

UP IN THE LEAVES THE TRUE STORY OF THE CENTRAL PARK TREEHOUSES

A fair one, to idolaters if she herself should show, iii. 10..107. Abou Suweid and the Handsome Old Woman ccccxiii. Khalif, El Mamoun El Hakim bi Amrillah, The Merchant of Cairo and the Favourite of the, iii. 171..137. Otbeh and Reyya dclxxx. ? ? ? ? x. The Sandal-wood Merchant and the Sharpers dciii. ? THE SIXTEENTH OFFICER'S STORY..How long, O Fate, wilt thou oppress and baffle me? ii. 69.. ? STORY OF THE FOUL-FAVOURED MAN AND HIS FAIR WIFE..? ? ? ? ? One of the host am I of lovers sad and sere For waiting long drawn out and expectation drear..Awhile after this a friend of mine invited me to his house and when I came to him, we ate and drank and talked. Then said he to me, 'O my friend, hath there befallen thee in thy life aught of calamity?' 'Nay,' answered I; 'but tell me [first], hath there befallen thee aught?' ['Yes,'] answered he. 'Know that one day I espied a fair woman; so I followed her and invited her [to come home with me]. Quoth she, "I will not enter any one's house; but come thou to my house, if thou wilt, and be it on such a day." Accordingly, on the appointed day, her messenger came to me, purposing to carry me to her; so I arose and went with him, till we came to a handsome house and a great door. He opened the door and I entered, whereupon he locked the door [behind me] and would have gone in, but I feared with an exceeding fear and foregoing him to the second door, whereby he would have had me enter, locked it and cried out at him, saying, "By Allah, an thou open not to me, I will kill thee; for I am none of those whom thou canst cozen!" Quoth he, "What deemest thou of cozenage?" And I said, "Verily, I am affrighted at the loneliness of the house and the lack of any at the door thereof; for I see none appear." "O my lord," answered he, "this is a privy door." "Privy or public," answered I, "open to me." 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:.O thou that questionest the lily of its scent, ii. 256..When she had made an end of her song, she threw the lute from her hand and wept, whilst the old man wept for her weeping. Then she fell down in a swoon and presently coming to herself, filled the cup and drinking it off, gave the old man to drink, after which she took the lute and breaking out into song, chanted the following verses:.? ? ? ? ? Thou left'st unto me, after thee, languor and carefulness; I lived a life wherein no jot of sweetness I espied..When the evening evened, the king withdrew to his privy sitting-chamber and bade fetch the vizier. When he presented himself before him, he said to him, "Tell me the story of the wealthy man who married his daughter to the poor old man." "It is well," answered the vizier. "Know, O puissant king, that." "Out on thee!" exclaimed the king. "How great is thy craft and thy talk! Tell me, what was their story." And the youth said, "O king,.So she gave him all that she possessed and he sold it and paid the rest of her price; after which there remained to him a hundred dirhems. These he spent and lay that night with the damsel in all delight of life, and his soul was like to fly for joy; but when he arose in the morning, he sat weeping and the damsel said to him, 'What aileth thee to weep?' And he said, 'I know not if my father be dead, and he hath none other heir but myself; and how shall I win to him, seeing I have not a dirhem?' Quoth she, 'I have a bracelet; do thou sell it and buy small pearls with the price. Then bray them and fashion them into great pearls, and thereon thou shalt gain much money, wherewith we may make our way to thy country.' So he took the bracelet and repairing to a goldsmith, said to him, 'Break up this bracelet and sell it.' But he said, 'The king seeketh a good (183) bracelet; I will go to him and bring thee the price thereof.' So he carried the bracelet to the Sultan and it pleased him greatly, by reason of the goodliness of its workmanship. Then he called an old woman, who was in his palace, and said to her, 'Needs must I have the mistress of this bracelet, though but for a single night, or I shall die.' And the old woman answered, 'I will bring her to thee.'? ? ? ? ? f. The Unjust King and the Pilgrim Prince dccccv. When it was the sixth day, the viziers' wrath redoubled, for that they had not compassed their desire of the youth and they feared for themselves from the king; so three of them went in to him and prostrating themselves before him, said to him, "O king, indeed we are loyal counsellors to thy dignity and tenderly solicitous for thee. Verily, thou persistest long in sparing this youth alive and we know not what is thine advantage therein. Every day findeth him yet on life and the talk redoubleth suspicions on thee; so do thou put him to death, that the talk may be made an end of." When the king heard this speech, he said, "By Allah, indeed, ye say sooth and speak rightly!" Then he let bring the young treasurer and said to him, "How long shall I look into thine affair and find no helper for thee and see them all athirst for thy blood?" ? ? ? ? ? The absent ones' harbinger came us unto With tidings of those who (129) had caused us to rue..Meanwhile, the wind carried the two children [out to sea and thence driving them] towards the land, cast them up on the sea-shore. As for one of them, a company of the guards of the king of those parts found him and carried him to their master, who marvelled at him with an exceeding wonderment and adopted him to his son, giving out to the folk that he was his [very] son, whom he had hidden, (106) of his love for him. So the folk rejoiced in him with an exceeding joy, for the king's sake, and the latter appointed him his heir-apparent and the inheritor of his kingdom. On this wise, a number of years passed, till the king died and they crowned the youth king in his room. So he sat down on the throne of his kingship and his estate flourished and his affairs prospered..Therewithal Aboulhusn cried out at him and said, "O dog of the sons of Bermek, go down forthright, thou and the master of the police of the city, to such a place in such a street and deliver a hundred dinars to the mother of Aboulhusn the Wag and bear her my salutation. [Then, go to such a mosque] and take the four sheikhs and the Imam and beat each of them with four hundred lashes and mount them on beasts, face to tail, and go round with them about all the city and banish them to a place other than the city; and bid the crier make proclamation before them, saying, 'This is the reward and the least of the reward of whoso multiplieth words and molesteth

