence of the vizier's [good] counsel upon the king's heart, and he return to his former case, so should their plots be marred and their ranks degraded, for that they knew that the king would have need of that which he had known from that man nor would forget that wherewith he was familiar in him. Now it befell that a certain man of corrupt purpose (78) found a way to the perversion of the truth and a means of glozing over falsehood and adorning it with a semblance of fair-seeming and there proceeded from him that wherewith the hearts of the folk were occupied, and their minds were corrupted by his lying tales; for that he made use of Indian subtleties and forged them into a proof for the denial of the Maker, the Creator, extolled be His might and exalted be He! Indeed, God is exalted and magnified above the speech of the deniers. He avouched that it is the planets (79) that order the affairs of all creatures and he set down twelve mansions to twelve signs [of the Zodiac] and made each sign thirty degrees, after the number of the days of the month, so that in twelve mansions there are three hundred and threescore [degrees], after the number of the days of the year; and he wrought a scheme, wherein he lied and was an infidel and denied [God]. Then he got possession of the king's mind and the enviers and haters aided him against the vizier and insinuated themselves into his favour and corrupted his counsel against the vizier, so that he suffered of him that which he suffered and he banished him and put him away..When El Abbas had made an end of his verses, his father said to him, "I seek refuge for thee with God, O my son! Hast thou any want unto which thou availest not, so I may endeavour for thee therein and lavish my treasures in quest thereof?" "O father mine," answered El Abbas, "I have, indeed, an urgent want, on account whereof I came forth of my native land and left my people and my home and exposed myself to perils and stresses and became an exile from my country, and I trust in God that it may be accomplished by thine august endeavour." "And what is thy want?" asked the king. Quoth El Abbas, "I would have thee go and demand me in marriage Mariyeh, daughter of the King of Baghdad, for that my heart is distraught with love of her." And he recounted to his father his story from first to last..? ? ? ? ? Read then my writ and pity thou the blackness of my fate, Sick, love-distraught, without a friend to whom I may complain.

[A Law Dictionary Adapted to the Constitution and Laws of the United States of America and of the Several States of the American Union With References to the Civil and Other Systems of Foreign Law](#)

[The Life of Marcus Tullius Cicero by Conyers Middleton](#)

[Diseases of Women](#)

[Catalogue of the Birds in the British Museum Volume 27](#)

[Historical Memorials of Westminster Abbey](#)

[The Complete Poetical Works of Thomas Hood](#)

[Text-Book of Advanced Machine Work Prepared for Students in Technical Manual Training and Trade Schools and for the Apprentice and the Machinist in the Shop](#)

[The Jurisdiction and Practice of the High Court of Admiralty Including a Sketch of the Proceedings on Appeal to the Privy Council with Numerous Forms of Pleadings Bills of Costs c and a Supplement Containing the County Courts Admiralty Jurisdiction](#)

[Igneous Rocks Composition Texture and Classification Description and Occurrence Volume 2](#)

[The Sauks and the Black Hawk War With Biographical Sketches Etc](#)

[The Automobile Handbook A Manual of Practical Information for Automobile Owners Repair Men and Schools](#)

[Bouton--Boughton Family Descendants of John Bouton a Native of France Who Embarked from Gravesend Eng and Landed at Boston in December 1635 and Settled at Norwalk CT](#)

[Hymn Book of the Methodist Episcopal Church South](#)

[Great Yarmouth and Lowestoft](#)

[Genealogy of the Descendants of John Deming of Wethersfield Connecticut With Historical Notes](#)

[American Art and American Art Collections Essays on Artistic Subjects by the Best Art Writers Fully Illustrated with Etchings Photo-Etchings](#)

[Photogravures Phototypes and Engravings on Steel and Wood by the Most Celebrated Artists Volume 1](#)

[Allens Indian Mail](#)

[Democracy and the Organization of Political Parties By M Ostrogorski Translated from the French by Frederick Clarke with a Preface by the Right](#)

[Hon James Bryce](#)

[Italy and Her Invaders The Hunnish Invasion the Vandal Invasion and the Herulian Mutiny](#)

[Annales Ecclesiastici](#)

[The History of the Indian Revolt and of the Expeditions to Persia China and Japan 1856-7-8 \[signed GD\]](#)

