

## THE EARL OF ABERDEEN

When twenty days had passed by, each [egg] was hatched, and the vizier bade them pair the chickens, male and female, and rear them well. So they did this and it was found a charge unto no one. Then they waited for them awhile and after this the vizier enquired of the chickens and was told that they were become fowls. Moreover, they brought him all their eggs and he bade set them; and after twenty days there were hatched from each [pair] of them thirty or five-and-twenty or fifteen [chickens] at the least. The vizier let note against each man the number of chickens that pertained to him, and after two months, he took the old hens and the cockerels, and there came to him from each man nigh half a score, and he left the [young] hens with them. On like wise he sent to the country folk and let the cocks abide with them. So he got him young ones [galore] and appropriated to himself the sale of the fowls, and on this wise he got him, in the course of a year, that which the regal estate required of the king and his affairs were set right for him by the vizier's contrivance. And he peopled (258) the country and dealt justly by his subjects and returned to them all that he took from them and lived a happy and prosperous life. Thus good judgment and prudence are better than wealth, for that understanding profiteth at all times and seasons. Nor," added the vizier, "is this more extraordinary than the story of the man whose caution slew him." ?????????? Until they left my heart on fire without allay..Think not that I forget our trothplight after you. Nay; God to me decreed remembrance heretofore. (202).???? Lovely with longing for its love's embrace, The fear of his estrangement makes it lean..So each of them fared on with that which was with him and gave not over going till they met in one of the inns (33) and each complained to the other of that which he had abidden of travel [in quest of custom] and of the lack of demand for his wares. Now each of them had it in mind to cheat his fellow; so El Merouzi said to Er Razi, 'Wilt thou sell me that?' 'Yes,' answered he, and the other continued, 'And wilt thou buy that which is with me?' Er Razi assented; so they agreed upon this and each of them sold his fellow that which was with him [in exchange for the other's ware]; after which they bade each other farewell and parted. As soon as they were out of each other's sight, they examined their loads, to see what was therein, and one of them found that he had a load of sheep's dung and the other that he had a load of goat's dung; whereupon each of them turned back in quest of his fellow. They met in the inn aforesaid and laughed at each other and cancelling their bargain, agreed to enter into partnership and that all that they had of money and other good should be in common between them, share and share alike..So saying, he left him and went away, whereupon up came the three other sharpers, the comrades of him of the ass, and said to the money-changer, 'God requite thee for us with good, for that thou hast bought him! How can we requite thee!' Quoth he, 'I will not sell him but for ten thousand dirhems.' When they heard this, they returned to the ass and fell again to examining him and handling him. Then said they to the money-changer, 'We were mistaken in him. This is not the ass we sought and he is not worth more than half a score paras to us.' Then they left him and offered to go away, whereat the money-changer was sore chagrined and cried out at their speech, saying, 'O folk, ye besought me to buy him for you and now I have bought him, ye say, "We were deceived [in him], and he is not worth more than ten paras to us.'" Quoth they, 'We supposed that in him was that which we desired; but, behold, in him is the contrary of that which we want; and indeed he hath a default, for that he is short of back.' And they scoffed at him and went away from him and dispersed..When the king saw this, he cried out and his wife wept in the ship and offered to cast herself into the sea; but the Magian bade the sailors lay hands on her. So they seized her and it was but a little while ere the night darkened and the ship disappeared from the king's eyes; whereupon he swooned away for excess of weeping and lamentation and passed his night bewailing his wife and children..Then he went to fetch that which he had hidden of the grain, but found it not and returned, perplexed and sorrowful, to the old man, who said to him, 'What aileth thee to be sorrowful?' And he answered, 'Methought thou wouldst not pay me my due; so I took of the grain, after the measure of my hire; and now thou hast paid me my due and I went to bring back to thee that which I had hidden from thee, but found it gone, for those who had happened upon it had stolen it.' The old man was wroth, when he heard this, and said to the merchant, 'There is no device [can cope] with ill luck! I had given thee this, but, of the sorriness of thy luck and thy fortune, thou hast done this deed, O oppressor of thine own self! Thou deemedst I would not acquit thee thy wage; but, by Allah, nevermore will I give thee aught.' And he drove him away from him..Hakim (El) bi Amrillah, The Merchant and the Favourite of the Khalif El Mamoun, iii. 171..???? And troubles, too, forsook us, who tears like dragons' blood, O lordings, for your absence had wept at every pore..An if ye'd of evil be quit, look that no evil ye do, ii. 192..???? f. The Sixth Voyage of Sindbad the Sailor cclxvi.???? The pains of long desire have wasted me away; Estrangement and disdain my body sore have tried..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:..The