his neighbours and stinteth them of their delights and their eating and drinking!" Jaafer received the order [with submission] and answered with ["Hearkening and] obedience;" after which he went down from before Aboulhusn to the city and did that whereunto he had bidden him..Bibers el Bunduccari and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin, ii. 117..? ? ? ? ? A moon is my love, in a robe of loveliness proudly arrayed, And the splendours of new-broken day from his cheeks and his forehead shine clear..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."? ? ? ? ? It rests with him to heal me; and I (a soul he hath Must suffer that which irks it), go saying, in my fear.Meanwhile, Isfehnd the Vizier wrote a letter and despatched it to all the Amirs, acquainting them with that which had betided him with King Azadbekht and how he had taken his daughter by force and adding, "And indeed he will do with you more than he hath done with me." When the letter reached the chiefs [of the people and troops], they all assembled together to Isfehnd and said to him, "What is to do with him?" (96) So he discovered to them the affair of his daughter and they all agreed, of one accord, that they should endeavour for the slaughter of the king and taking horse with their troops, set out, intending for him. Azadbekht knew not [of their design] till the noise [of the invasion] beset his capital city, when he said to his wife Behrjaur, "How shall we do?" And she answered, saying, "Thou knowest best and I am at thy commandment." So he let bring two swift horses and bestrode one himself, whilst his wife mounted the other. Then they took what they might of gold and went forth, fleeing, in the night, to the desert of Kerman; what while Isfehnd entered the city and made himself king..108. Ali ben Tahir and the Girl Mounis cccxxiv.? ? ? ? ? Upon that day my loves my presence did depart;.Certain husbandmen once made complaint to David (on whom be peace!) against certain owners of sheep, whose flocks had fallen upon their crops by night and devoured them, and he bade value the crops [and that the shepherds should make good the amount]. But Solomon (on whom be peace!) rose and said, "Nay, but let the sheep be delivered to the husbandmen, so they may take their milk and wool, till they have repaid themselves the value of their crops; then let the sheep return to their owners." So David withdrew his own ordinance and caused execute that of Solomon; yet was David no oppressor; but Solomon's judgment was more pertinent and he showed himself therein better versed in jurisprudence.' (245).? ? ? ? ? To his beloved one the lover's heart's inclined; His soul's a captive slave, in sickness' hands confined..73. The Miller and his Wife cclxxxvii.When he heard her words, the dregs of the drunkenness wrought in him and he imagined that he was indeed a Turk. So he went out from her and putting his hand to his sleeve, found therein a scroll and gave it to one who read it to him. When he heard that which was written in the scroll, his mind was confirmed in the false supposition; but he said in himself, 'Maybe my wife seeketh to put a cheat on me; so I will go to my fellows the fullers; and if they know me not, then am I for sure Khemartekeni the Turk.' So he betook himself to the fullers and when they espied him afar off, they thought that he was one of the Turks, who used to wash their clothes with them without payment and give them nothing..When the messenger came to King Azadbekht and he read the letter and the present was laid before him, he rejoiced with an exceeding joy and occupied himself with eating and drinking, hour after hour. But the chief Vizier of his Viziers came to him and said, "O king, know that Isfehnd the Vizier is thine enemy, for that his soul liketh not that which thou hast done with him, and the message that he hath sent thee [is a trick; so] rejoice thou not therein, neither be thou deluded by the sweetness of his words and the softness of his speech." The king hearkened [not] to his Vizier's speech, but made light of the matter and presently, [dismissing it from his thought], busied himself with that which he was about of eating and drinking and merrymaking and delight.? ? ? ? ? Up, to our comrade's convent, that we may visit him And drink of wine more subtle than dust; (115) our trusty fere.Quoth the king, 'Verily, thou makest me long to see him. Canst thou not bring us together?' 'With all my heart,' answered the husbandman, and the king sat with him till he had made an end of his tillage, when he carried him to his dwelling-place and brought him in company with the other stranger, and behold, it was his vizier. When they saw each other, they wept and embraced, and the husbandman wept for their weeping; but the king concealed their affair and said to him, "This is a man from my country and he is as my brother.' So they abode with the husbandman and helped him for a wage, wherewith they supported themselves a long while. Meanwhile, they sought news of their country and learned that which its people suffered of straitness and oppression..? ? ? ? ? ed. Story of the Barber's Fourth Brother clii.But she said, "There is a thing wherewith we will make her confess, and all that is in her heart shall be discovered to thee." 'What is that?' asked the king, and she answered, 'I will bring thee a hoopoe's heart, (138) which, when she sleepeth, do thou lay upon her heart and question her of all thou wilt, and she will discover this unto thee and show forth the truth to thee." The king rejoiced in this and said to his nurse, 'Hasten and let none know of thee.' So she arose and going in to the queen, said to her, 'I have done thine occasion and it is on this wise. This night the king will come in to thee and do thou feign thyself asleep; and if he ask thee of aught, do thou answer him, as if in thy sleep.' The queen thanked her and the old woman went away and fetching the hoopoe's heart, gave it to the king..? ? ? ? ? My fortitude fails, my endeavour is vain; My bosom is straitened. To Thee, I complain,.When the morning morrowed, the first who presented himself before the Amir was the Cadi Amin el Hukm, leaning on two of his black slaves; and he was crying out and calling [on God] for aid and saying, "O crafty and perfidious Amir, thou depositedst with me a woman [yesternight] and broughtest her into my house and my dwelling-place, and she arose [in the night] and took from me the good of the little