[Electric Railway Systems Electric-Railway Line Construction](#)

[General Sociology An Exposition of the Main Development in Sociological Theory from Spencer to Ratzenhofer](#)

[Vivilore The Pathway to Mental and Physical Perfection The Twentieth Century Book for Every Woman](#)

[History of the Pennsylvania Reserve Corps A Complete Record of the Organization And of the Different Companies Regiments and Brigades](#)

[Containing Descriptions of Expeditions Marches Skirmishes and Battles Together with Biographical Sketches of O](#)

[The Life of Gen Albert Sidney Johnston Embracing His Services in the Armies of the United States the Republic of Texas and the Confederate](#)

[States](#)

[Handbook of the Law of Trusts](#)

[The Complete Works of Michael de Montaigne Comprising the Essays](#)

[The Medals of the Masonic Fraternity Described and Illustrated](#)

[History of Freemasonry \[sic\] from Its Rise Down to the Present Day Translated from the 2D German Ed Under the Authors Personal Supervision](#)

[History of Blue Earth County and Biographies of Its Leading Citizens](#)

[The Boston Cooking-School Cook Book Two Thousand One Hundred and Seventeen Recipes Covering the Whole Range of Cookery and One](#)

[Hundred and Thirty-Two Half-Tone Illustrations](#)

[Les Miserables A Novel Volume 1](#)

[A Treatise on the Rules Which Govern the Interpretation and Construction of Statutory and Constitutional Law](#)

[The Poetical Works of Alfred Lord Tennyson Complete Edition from the Authors Text with Numerous Illustrations by English and American](#)

[Artists](#)

[Calendar of State Papers Domestic Series of the Reigns of Edward VI Mary Elizabeth 1547-\[1625\]](#)

[The Life of Charles Stewart Parnell 1846-1891](#)

[The Century Dictionary and Cyclopedia A Work of Universal Reference in All Departments of Knowledge Vol I-XII](#)

[Biographical Review This Volume Contains Biographical Sketches of the Leading Citizens of Cayuga County New York](#)

[The Baronial Opposition to Edward II Its Character and Policy A Study in Administrative History](#)

[Phantasms of the Living Volume 2](#)

[Chronicles of England Scotland and Ireland Volume 1](#)

[Literary Remains Consisting of Lectures and Tracts on Political Economy](#)

[History of the Outer Hebrides \(Lewis Harris North and South Uist Benbecula and Barra\)](#)

[History of Hennepin County and the City of Minneapolis Including the Explorers and Pioneers of Minnesota by Rev Edward D Neill and Outlines of the History of Minnesota by J Fletcher Williams](#)

[The Metallurgy of Gold a Practical Treatise on the Metallurgical Treatment of Gold-Bearing Ores Including the Processes of Concentration](#)

[Chlorination and Extraction by Cyanide and the Assaying Melting and Refining of Gold](#)

[Practical Calculation of Dynamo-Electric Machines A Manual for Electrical and Mechanical Engineers and a Text-Book for Students of Electrical](#)

[Engineering Continuous Current Machinery](#)

[Bradfords History of Plimoth Plantation](#)

[Calendar of the Fine Rolls Preserved in the Public Record Office Volume 4](#)

[Historical and Biographical Annals of Columbia and Montour Counties Pennsylvania Containing a Concise History of the Two Counties and a](#)

[Genealogical and Biographical Record of Representative Families](#)

[Worlds Columbian Exposition 1893 Official Catalogue](#)

[Encyclop dia Biblica A Critical Dictionary of the Literary Political and Religious History the Arch ology Geography and Natural History of the](#)

[Bible Volume 4](#)

[Electricity and Magnetism Theory of Direct-Current Generators and Motors Direct-Current Generators Direct-Current Motors Resistance Measurements Direct-Current Measuring Instruments Alternating Currents Alternators Transformers Alternatin](#)

[A Cyclopaedia of Six Thousand Practical Receipts and Collateral Information in the Arts Manufactures and Trades Including Medicine Pharmacy and Domestic Economy Designed as a Compendious Book of Reference for the Manufacturer Tradesman Amateur and](#)

[The History and Topography of the County of Clare From the Earliest Times to the Beginning of the 18th Century](#)

[A Narrative of a Visit to the Mauritius and South Africa](#)