Nineteenth Night of the Month..? ? ? ? Thou that the dupe of yearning art, how many a melting wight In waiting for the unkept tryst doth watch the weary night!.Now the king had a brother, whom he had imprisoned in that pit of old time, and he had died [there]; but the folk of the realm thought that he was alive, and when his [supposed] imprisonment grew long, the king's officers used to talk of this and of the tyranny of the king, and the report spread abroad that the king was a tyrant, wherefore they fell upon him one day and slew him. Then they sought the well and brought out Abou Sabir therefrom, deeming him the king's brother, for that he was the nearest of folk to him [in favour] and the likest, and he had been long in the prison. So they doubted not but that he was the prince in question and said to him, 'Reign thou in thy brother's room, for we have slain him and thou art king in his stead.' But Abou Sabir was silent and spoke not a word; and he knew that this was the issue of his patience. Then he arose and sitting down on the king's throne, donned the royal raiment and discovered justice and equity and the affairs [of the realm] prospered [in his hand]; wherefore the folk obeyed him and the people inclined to him and many were his troops..? ? ? ? Mohammed, then, I do confess, God's chosen prophet is, And every man requited is for that which he doth say..EL MAMOUN AND ZUBEIDEH (163).Sharper and the Merchant, The, ii. 46.Now it befell, by the ordinance of God the Most High and His providence, that Caesar, king of the Greeks, the husband of Melik Shah's mother Shah Khatoun, [went forth to the chase that day]. He started a head of game, he and his company, and chased it, till they came up with it by that pit, whereupon one of them lighted down from his horse, to slaughter it, hard by the mouth of the pit. He heard a sound of low moaning from the bottom of the pit) so he arose and mounting his horse, waited till the troops were assembled. Then he acquainted the king with this and he bade one of his servants [descend into the pit]. So the man descended and brought out the youth [and the eunuch], aswoon..Eleventh Officer's Story, The, ii. 175..? ? ? ? At their appointed terms souls die; but for despair My soul is like to die, or ere its term betide..23. Hatim et Tal; his Generosity after Death cclxx.It is said that the most extraordinary of that which happened to Er Reshid was as follows: His brother El Hadi, (153) when he succeeded to the Khalifate, enquired of a seal-ring of great price, that had belonged to his father El Mehdi, (154) and it came to his knowledge that Er Reshid had taken it. So he required it of the latter, who refused to give it up, and El Hadi insisted upon him, but he still denied the seal-ring of the Khalifate. Now this was on the bridge [over the Tigris], and he threw the ring into the river. When El Hadi died and Er Reshid succeeded to the Khalifate, he came in person to that bridge, with a seal-ring of lead, which he threw into the river at the same place, and bade the divers seek it. So they did [his bidding] and brought up the first ring, and this was reckoned [an omen] of Er Reshid's good fortune and [a presage of] the continuance of his reign. (155)..? ? ? ? Thus unto thee have I set forth my case; consider well My words, so thou mayst guided be aright by their intent..The company marvelled at the goodliness of his story and it pleased El Melik ez Zahir; and the prefect said, 'By Allah, this story is extraordinary!' Then came forward the sixth officer and said to the company, 'Hear my story and that which befell me, to wit, that which befell such an one the assessor, for it is rarer than this and stranger..? ? ? ? Yet shall thou suffer that which I from thee have borne And with love's woes thy heart shall yet be mortified..? ? ? ? m. The Thirteenth Officer's Story dccccxxxix.So he rose from his sleep and finding himself in his own saloon and his mother by him, misdoubted of his wit and said to her, "By Allah, O my mother, I saw myself in a dream in a palace, with slave-girls and servants about me and in attendance upon me, and I sat upon the throne of the Khalifate and ruled. By Allah, O my mother, this is what I saw, and verily it was not a dream!" Then he bethought himself awhile and said, "Assuredly, I am Aboulhusn el Khelia, and this that I saw was only a dream, and [it was in a dream that] I was made Khalif and commanded and forbade." Then he bethought himself again and said, "Nay, but it was no dream and I am no other than the Khalif, and indeed I gave gifts and bestowed dresses of honour." Quoth his mother to him, "O my son, thou sportest with thy reason: thou wilt go to the hospital and become a gazing-stock. Indeed, that which thou hast seen is only from the Devil and it was a delusion of dreams, for whiles Satan sporteth with men's wits in all manner ways."..? ? ? ? To me your rigour love-delight, your distance nearness is; Ay, your injustice equity, and eke your wrath consent..? ? ? ? Of me he got not what he sought and brideless did return, For that estrangement and disdain were pleasing in my sight..O friends, the East wind waxeth, the morning draweth near, iii. 123..Then he turned back, pondering upon that sleeping youth, and coming to him, as he slept, lighted down from his horse and sat down by him. He fixed his eyes upon his face and considered him awhile and said in himself, 'For aught I know, this youth may be Melik Shah.' And he fell a-hemming and saying, 'Harkye, O youth!' Whereupon the sleeper awoke and sat up; and the eunuch said to him, 'Who is thy father in this village and where is thy dwelling?' The youth sighed and answered, 'I am a stranger;' and the eunuch said, 'From what land art thou and who is thy father?' Quoth the other, 'I am from such a land,' and the eunuch ceased not to question him and he to answer him, till he was certified of him and knew him. So he rose and embraced him and kissed him and wept over his case. Moreover, he told him that he was going about in quest of him and informed him that he was come privily from the king his mother's husband and that his mother would be content [to know] that he was alive and well, though she saw him not..? ? ? ? ? ? ? ? ? ? How many an one, with loss of wealth, hath turned mine enemy!.Drink ever, O lovers, I rede you, of wine, ii. 230..There was once, of old time, a hawk who made himself a nest hard by that of a locust, and the latter gloried in his neighbourhood and betaking herself to him, saluted him and said, "O my lord and chief of the birds, indeed the nearness unto thee delighteth me and thou honourest me with thy neighbourhood and my soul is fortified with thee." The hawk thanked her for this and there ensued friendship between them. One day, the locust said to the hawk, "O chief of the birds, how cometh it that I see thee alone, solitary, having with thee no friend of thy kind of the birds, to whom thou mayst incline in time of easance and of whom thou mayst seek succour in time of stress? Indeed, it is said, 'Man goeth about seeking the ease of his body and the preservation of his strength, and in this there is nought more necessary to him than a friend who shall be the completion of his gladness and the mainstay of his life and