she was compassed about with slave-girls; whereupon he fell down in a swoon and became distraught for love of her. Then he sat under the picture, till, one day, his father came in to him and finding him wasted of body and changed of colour, by reason of his [continual] looking on that picture, thought that he was ill and sent for the sages and physicians, that they might medicine him. Moreover, he said to one of his boon-companions, 'If thou canst learn what aileth my son, thou shalt have of me largesse.' So the courtier went in to the prince and spoke him fair and cajoled him, till he confessed to him that his malady was caused by the picture. Then he returned to the king and told him what ailed his son, whereupon he transported the prince to another palace and made his former lodging the guest-house; and whosoever of the Arabs was entertained therein, he questioned of the picture, but none could give him tidings thereof..Fifteenth Officer's Story, The, ii. 190..When Galen saw what appeared to him of the [mock] physician's incapacity, he turned to his disciples and pupils and bade them fetch the other, with all his gear and drugs. So they brought him into his presence on the speediest wise, and when Galen saw him before him, he said to him, 'Knowest thou me?' 'No,' answered the other, 'nor did I ever set eyes on thee before this day.' Quoth the sage, 'Dost thou know Galen?' And the weaver said, 'No.' Then said Galen, 'What prompted thee to that which thou dost?' So he related to him his story and gave him to know of the dowry and the obligation by which he was bound with regard to his wife, whereat Galen marvelled and certified himself of the matter of the dower..Fair patience use, for ease still followeth after stress, iii. 117..135. Jouder and his Brothers dcvi.127. The Justice of Providence cccclxxviii.So the young man went to his lodging and fetching a purse, returned to the girl's owner and counted out to him the price aforesaid, whilst the draper was between them. Then said he, "Bring her forth;" but the other answered, "She cannot come forth at this present; but be thou my guest the rest of this day and night, and on the morrow thou shall take thy slave-girl and go in the protection of God." The youth fell in with him of this and he carried him to his house, where, after a little, he let bring meat and wine, and they [ate and] drank. Then said Nouredin to the girl's owner, "I beseech thee bring me the damsel, for that I bought her not but for the like of this time." So he arose and [going in to the girl], said to her, "O Sitt el Milan, the young man hath paid down thy price and we have bidden him hither; so he hath come to our dwelling and we have entertained him, and he would fain have thee be present with him."..The crown of the flow'rets am I, in the chamber of wine, ii. 224..Precipitation, Of the Ill Effects of, i. 98..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..Presently, the old woman came in to her and saw her sitting at Aboulhusn's head, weeping and lamenting; and when she saw the old woman, she cried out and said to her, "See what hath betided me! Indeed, Aboulhusn is dead and hath left me alone and forlorn!" Then she cried out and tore her clothes and said to the old woman, "O my mother, how good he was!" Quoth the other, "Indeed thou art excused, for thou wast used to him and he to thee." Then she considered what Mesroul had reported to the Khalif and the Lady Zubeideh and said to her, "Indeed, Mesroul goeth about to sow discord between the Khalif and the Lady Zubeideh." "And what is the [cause of] discord, O my mother?" asked Nuzhet el Fuad. "O my daughter," answered the old woman, "Mesroul came to the Khalif and the Lady Zubeideh and gave them news of thee that thou wast dead and that Aboulhusn was well. "And Nuzhet el Fuad said to her, "O my aunt, I was with my lady but now and she gave me a hundred dinars and a piece of silk; and now see my condition and that which hath befallen me! Indeed, I am bewildered, and how shall I do, and I alone, forlorn? Would God I had died and he had lived!"..The old man laughed at her speech and her verses pleased him. Then said she to him, "I desire of thee a lute." (38) So he arose and brought her a piece of firewood. Quoth she, "What is that?" And he said, "Didst thou not bid me bring thee wood?" "I do not want this," answered she, and he rejoined, "What then is it that is called wood, other than this?" She laughed and said, "The lute is an instrument of music, whereunto I sing." Quoth he, "Where is this thing found and of whom shall I get it for thee?" And she said, "Of him who gave thee the wine." So he arose and betaking himself to his neighbour the Jew, said to him, "Thou favouredst us aforesaid with the wine; so now complete thy favours and look me out a thing called a lute, to wit, an instrument for singing; for that she seeketh this of me and I know it not" "Harkening and obedience," replied the Jew and going into his house, brought him a lute. [The old man took it and carried it to Sitt el Milah,] whilst the Jew took his drink and sat by a window adjoining the other's house, so he might hear the singing..30. Maan ben Zaideh and the Bedouin dxxxii.17. The Merchant of Oman cccliv..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?'..? ? ? ? They have forbid their image to visit me in sleep; So even my nightly phantom forsaketh me, heigho!..Endowed with amorous grace past any else am I, ii 253..THE SIXTH VOYAGE OF SINDBAD THE SAILOR..When she came in sight of the folk, they kissed the earth before her and she said to them, 'Tell me what hath betided Queen Tuhfeh from yonder dog Meimoun and why did ye not send to me and tell me?' Quoth they, 'And who was this dog that we should send to thee, on his account? Indeed, he was the least and meanest [of the Jinn].' Then they told her what Kemeriyeh and her sisters had done and how they had practised upon