[A Description of Active and Extinct Volcanos of Earthquakes and of Thermal Springs With Remarks on the Causes of These Ph nomena the Character of Their Respective Products and Their Influence on the Past and Present Condition of the Globe](#)

[The Mythology of All Races Volume 1](#)

[The Law Relating to Waters Sea Tidal and Inland Including Rights and Duties of Riparian Owners Canals Fishery Navigation Ferries Bridges and Tolls and Rates Thereon](#)

[Text-Book of Geology Volume 2](#)

[William Tyndales Five Books of Moses Called the Pentateuch Being a Verbatim Reprint of the Edition of MCCCCXXX Compared with Tyndales Genesis of 1534 and the Pentateuch in the Vulgate Luther and Matthews Bible With Various Collations and P](#)

[Battles of the Nineteenth Century Volume 1](#)

[Basutoland Records Copies of Official Documents of Various Kinds Accounts of Traveller c Collected and Arranged by Order of the Honourable JW Sauer Esp Secretary for Native Affairs Volume 2](#)

[Die Bibel Oder](#)

[History of New Mexico From the Spanish Conquest to the Present Time 1530-1890 With Portraits and Biographical Sketches of Its Prominent People](#)

[The Voyage of the discovery Volume 1](#)

[Povjest Hrvatske](#)

[Daniel the Prophet 9 Lectures with Notes](#)

[A Treatise on the Law of Bailments Contracts Connected with Custody and Possession of Personal Property](#)

[Collections of the Minnesota Historical Society Volume 17](#)

[The History of the Bucaniers of America Exhibiting a Particular Account and Description of Porto Bello Chagre Panama Cuba Havanna and Most of the Spanish Possessions on the Coasts of the West Indies and Also Along the Coasts of the South Sea](#)

[A Practical Treatise on Metallurgy Lead Silver Zinc Cadmium Tin Mercury Bismuth Antimony Nickel Arsenic Gold Platinum Sulphur](#)

[History of Northampton Massachusetts from Its Settlement in 1654](#)

[Groves Dictionary of Music and Musicians Ed by J A Fuller Maitland Volume 5](#)

[Clinical Diagnosis A Text-Book of Clinical Microscopy and Clinical Chemistry for Medical Students Laboratory Workers and Practitioners of Medicine](#)

[The Royal Navy A History from the Earliest Times to the Present Volume 5](#)

[Military History of Ulysses S Grant From April 1861 to April 1865 Volume 1](#)

[Crystallography and Practical Crystal Measurement](#)

[Pennsylvania at Gettysburg Ceremonies at the Dedication of the Monuments Erected by the Commonwealth of Pennsylvania to Mark the Positions of the Pennsylvania Commands Engaged in the Battle Volume 2](#)

[Lectures on Metaphysics and Logic Volume 2](#)

[My Life with the Eskimo](#)

[A Companion to Greek Studies](#)

[A History of Texas and Texans To Which Are Added Historical Statistical and Descriptive Matter Pertaining to the Important Local Divisions of the State and Biographical Accounts of the Leaders and Representative Men of the State Volume 1](#)

[The Life of Thomas Jefferson Volume 2](#)

[A Dissertation on the Practice of Medicine Containing an Account of the Causes Symptoms and Treatment of Diseases and Adapted to the Use of Physicians and Families](#)

[Guide to the County Archives of California Volume 1](#)

[History of Alabama and Dictionary of Alabama Biography Volume 2](#)

[Lathe Work Planer Work Shaper and Slotter Work Drilling and Boring Milling Machines](#)

[A Dictionary of English and Welsh Surnames With Special American Instances](#)

[Decisions of the Comptroller of the Treasury Volume 22](#)

[History of Modern Italian Art](#)

[Historical Collections Volume 32](#)

[History of Ramsey County and the City of St Paul Including the Explorers and Pioneers of Minnesota](#)

[Journal Volume 14](#)

[Brasseys Annual The Armed Forces Year-Book Volume 1903](#)

[American Duck Shooting](#)

[Patent Rolls of the Reign of Henry III 1232-1247](#)

[Harvard Law Review Volume 27](#)

[Families of Dickerman Ancestry Descendants of Thomas Dickerman an Early Settler of Dorchester Massachusetts](#)

[History of Cherokee County Iowa Volume 1](#)