on whom shall be his dependence in his stress and in his ease.' Now I, albeit I ardently desire thy weal in that which beseemeth thy condition, yet am I weak [and unable] unto that which the soul craveth; but, if thou wilt give me leave, I will seek out for thee one of the birds who shall be conformable unto thee in thy body and thy strength." And the hawk said, "I commit this to thee and rely upon thee therein." .16. Uns el Wujoud and the Vizier's Daughter Rose- in-bud cccxli.9. The History of King Omar ben Ennuman and his Sons Sherkan and Zoulmekan xlv.????? a. The King and his Vizier's Wife dcccclxxx.????? b. The Second Voyage of Sindbad the Sailor ccliii.The news reached his father, who said to him, 'O my son, this damsel to whom thy heart cleaveth is at thy commandment and we have power over her; so wait till I demand her [in marriage] for thee.' But the prince said, 'I will not wait.' So his father hastened in the matter and sent to demand her of her father, who required of him a hundred thousand dinars to his daughter's dowry. Quoth Bihzad's father, 'So be it,' and paid down what was in his treasuries, and there remained to his charge but a little of the dower. So he said to his son, 'Have patience, O my son, till we gather together the rest of the money and send to fetch her to thee, for that she is become thine.' Therewith the prince waxed exceeding wroth and said, 'I will not have patience;' so he took his sword and his spear and mounting his horse, went forth and fell to stopping the way, [so haply that he might win what lacked of the dowry]..When the morning morrowed and the king sat on the throne of his kingship, he summoned the chief of his viziers and said to him, "What deemest thou of this that yonder robber-youth hath done? Behold, he hath entered my house and lain down on my bed and I fear lest there be an intrigue between him and the woman. How deemest thou of the affair?" "God prolong the king's continuance!" replied the vizier. "What sawest thou in this youth [to make thee trust in him]? Is he not vile of origin, the son of thieves? Needs must a thief revert to his vile origin, and whoso reareth the young of the serpent shall get of them nought but biting. As for the woman, she is not at fault; for, since [the] time [of her marriage with thee] till now, there hath appeared from her nought but good breeding and modesty; and now, if the king give me leave, I will go to her and question her, so I may discover to thee the affair." .When the Khalif heard his verses, he took the cup from his hand and kissed it and drank it off and returned it to Aboulhusn, who made him an obeisance and filled and drank. Then he filled again and kissing the cup thrice, recited the following verses:.When the evening evened, the king let call his vizier and he presented himself before him, whereupon he required of him the hearing of the [promised] story. So he said, "Harkening and obedience. Know, O king. that.????? O friends, the tears flow ever, in mockery of my pain; My heart is sick for sev'rance and love-longing in vain.????? So fell and fierce my stroke is, if on a mountain high It lit, though all of granite, right through its midst 'twould shear..4. The Three Apples xix.????? d. The Fourth Voyage of Sindbad the Sailor dl.13. Seif el Mulouk and Bediya el Jemal cxcxi.77. King Kisra Anoushirwan and the Village Damsel cclclxxxix.Therewithal the young man was moved to delight and exclaimed, "By Allah, thou sayest well, O Sitt el Milan! Let me hear more." Then he handselled her with fifty dinars and they drank and the cups went round among them; and her seller said to her, "O Sitt el Milah, this is the season of leave-taking; so let us hear somewhat on the subject." Accordingly she struck the lute and avouching that which was in her heart, sang the following verses:????? k. The Serpent-Charmer and his Wife dcccvcii.Next morning, the old woman said to him, 'When the lady cometh to thee, do thou arise and kiss her hand and say to her, "I am a strange man and indeed cold and hunger slay me;" so haply she may give thee somewhat that thou mayst expend upon thy case.' And he answered, 'Harkening and obedience.' Then she took him by the hand and carrying him without her house, seated him at the door. As he sat, behold, the lady came up to him, whereupon the old woman rose to her and Selim kissed her hand and offered up prayers for her. Then he looked on her and when he saw her, he knew her for his wife; so he cried out and wept and groaned and lamented; whereupon she came up to him and cast herself upon him; for indeed she knew him with all knowledge, even as he knew her. So she laid hold of him and embraced him and called to her serving-men and attendants and those who were about her; and they took him up and carried him forth of that place..Sindbad the Sailor and Hindbad the Porter, iii. 199..One night, when the night was half spent, as Selim and Selma sat talking and devising with each other, they heard a noise below the house; so they looked out from a lattice that gave upon the gate of their father's mansion and saw a man of goodly presence, whose clothes were hidden by a wide cloak, which covered him. He came up to the gate and laying hold of the door-ring, gave a light knock; whereupon the door opened and out came their sister, with a lighted flambeau, and after her their mother, who saluted the stranger and embraced him, saying, 'O beloved of my heart and light of mine eyes and fruit of mine entrails, enter.' So he entered and shut the door, whilst Selim and Selma abode amazed..65. The Simpleton and the Sharper cclii.30. Isaac of Mosul's Story of Khedijeh and the Khalif Mamoun cclxxxix.The Twenty-Eighth and Last Night of the Month.100. The Lovers of the Benou Tai ccccx.Foul-favoured Man and his Fair Wife, The, ii. 61..116. Iskender Dhoulkernein and a certain Tribe of Poor Folk cccclxiv.Then she returned home, troubled and careful; and when her husband saw her on this wise, he questioned her of her case and she said to him, 'Verily, my breast is straitened by reason of thee and of the simpleness of thine intent. Straitness liketh me not and thou in thy [present] craft gaiuest nought; so either do thou seek out a craft other than this or pay me my due (17) and let me go my way.' Her husband chid her for this and admonished her; (18) but she would not be turned from her intent and said to him, 'Go forth and watch yonder physician how he doth and learn from him what he saith.' Quoth he, 'Let not thy heart be troubled: I will go every day to the physician's assembly.' .Clemency, Of, i. 120..Accordingly, he returned to the burial-ground and gave not over going till he stood at the door of the sepulchre, when he heard El Merouzi say to his fellow, 'I will not give thee a single dirhem of the money!' The other said the like and they were occupied with contention and mutual revilement and talk. So the thief returned in haste to his fellows, who said, 'What is behind thee?' Quoth he, 'Get you gone and flee for your lives and save yourselves, O fools; for that much people of the dead are come to life and between them are words and contention.' So the thieves fled, whilst the two sharpers retained to Er Razi's