Meimoun and delivered Tuhfeh from his hand, fearing lest he should slay her, whenas he found himself discomfited; and she said, 'By Allah, the accursed one was wont to prolong his looking upon her!' And Tuhfeh fell to kissing Queen Es Shuhba's hand, whilst the latter strained her to her bosom and kissed her, saying, 'Trouble is past; so rejoice in assurance of relief.' Now the king of the city was dead and had left no son, and the townfolk fell out concerning who should be king over them: and their sayings differed and their counsels, so that turmoil was like to betide between them by reason of this. At last, after long dissension, they came to an accord and agreed to leave the choice to the late king's elephant and that he unto whom he consented should be king and that they would not contest the commandment with him. So they made oath of this and on the morrow, they brought out the elephant and came forth to the utterward of the city; nor was there man or woman left in the place but was present at that time. Then they adorned the elephant and setting up the throne on his back, gave him the crown in his trunk; and he went round about examining the faces of the folk, but stopped not with any of them till he came to the banished king, the forlorn, the exile, him who had lost his children and his wife, when he prostrated himself to him and placing the crown on his head, took him up and set him on his back..So he left him for dead and entering his brother's chamber, saw him asleep, with the damsel by his side, and thought to slay her, but said in himself, 'I will leave the damsel for myself.' Then he went up to his brother and cutting his throat, severed his head from his body, after which he left him and went away. Therewithal the world was straitened upon him and his life was a light matter to him and he sought his father Suleiman Shah's lodging, that he might slay him, but could not win to him. So he went forth from the palace and hid himself in the city till the morrow, when he repaired to one of his father's strengths and fortified himself therein..116. Iskender Dhoulkernein and a certain Tribe of Poor Folk cccclxiv.???? Wherefore, by Him who letteth waste my frame, have ruth on me And quench my yearning and the fires by passion in me fed..This was grievous to the princess and it irked her sore that he should not remember her; so she called her slave- girl Shefikeh and said to her, "Go to El Abbas and salute him and say to him, 'What hindereth thee from sending my lady Mariyeh her part of thy booty?'" So Shefikeh betook herself to him and when she came to his door, the chamberlains refused her admission, until they should have gotten her leave and permission. When she entered, El Abbas knew her and knew that she had somewhat of speech [with him]; so he dismissed his mamelukes and said to her, "What is thine errand, O handmaid of good?" "O my lord," answered she, "I am a slave-girl of the Princess Mariyeh, who kisseth thy hands and commendeth her salutation to thee. Indeed, she rejoiceth in thy safety and reproacheth thee for that thou breakest her heart, alone of all the folk, for that thy largesse embraceth great and small, yet hast thou not remembered her with aught of thy booty. Indeed, it is as if thou hadst hardened thy heart against her." Quoth he, "Extolled be the perfection of him who turneth hearts! By Allah, my vitals were consumed with the love of her [aforetime] and of my longing after her, I came forth to her from my native land and left my people and my home and my wealth, and it was with her that began the hardheartedness and the cruelty. Nevertheless, for all this, I bear her no malice and needs must I send her somewhat whereby she may remember me; for that I abide in her land but a few days, after which I set out for the land of Yemen."???? Say, by the lightnings of thy teeth and thy soul's pure desire, Moan'st thou as moan the doves and is thy heart for doubt on fire?.Officer's Story, The Fifteenth, ii. 190.."He shall not come in to me. Who is at the door, other than he?" "Heman ben Ghalib el Ferezdec," (55) answered Adi; and Omar said, "It is he who saith, glorying in adultery ..." [And he repeated the following verses:].Temam (Abou), Story of Ilan Shah and, i. 126..130. Abulhusn ed Durraj and Abou Jaafer the Leper cccclxxxi.When she had made an end of her song, Sherareh was moved to exceeding delight and drinking off her cup, said to her, 'Well done, O gift of hearts!' Then she ordered her an hundred dresses of brocade and an hundred thousand dinars and passed the cup to Queen Wekhimeh. Now she had in her hand somewhat of blood-red anemone; so she took the cup from her sister and turning to Tuhfeh, said to her, 'O Tuhfeh, sing to me on this.' Quoth she, 'I hear and obey,' and improvised the following verses:???? Thou whose desire possesseth my soul, the love of whom Hold on my reins hath gotten and will not let me free,???? I fear me for my body from sickness and unrest, Lest of the fear of sev'rance it be betrayed and slain..My fortitude fails, my endeavour is vain, ii. 95..On this wise he continued to do for the space of a whole year, till, one day, as he sat on the bridge, according to his custom, expecting who should come to him, so he might take him and pass the night with him, behold, [up came] the Khalif and Mesrou, the swordsman of his vengeance, disguised [in merchants' habits] as of their wont. So he looked at them and rising up, for that he knew them not, said to them, "What say ye? Will you go with me to my dwelling-place, so ye may eat what is ready and drink what is at hand, to wit, bread baked in the platter (8) and meat cooked and wine clarified?" The Khalif refused this, but he conjured him and said to him, "God on thee, O my lord, go with me, for thou art my guest this night, and disappoint not my expectation concerning thee!" And he ceased not to press him till he consented to him; whereat Aboulhusn rejoiced and going on before him, gave not over talking with him till they came to his [house and he carried the Khalif into the] saloon. Er Reshid entered and made his servant abide at the door; and as soon as he was seated, Aboulhusn brought him somewhat to eat; so he ate, and Aboulhusn ate with him, so eating might be pleasant to him. Then he removed the tray and they washed their hands and the Khalif sat down again; whereupon Aboulhusn set on the drinking vessels and seating himself by his side, fell to filling and giving him to drink and entertaining him with discourse..2. The Fisherman and the Genie iii.When the king heard this, he said, "Restore him to the prison till the morrow, so we may look into his affair; for that deliberation in affairs is advisable and the slaughter of this [youth] shall not escape [us]." Now there was with him a youth and he said, "By Allah, I was not with him and indeed it is six months since I entered the city, nor did I set eyes on the stuffs until they were brought hither." Quoth we, "Show us the stuffs." So he carried us to a place wherein was a pit, beside the water-wheel, and digging there, brought out the stolen goods, with not a stitch of them missing. So we took them and carried the keeper to the prefecture, where we

stripped him and beat him with palm-rods till he confessed to thefts galore. Now I did this by way of mockery against my comrades, and it succeeded.' (142). Then he went on and presently there met him a third woodcutter and he said to him, 'Pay what is due from thee.' And he answered, 'I will pay thee a dirhem when I enter the city; or take of me four danics (246) [now].' Quoth the tither, 'I will not do it,' but the old man said to him, 'Take of him the four danics presently, for it is easy to take and hard to restore.' 'By Allah,' quoth the tither, 'it is good!' and he arose and went on, crying out, at the top of his voice and saying, 'I have no power to-day [to do evil].' Then he put off his clothes and went forth wandering at a venture, repenting unto his Lord. Nor," added the vizier, "is this story more extraordinary than that of the thief who believed the woman and sought refuge with God against falling in with her like, by reason of her cunning contrivance for herself." After this came the horseman, who had taken Abou Sabir's wife, and complained of her to the king that she would not give him possession of herself, avouching that she was his wife. The king bade bring her before him, that he might hear her speech and pronounce judgment upon her. So the horseman came with her before him, and when the king saw her, he knew her and taking her from her ravisher, bade put the latter to death. Then he became aware of the troops, that they murmured against him and spoke of him as a tyrant; so he turned to his officers and viziers and said to them, 'As for me, by God the Great, I am not the king's brother! Nay, I am but one whom the king imprisoned upon a word he heard from me and used every day to taunt me therewith. Ye think that I am the king's brother; but I am Abou Sabir and God hath given me the kingship in virtue of my patience. As for the king who sought protection of me and I despoiled him, it was he who first wronged me, for that he despoiled me aforetime and drove me forth of my native land and banished me, without due [cause]; wherefore I requited him with that which he had done to me, in the way of lawful vengeance. As for the thieves who proffered repentance, there was no repentance for them with me, for that they began upon me with foul [dealing] and waylaid me by the road and despoiled me and took my good and my sons. Now these two boys, that I took of them and whom ye deemed slaves, are my very sons; so I avenged myself on the thieves of that which they did with me aforetime and requited them with equity. As for the horseman whom I slew, the woman I took from him was my wife and he took her by force, but God the Most High hath restored her [to me]; so this was my right, and my deed that I have done was just, albeit ye, [judging] by the outward of the matter, deemed that I had done this by way of tyranny.' When the folk heard this, they marvelled and fell prostrate before him; and they redoubled in esteem for him and exceeding affection and excused themselves to him, marvelling at that which God had done with him and how He had given him the kingship by reason of his longsuffering and his patience and how he had raised himself by his patience from the bottom of the pit to the throne of the kingdom, what while God cast down the [late] king from the throne into the pit. (109) Then Abou Sabir foregathered with his wife and said to her, 'How deemest thou of the fruit of patience and its sweetness and the fruit of haste and its bitterness? Verily, all that a man doth of good and evil, he shall assuredly abide.' On like wise, O king," continued the young treasurer, "it behoveth thee to practise patience, whenas it is possible to thee, for that patience is of the fashion of the noble, and it is the chiefest of their reliance, especially for kings." When the king heard this from the youth, his anger subsided; so he bade restore him to the prison, and the folk dispersed that day..?SINDBAD THE SAILOR AND HINDBAD THE PORTER..The First Day..? ? ? ? ? For if "Her grave above her is levelled" it be said, Of life and its continuance no jot indeed reck I..? ? ? ? ? I marvel for that to my love I see thee now incline, What time my heart, indeed, is fain to turn away from thine..? ? ? ? ? Yea, "Welcome! Fair welcome to those who draw near!" I called out aloud, as to meet you I flew..? ? ? ? ? But when ye saw my writ, the standard ye o'erthrew Of faith, your favours grudged and aught of grace denied..Officer's Story, The Third, ii. 137..? ? ? ? ? Oft as my yearning waxeth, my heart consoleth me With hopes of thine enjoyment in all security..Thief and the Woman, The, i. 278.Munir drank off his cup and ordered her eight hundred thousand dinars, whereat Kemeriyeh rejoiced and rising to her feet, kissed Tuhfeh on her face and said to her, 'May the world not be bereaved of thee, O thou who lordest it over the hearts of Jinn and mortals!' Then she returned to her place and the Sheikh Iblis arose and danced, till all present were confounded; after which he said to Tuhfeh, 'Indeed, thou embellishest my festival, O thou who hast commandment over men and Jinn and rejoicest their hearts with thy loveliness and the excellence of thy faithfulness to thy lord. All that thy hands possess shall be borne to thee [in thy palace and placed] at thy service; but now the dawn is near at hand; so do thou rise and rest thee, as of thy wont' Tuhfeh turned and found with her none of the Jinn; so she laid her head on the ground and slept till she had gotten her rest; after which she arose and betaking herself to the pool, made the ablution and prayed. Then she sat beside the pool awhile and pondered the affair of her lord Er Reshid and that which had betided him after her and wept sore..God, Of Trust in, i. 114..? ? ? ? ? s. The House with the Belvedere dccccxcv.It is said that El Mamoun (164) came one day upon Zubeideh, mother of El Amin, (165) and saw her moving her lips and muttering somewhat he understood not; so he said to her, "O mother mine, dost thou imprecate [curses] upon me, for that I slew thy son and despoiled him of his kingdom?" "Not so, by Allah, O Commander of the Faithful!" answered she, and he said, "What then saidst thou?" Quoth she, "Let the Commander of the Faithful excuse me." But he was instant with her, saying, "Needs must thou tell it." And she replied, "I said, 'God confound importunity!'" "How so?" asked the Khalif, and she said, "I played one day at chess with the Commander of the Faithful [Haroun er Reshid] and he imposed on me the condition of commandment and acceptance. (166) He beat me and bade me put off my clothes and go round about the palace, naked; so I did this, and I incensed against him. Then we fell again to playing and I beat him; so I bade him go to the kitchen and swive the foulest and sorriest wench of the wenches thereof. [I went to the kitchen] and found not a slave-girl fouler and filthier than thy mother; (167) so I bade him swive her. He did as I bade him and she became with child by him of thee, and thus was I [by my unlucky insistence] the cause of the slaying of my son and the despoiling him of his kingdom." When El Mamoun heard this, he turned away, saying, "God curse the