house and made peace with one another and laid the thieves' purchase to the money they had gotten aforetime and lived a while of time. Nor, O king of the age," added the vizier, "is this rarer or more marvellous than the story of the four sharpers with the money-changer and the ass." Then Ishac seized upon her hand and carrying her into the house, said to her, "Take the lute and sing; for never saw I nor heard thy like in smiting upon the lute; no, not even myself!" "O my lord," answered she, 'thou makest mock of me. Who am I that thou shouldst say all this to me? Indeed, this is but of thy kindness.' 'Nay, by Allah,' exclaimed he, 'I said but the truth to thee and I am none of those on whom pretence imposeth. These three months hath nature not moved thee to take the lute and sing thereto, and this is nought but an extraordinary thing. But all this cometh of strength in the craft and self-restraint.' Then he bade her sing; and she said, 'Harkening and obedience.' So she took the lute and tightening its strings, smote thereon a number of airs, so that she confounded Ishac's wit and he was like to fly for delight. Then she returned to the first mode and sang thereto the following verses: Like the full moon she shows upon a night of fortune fair, iii. 191..So he repaired to the scribe, who wrote him the scroll, and he brought it to his master, who set it on the door and said to the damsel, "Art thou satisfied?" "Yes," answered she. "Arise forthright and get thee to the place before the citadel, where do thou foregather with all the mountebanks and ape-dancers and bear-leaders and drummers and pipers and bid them come to thee to-morrow early, with their drums and pipes, what time thou drinkest coffee with thy father-in-law the Cadi, and congratulate thee and wish thee joy, saying, 'A blessed day, O son of our uncle! Indeed, thou art the vein (266) of our eye! We rejoice for thee, and if thou be ashamed of us, verily, we pride ourselves upon thee; so, though thou banish us from thee, know that we will not forsake thee, albeit thou forsakest us.' And do thou fall to strewing dinars and dirhems amongst them; whereupon the Cadi will question thee, and do thou answer him, saying, 'My father was an ape-dancer and this is our original condition; but out Lord opened on us [the gate of fortune] and we have gotten us a name among the merchants and with their provost.' 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..? ? ? ? ? Your image midst mine eye sits nor forsakes me aye; Ye are my moons in gloom of night and shadowtide..? ? ? ? ? A fire in mine entrails burns, than which the fire of the hells denounced For sinners' torment less scathing is: it seeketh me to slay..Now Ilmeddin Senjer was at that time Master of Police and he was a man of experience, well versed in affairs: so the king sent for him and when he came before him, he discovered to him that which was in his mind. Quoth Ilmeddin Senjer, 'I will do my endeavour for that which our lord the Sultan seeketh.' Then he arose and returning to his house, summoned the captains of the watch and the lieutenants of police and said to them, 'Know that I purpose to marry my son and make him a bride-feast, and it is my wish that ye assemble, all of you, in one place. I also will be present, I and my company, and do ye relate that which ye have heard of extraordinary occurrences and that which hath betided you of experiences.' And the captains and sergeants and agents of police made answer to him, saying, 'It is well: in the name of God! We will cause thee see all this with thine eyes and hear it with thine ears.' Then the master of police arose and going up to El Melik ez Zahir, informed him that the assembly would take place on such a day at his house; and the Sultan said, 'It is well,' and gave him somewhat of money for his expenses..Midmost that meadow was a palace soaring high into the air, with battlements of red gold, set with pearls and jewels, and a two-leaved gate; and in the gateway thereof were much people of the chiefs of the Jinn, clad in sumptuous apparel. When they saw the old man, they all cried out, saying, 'The Lady Tuhfeh is come!' And as soon as she reached the palace-gate, they came all and dismounting her from the horse's back, carried her into the palace and fell to kissing her hands. When she entered, she beheld a palace whereof never saw eyes the like; for therein were four estrades, one facing other, and its walls were of gold and its ceilings of silver. It was lofty of building, wide of continence, and those who beheld it would be puzzled to describe it. At the upper end of the hall stood a throne of red gold, set with pearls and jewels, unto which led up five steps of silver, and on the right thereof and on its left were many chairs of gold and silver; and over the dais was a curtain let down, gold and silver wrought and broidered with pearls and jewels..When his sister Selma heard what he said, she could no longer contain herself, but cast herself upon him and discovered to him her case. When he knew her, he threw himself upon her [and lay without life] awhile; after which he came to himself and said, 'Praised be God, the Bountiful, the Beneficent!' Then they complained to each other of that which they had suffered for the anguish of separation, whilst Selim's wife abode wondered at this and Selma's patience and constancy pleased her. So she saluted her and thanked her for her fashion, saying, 'By Allah, O my lady, all that we are in of gladness is of thy blessing alone; so praised be God who hath vouchsafed us thy sight!' Then they abode all three in joy and happiness and delight three days, sequestered from the folk; and it was bruited abroad in the city that the king had found his brother, who was lost years ago..Meanwhile, the woman went out at hazard and donning devotee's apparel, fared on without ceasing, till she came to a city and found the king's deputies dunning the towns-folk for the tribute, out of season. Presently, she saw a man, whom they were pressing for the tribute; so she enquired of his case and being acquainted therewith, paid down the thousand dirhems for him and delivered him from beating; whereupon he thanked her and those who were present. When he was set free, he accosted her and besought her to go with him to his dwelling. So she accompanied him thither and supped with him and passed the night. When the night darkened on him, his soul prompted him to evil, for that which he saw of her beauty and loveliness, and he lusted after her and required her

[of love]; but she repelled him and bade him fear God the Most High and reminded him of that which she had done with him of kindness and how she had delivered him from beating and humiliation..Now, by the ordinance of God the Most High, a company of thieves fell in upon a caravan hard by that mountain and made prize of that which was with them of merchandise. Then they betook themselves to the mountain, so they might share their booty, and looking at the foot thereof, espied the gown of brocade. So they descended, to see what it was, and finding the child wrapped therein and the gold laid at his head, marvelled and said, "Extolled be the perfection of God! By what wickedness cometh this child here?" Then they divided the money between them and the captain of the thieves took the boy and made him his son and fed him with sweet milk and dates, till he came to his house, when he appointed him a nurse, who should rear him..I marvel for that to my love I see thee now incline, iii. 112..? ? ? ? If I must die, then welcome death to heal My woes; 'twere lighter than the pangs I feel..The damsel rejoiced, when the old man returned to her with the lute, and taking it from him, tuned its strings and sang the following verses:..? ? ? ? And on their saddles perched are warriors richly clad, That with their hands do smite on kettle-drums amain..Selim and Selma, ii. 81..? ? ? ? "How call'st thou this thy dress?" quoth we, and she replied A word wherein the wise a lesson well might trace;.95. Abou Suweid and the Handsome Old Woman dclxxxvii..When it was the fourth day, the fourth vizier, whose name was Zoushad, made his appearance and prostrating himself to the king, said to him, "O king, suffer not the talk of yonder youth to delude thee, for that he is not a truth-teller. So long as he abideth on life, the folk will not give over talking nor will thy heart cease to be occupied with him." "By Allah," cried the king, "thou sayst sooth and I will cause fetch him this day and slay him before me." Then he commanded to bring the youth; so they brought him in shackles and he said to him, "Out on thee! Thinkest thou to appease my heart with thy prate, whereby the days are spent in talk? I mean to slay thee this day and be quit of thee." "O king," answered the youth, "it is in thy power to slay me whensoever thou wilt, but haste is of the fashion of the base and patience of that of the noble. If thou put me to death, thou wilt repent, and if thou desire to bring me back to life, thou wilt not be able thereunto. Indeed, whoso acteth hastily in an affair, there befalleth him what befell Bihzad, son of the king." Quoth the king, "And what is his story?" "O king," replied the young treasurer,.So he opened to me and I went out and had not gone far from the house when I met a woman, who said to me, "Methinks a long life was fore-ordained to thee; else hadst thou not come forth of yonder house." "How so?" asked I, and she answered, "Ask thy friend [such an one," naming thee,] "and he will acquaint thee with strange things." So, God on thee, O my friend, tell me what befell thee of wonders and rarities, for I have told thee what befell me.' 'O my brother,' answered I, 'I am bound by a solemn oath.' And he said, 'O my friend, break thine oath and tell me.' Quoth I, 'Indeed, I fear the issue of this.' [But he importuned me] till I told him all, wherewith he marvelled. Then I went away from him and abode a long while, [without farther news]..Husband, The Credulous, i. 270..18. Ardeshir and Heyat en Nufous cclxiv.? ? ? ? Upon yon be the peace of God! May all prosperity, For what's decreed of years and lives, upon you ever wait!.Then he wept till he wet his gray hairs and the king was moved to compassion for him and granted him that which he sought and vouchsafed him that night's respite..136. The History of Gherib and his Brother Agib dcxxiv..When the king heard this, his anger subsided and he said, "Carry him back to prison till to-morrow, to we may look into his affair."..? ? ? ? Come, then, companions mine, rejoice with me and say, "All hail to thee, O friend, and welcome fair and fain!".Presently, El Abbas, son of King El Aziz, lord of the land of Yemen and Zebidoun (55) and Mecca (which God increase in honour and brightness and beauty!), heard of her; and he was of the great ones of Mecca and the Hejaz (56) and was a youth without hair on his cheeks. So he presented himself one day in his father's sitting-chamber, (57) whereupon the folk made way for him and the king seated him on a chair of red gold, set with pearls and jewels. The prince sat, with his head bowed to the ground, and spoke not to any; whereby his father knew that his breast was straitened and bade the boon-companions and men of wit relate marvellous histories, such as beseem the assemblies of kings; nor was there one of them but spoke forth the goodliest of that which was with him; but El Abbas still abode with his head bowed down. Then the king bade his session-mates withdraw, and when the chamber was void, he looked at his son and said to him, "By Allah, thou rejoicest me with thy coming in to me and chagrinst me for that thou payest no heed to any of the session-mates nor of the boon-companions. What is the cause of this?".Old Sharper, Story of the, ii. 187..Ass, the Sharpers, the Money-Changer and the, ii. 41..When the youth had made an end of his story, the king's anger subsided a little and he said, "Restore him to the prison, for the day draweth to an end, and tomorrow we will took into his affair."..? ? ? ? a. The First Old Man's Story ii..Then said she, "O king, comest thou to a [watering-]place wherewith thy dog hath drunken and wilt thou drink thereof?" The king was abashed at her and at her words and went out from her, but forgot his sandal in the house..? ? ? ? f. King Bekhtzeman ccclxi..Fair patience practise, for thereon still followeth content, iii. 116..43. The Man of Yemen and his six Slave-girls cccxxxiv..OF THE SPEEDY RELIEF OF GOD..? ? ? ? My flower a marvel on your heads doth show, Yet homeless (237) am I in your land, I trow..? ? ? ? My heart bereavement of my friends forebode; may God of them The dwellings not bereave, but send them timely home again!.There was once, of old days and in bygone ages and times, in the city of Baghdad, the Abode of Peace, a king mighty of estate, lord of understanding and beneficence and liberality and generosity, and he was strong of sultanate and endowed with might and majesty and magnificence. His name was Ins ben Cais ben Rebiya es Sheibani, (47) and when he took horse, there rode unto him [warriors] from the farthest parts of the two Iraks. (48) God the Most High decreed that he should take to wife a woman hight Afifeh, daughter of Ased es Sundusi, who was endowed with beauty and grace and brightness and perfection and justness of shape and symmetry; her face was like unto the new moon and she had eyes as they were gazelle's eyes and an aquiline nose like the crescent moon. She had learned horsemanship and the use of arms and had thoroughly studied the sciences of the Arabs; moreover, she had gotten by heart all the dragomanish (49) tongues and indeed she was a ravishment to mankind..? ? ? ? By Allah, but