importunate!" to wit, himself, who had importuned her till she acquainted him with that matter..So she donned a devotee's habit and betaking herself to the goldsmith, said to him, 'To whom belongeth the bracelet that is in the king's hand?' Quoth he, 'It belongeth to a man, a stranger, who hath bought him a slave-girl from this city and lodgeth with her in such a place.' So the old woman repaired to the young man's house and knocked at the door. The damsel opened to her and seeing her clad in devotee's apparel, (184) saluted her and said to her, 'Belike thou hast an occasion with us?' 'Yes,' answered the old woman; 'I desire privacy and ablution.' (185) Quoth the girl, 'Enter.' So she entered and did her occasion and made the ablution and prayed. Then she brought out a rosary and began to tell her beads thereon, and the damsel said to her, 'Whence comest thou, O pilgrim?' (186) Quoth she '[I come] from [visiting] the Idol (187) of the Absent in such a church. (188) There standeth up no woman [to prayer] before him, who hath an absent friend and discovereth to him her need, but he acquainteth her with her case and giveth her tidings of her absent one.' 'O pilgrim,' said the damsel, 'we have an absent one, and my lord's heart cleaveth to him and I desire to go to the idol and question him of him.' Quoth the old woman, '[Wait] till to-morrow and ask leave of thy husband, and I will come to thee and go with thee in weal.'

[Weighing Reasons](#)

[Boned Bodies - Tudor to Georgian](#)

[The World of the Battleship The Design and Careers of Capital Ships of the Worlds Navies 1900-1950](#)

[Emerging Indian Multinationals Strategic Players in a Multipolar World](#)

[The Context of Legislating Constraints on the Legislative Process in the United States](#)

[Institutions Politiques Tome 3](#)

[Tropics of Vienna Colonial Utopias of the Habsburg Empire](#)

[Strengths-Based Recruitment and Development A Practical Guide to Transforming Talent Management Strategy for Business Results](#)

[Enterprise Level Security Securing Information Systems in an Uncertain World](#)

[Jurisprudence G n rale Du Royaume En Mati re Civile Commerciale Et Criminelle Tome 1](#)

[The Mindful Legal Writer Mastering Predictive and Persuasive Writing](#)

[Pricis de Giographie Physique Politique Et Militaire Candidats Aux icoles Militaires](#)

[A History of the Judiciary in Pakistan](#)

[The West in the East from an American Point of View](#)

[Practising Social Work Law](#)

[The Soul of Pleasure Sentiment and Sensation in Nineteenth-Century American Mass Entertainment](#)

[Inside Venice A Private View of the Citys Most Beautiful Interiors](#)

[Exercises In Linear Algebra](#)

[Journal of Ralph Waldo Emerson](#)

[Historical Portraits of the Tudor Dynasty and the Reformation Period Volume 4](#)

[Property Development](#)

[The British Drama Comprehending the Best Plays in the English Language Volume 2 Part 2](#)

[The Works of Orestes A Brownson Collected and Arranged by Henry F Brownson Volume 8](#)

[Parliamentary Papers Volume 45](#)

[Anti-Discriminatory Practice Equality Diversity and Social Justice](#)

[Purdah to Piccadilly A Muslim Womans Struggle for Identity](#)

[History of the Life and Times of Edmund Burke Volume 1](#)

[Reports of Cases Argued and Determined in the High Court of Chancery In the Time of Lord Chancellor Hardwicke from the Year 1746-7 to 1755 by Francis Vesey Senior](#)

[A History of the Inquisition of Spain Volume 4](#)

[Scottish Ballad in the Eighteenth Century A Bibliographical Study](#)

[Leben Und Thaten Des Freyherrn Quinctius Heymeran V Flaming Erster Theil \[Zweiter Theil \]](#)

[The Art of Memory Being a Comprehensive and Practical System of Memory Culture](#)

[Practical Electricity A Laboratory and Lecture Course for First Year Students of Electrical Engineering Based on the Practical Definitions of the Electrical Units](#)

[The New York Review Volume 9](#)

[Memoir of the Life of Henry Ware Jr](#)

[Gaugers Weighing Manual Embracing Regulations and Tables for Determining the Taxable Quantity of Distilled Spirits by Weighing](#)

[A Text-Book of Chemistry For Students of Medicine Pharmacy and Dentistry](#)