that I trusted that I should meet you again, Your camel-leader to parting had summoned you in vain!.Now this servant was of the sons of the kings and had fled from his father, on account of an offence he had committed. Then he went and took service with King Bihkerd and there happened to him what happened. After awhile, it chanced that a man recognized him and went and told his father, who sent him a letter, comforting his heart and mind and [beseeching him] to return to him. So he returned to his father, who came forth to meet him and rejoiced in him, and the prince's affairs were set right with him..? ? ? ? Whose streams beneath the myrtle's shade and cassia's welled amain And birds made carol jubilant from every blossomed spray..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?'.Ibn es Semmak and Er Reshid, i. 195..? ? ? ? The pitcher then of goblets filled full and brimming o'er With limpid wine we plunder, that pass from friend to friend..So she gave him the lute and he forewent her, till he came to the house of easance, and behold, therein was a door and a stairway. When Tuhfeh saw this, her reason fled; but Iblis cheered her with discourse. Then he descended the stair and she followed him to the bottom thereof, where she found a passage and they fared on therein, till they came to a horse standing, Teady saddled and bridled and accoutred. Quoth Iblis, '[Mount], in the name of God, O my lady Tuhfeh;' and he held the stirrup for her. So she mounted and the horse shook under her and putting forth wings, flew up with her, whilst the old man flew by her side; whereat she was affrighted and clung to the pummel of the saddle; nor was it but an hour ere they came to a fair green meadow, fresh-flowered as if the soil thereof were a goodly robe, embroidered with all manner colours..So he fell to resorting daily to the physician and committing to memory his sayings and that which he spoke of jargon, till he had gotten a great matter by heart, and all this he studied throughly and digested it. Then he returned to his wife and said to her, 'I have committed the physician's sayings to memory and have learned his fashion of muttering and prescribing and applying remedies (19) and have gotten by heart the names of the remedies and of all the diseases, and there abideth nought [unaccomplished] of thy commandment. What wilt thou have me do now?' Quoth she, 'Leave weaving and open thyself a physician's shop.' But he answered, 'The people of my city know me and this affair will not profit me, save in a land of strangerhood; so come, let us go out from this city and get us to a strange land and [there] live.' And she said, 'Do as thou wilt.'? ? ? ? x. The Sandal-wood Merchant and the Sharpers dciii.142. El Asmai and the three Girls of Bassora dclxxxvi