[Life and Letters of Janet Erskine Stuart Superior General of the Society of the Sacred Heart 1857-1914 by Maud Monahan](#)
[The Educational Record with the Proceedings at Large of the British and Foreign School Society](#)
[The Life of Dr George Bull Late Lord Bishop of St Davids With the History of Those Controversies in Which He Was Engaged](#)
[The Speeches of Daniel Webster and His Masterpieces](#)
[Novels and Miscellaneous Works with Pref and Notes Including Those Attributed to Sir Walter Scott Volume 3](#)
[Ohio Archaeological and Historical Publications Volume V9](#)
[Annotations on the Four Gospels and the Acts of the Apostles Compiled and Abridged for the Use of Students Volume 1](#)
[Lives of the Engineers With an Account of Their Principal Works Comprising Also a History of Inland Communication in Britain Volume 3](#)
[Recollections of Northern India With Observations on the Origin Customs and Moral Sentiments of the Hindoos and Remarks on the Country and Principal Places on the Ganges C](#)
[Treasury Decisions Under Customs and Other Laws Volume 16](#)
[The Life and Letters of Frederick William Faber DD Priest of the Oratory of St Philip Neri](#)
[History of the United States of America 1831-1847 Democrats and Whigs](#)
[Catalogue of Books Relating to Architecture Construction and Decoration in the Public Library of the City of Boston](#)
[The Spirit of the Bible New Testament](#)
[Annual Report of the State Board of Health of Alabama](#)
[Scribes and Pharisees A Story of Literary London](#)
[Notes on Indian Affairs Volume 1](#)
[Studies Scientific Social Volume 1](#)
[Biographia Scoticana Or a Brief Historical Account of the Lives Characters Memorable Transactions of the Most Eminent Scots Worthies Noblemen Gentlemen Ministers and Others Who Testified or Suffered for the Reformation in Scotland During the S](#)
[The Quarterly Review Volume 51](#)
[Essay on the Military Policy and Institutions of the British Empire Part 1](#)
[Medico-Chirurgical Transactions Volume 17](#)
[Selections from Ovid Chiefly the Metamorphoses](#)
[Three Episodes of Massachusetts History The Settlement of Boston Bay the Antinomian Controversy a Study of Church and Town Government Volume 2](#)
[The Sunny South Or the Southerner at Home Embracing Five Years Experience of a Northern Governess in the Land of the Sugar and the Cotton Strife of Systems and Productive Duality An Essay in Philosophy](#)
[Cases in Crown Law Determined by the Twelve Judges by the Court of Kings Bench and by Commissioners of Oyer and Terminer and General Gaol Delivery from the Fourth Year of George the Second 1735 to the Fifty-Fifth Year of George the Third 1815 Volum](#)
[Cases Argued and Adjudged in the Supreme Court of Florida](#)
[The Supreme Court Reporter Volume 38](#)
[Englische Studien Herausg Von E Kolbing Generalregister Zu Band 1-25 Zusammengestellt Von A Kolbing Generalregister Zu Band 26-50 Zusammengestellt Von A Wagner](#)
[The Life of Edward Earl of Clarendon In Which Is Included a Continuation of His History of the Grand Rebellion Volume 1](#)
[A Correct Full and Impartial Report of the Trial of Her Majesty Caroline Queen Consort of Great Britain Before the House of Peers On the Bill of Pains and Penalties](#)
[de Santillana Or the Force of Bigotry](#)
[Practical Electricity A Laboratory and Lecture Course for First Year Students of Electrical Engineering Based on the International Definitions of the Electrical Units Volume 1](#)
[Literary Pilgrimages in New England to the Homes of Famous Makers of American Literature and Among Their Haunts and the Scenes of Their Writings Volume 1](#)
[Memoirs of the Verney Family Compiled from the Letters and Illustrated by the Portraits at Claydon House Volume 4](#)
[Bolingbroke and His Times Volume 2](#)
[Memoirs of Mr William Veitch and George Brysson](#)
[Proceedings of the Western Gas Association Volumes 15-18](#)
[The Life of Gilbert Haven Bishop of the Methodist Episcopal Church](#)
[The Speeches of the Right Honourable George Canning With a Memoir of His Life Volume 3](#)
[The Vision Or Hell Purgatory and Paradise of Dante Alighieri](#)

[Lives of Men of Letters and Science Who Flourished in the Time of George III](#)

[Letters of Charles Eliot Norton](#)

[An Index to Familiar Quotations Selected Principally from British Authors with Parallel Passages from Various Writers by JC Grocott](#)

[History of the War in South Africa 1899-1902 Volume 1](#)

[The New Testament of Our Lord and Saviour Jesus Christ Translated Out of the Original Greek and with the Former Translations Diligently Compared and Revised](#)

[The History of British India Volume 5](#)

[Lives of the Engineers With an Account of Their Principal Works Volume 3](#)

[The Natural History of Selborne With Observations on Various Parts of Nature and the Naturalists Calendar Volume 1890](#)

[The History of France Under the Bourbons AD 1589-1830 Volume 4](#)

[Memoirs of Horace Walpole and His Contemporaries \[By RF Williams\] Ed by E Warburton](#)

[Debates and Proceedings of the National Council of Congregational Churches Held at Boston Mass June 14-24 1865](#)

[Principles of Inorganic Chemistry](#)

[Victor Von Richters Organic Chemistry Or Chemistry of the Carbon Compounds Chemistry of the Aliphatic Series](#)

[The Edinburgh Review Volume 126](#)

[Posthumous Works of the REV Thomas Chalmers Edited by William Hanna Volume 9](#)

[New York City and Vicinity During the War of 1812-15 Being a Military Civic and Financial Local History of That Period Volume 2](#)

[The Works of Beaumont Fletcher The Text Formed from a New Collation of the Early Editions with Notes and a Biographical Memoir by Alexander Dyce Volume 11](#)

[A History of Classical Scholarship](#)

[Origines Ecclesiasticae Or the Antiquities of the Christian Church and Other Works of the REV Joseph Bingham With a Set of Maps of Ecclesiastical Geography to Which Are Now Added Several Sermons and Other Matter Never Before Published The Who](#)

[The History of Political Literature from the Earliest Times Volume 1](#)

[Adventures in the Wilds of the United States and British American Provinces Volume 01](#)