[Fieries Nouvelles Tome 1](#)

[M moires Pour Servir lHistoire Des Hommes Illustres Dans La R publique Des Lettres Tome 42](#)

[Mandragores Poisies](#)

[Le P Lejeune Sa Vie Son Oeuvre Ses Sermons](#)

[M moires Pour Servir lHistoire Des Hommes Illustres Dans La R publique Des Lettres Tome 13](#)

[Milanges Tiris dUne Grande Bibliothique Tome 25](#)

[La Ripublique Et Les Politiciens Lettres de Province](#)

[Panthion Des Martyrs de la Liberti Ou Histoire Des Rivolutions Politiques Tome 3](#)

[Milanges Tiris dUne Grande Bibliothique Tome 13](#)

[Milanges Tiris dUne Grande Bibliothique Tome 17](#)

[LAmi Des Hommes Ou Traiti de la Population Partie 4](#)

[Milanges de Littirature Et de Philosophie Du 18e Siicle Tome 1](#)

[Gommeuse Une](#)

[Armorial Breton Contenant Par Ordre Alphabitique Et Mithodique Les Noms Qualitez](#)

[Parisien Chez Les Russes Un](#)

[Une Paroisse de lAncienne Saintonge Montboyer Du Xive Siicle i Nos Jours Janvier 1899](#)

[Milanges Tiris dUne Grande Bibliothique Tome 7](#)

[LImpure](#)

[Milanges de Littirature Et de Philosophie Du 18e Siicle Tome 4](#)

[Mimoires Secrets de Madame La Duchesse dAbrantis Ou Souvenirs Historiques Sur Napolion Tome 2](#)

[Milanges Tiris dUne Grande Bibliothique Tome 43](#)

[Histoire Ginirale Civile Naturelle Politique Et Religieuse de Tous Les Peuples Du Monde Tome 3](#)

[Oeuvres Posthumes Tome 5](#)

[Milanges Tiris d'Une Grande Bibliothèque Tome 27](#)  
[Milanges Tiris d'Une Grande Bibliothèque Tome 19](#)  
[Mémoires Du Comte Belliard Lieutenant-Général Pair de France Tome 1](#)  
[Souvenirs Militaires de la République Et de l'Empire Tome 2](#)  
[Milanges Tiris d'Une Grande Bibliothèque Tome 26](#)  
[Graveurs Et Gravures France Et étranger Essai de Bibliographie 1540-1910](#)  
[Le Compagnon Du Tour de France Tome 1](#)  
[Horse Tails](#)  
[Tails At the Pond](#)  
[Australia's Role in Feeding the World The Future of Australian Agriculture](#)  
[Critique Sociale Fragments Et Notes](#)  
[Esquisses Pittoresques Sur Le Département de l'Indre](#)  
[Labyrinths Mazes a Journey Through Art Architecture and Landscape](#)  
[Le Meunier d'Angibault Kourroglou épopée Persane Tome 2](#)  
[Four Days in September The Battle of Teutoberg](#)  
[Leone Leoni](#)  
[Milanges Tiris d'Une Grande Bibliothèque Tome 23](#)  
[My Own Best Frenemy #2](#)  
[Thunderbolts Classic Vol 2 \(new Printing\)](#)  
[Milanges Tiris d'Une Grande Bibliothèque Tome 36](#)  
[Oeuvres Tome 3-2](#)  
[Les Croisades Volume 2](#)  
[Dog Tails Two](#)  
[Andri](#)  
[Milanges Tiris d'Une Grande Bibliothèque Tome 34](#)  
[Cat Tails](#)  
[Fridric Et Bernerette](#)  
[The Post-Communist Baltic States A Short History](#)  
[Histoire Médicale Générale Et Particulière Des Maladies épidémiques Contagieuses Tome 4](#)  
[L'Inde Française Ou Collection de Dessins Lithographiques Représentant Les Divinités Tome 2](#)  
[Histoire Médicale Générale Et Particulière Des Maladies épidémiques Contagieuses 1835 Tome 4](#)  
[Amour Et Foi 2e édition](#)  
[Médecine Rurale Et Pratique Tirée Uniquement Des Plantes Usuelles de la France](#)  
[L'Inde Française Ou Collection de Dessins Lithographiques Représentant Les Divinités Tome 1](#)  
[Histoire Médicale Générale Et Particulière Des Maladies épidémiques Contagieuses Tome 5](#)  
[Chronique Extraits Relatifs l'Histoire de France Tome 3](#)  
[Traité d'Algèbre Deuxième Partie i l'Usage Des Classes de Mathématiques Spéciales](#)  
[Histoire de la Commune de Paris En 1871 Tome 2](#)  
[Voyages Dans l'Intérieur Du Brésil Tome 2-3](#)  
[Droit Public d'Allemagne Tome 5](#)  
[L'Escadre de l'Amiral Courbet Notes Et Souvenirs](#)  
[Choix Des Meilleurs Médicaments Pour Les Maladies Les Plus Désespérées Tome 1](#)  
[Voyages Dans l'Intérieur Du Brésil Tome 1-2](#)  
[The Oliver Stone Experience](#)  
[Histoire Médicale Générale Et Particulière Des Maladies épidémiques Contagieuses Tome 2](#)  
[Histoire Médicale Générale Et Particulière Des Maladies épidémiques Contagieuses 1835 Tome 3](#)  
[Mémoires de Madame La Duchesse d'Abrantès Ou Souvenirs Historiques Sur Napoléon Tome 4](#)  
[Histoire de Charles IX Tome 2](#)  
[Histoire Médicale Générale Et Particulière Des Maladies épidémiques Contagieuses Tome 3](#)  
[Mémoires Pour Servir l'Histoire Des Hommes Illustres Dans La République Des Lettres Tome 40](#)

[Mmoires Pour Servir l'Histoire Des Hommes Illustres Dans La R publique Des Lettres Tome 19](#)  
[Journal Du Voyage Fait Par Ordre Du Roi a l'equateur Servant d'Introduction Historique](#)  
[Mmoires Pour Servir l'Histoire Des Hommes Illustres Dans La R publique Des Lettres Tome 30](#)  
[Recueil de Textes Et de Traductions Publiis Par Les Professeurs de l'Ecole Tome 1](#)  
[Nouvelles Observations Et Conjectures Sur l'Iris](#)  
[Mmoires Pour Servir l'Histoire Des Hommes Illustres Dans La R publique Des Lettres Tome 18](#)  
[Mmoires Pour Servir l'Histoire Des Hommes Illustres Dans La R publique Des Lettres Tome 2](#)  
[Mmoires Pour Servir l'Histoire Des Hommes Illustres Dans La R publique Des Lettres Tome 5](#)  
[Mmoires Pour Servir l'Histoire Des Hommes Illustres Dans La R publique Des Lettres Tome 14](#)  
[Vallerius Lotharingiae Ou Catalogue Des Mines Terres Fossiles Sables Et Cailloux Qu'on Trouve Dans La Lorraine Et Les Trois Eveches](#)  
[Haut-Sinigal-Niger Soudan Franiais l'Histoire Sirie 1-1](#)  
[Les Incas Ou La Destruction de l'Empire Du Pirou Tome 1](#)  
[Leons ilimentaires Sur l'Histoire Naturelle Des Oiseaux Tome 2-1](#)  
[Recueil de Mimoires Sur Les etablissements d'Humaniti Vol 4 Mimoires Ni 6 9 13](#)  
[Thalie Ou l'Arianisme Et Le Concile de Nicie](#)  
[Mmoires Pour Servir l'Histoire Des Hommes Illustres Dans La R publique Des Lettres Tome 38](#)  
[Mmoires Pour Servir l'Histoire Des Hommes Illustres Dans La R publique Des Lettres Tome 1](#)  
[Les Robinsons de la Guyane](#)  
[Observations Sur l'Agriculture Et Le Jardinage Tome 1](#)  
[Voyage Dans l'hemisphere Austral Et Autour Du Monde Tome 4](#)  
[Mmoires Pour Servir l'Histoire Des Hommes Illustres Dans La R publique Des Lettres Tome 7](#)  
[Mimoires Pour Servir l'Histoire de la Campagne de 1814 Tome 2-1](#)  
[Cours d'Histoire Et de Geographie Ridigi Pour l'Usage Des Colliges Et Des Aspirants Au Baccalauriat](#)  
[Histoire Generale Civile Naturelle Politique Et Religieuse de Tous Les Peuples Du Monde Tome 8](#)  
[Flore Analytique de Toulouse Et de Ses Environs](#)  
[Histoire Generale Civile Naturelle Politique Et Religieuse de Tous Les Peuples Du Monde Tome 5](#)  
[Pantheon Des Martyrs de la Liberti Ou Histoire Des Rivolutions Politiques Tome 2](#)

---