

REVUE DES DEUX MONDES 1908 VOL 44 LXXVIII ANNEE CINQUIEME PERIODE

???? To lovers, "What see ye?" he saith, and to hearts of stone, "What love ye," quoth he, "[if to love me ye disdain?"]. One day, a day of excessive heat, as I stood at the door of my house, I saw a fair woman approaching, and with her a slave-girl carrying a parcel. They gave not over going till they came up to me, when the woman stopped and said to me, 'Hast thou a draught of water?' 'Yes,' answered I. 'Enter the vestibule, O my lady, so thou mayst drink.' Accordingly, she entered and I went up into the house and fetched two mugs of earthenware, perfumed with musk (175) and full of cold water. She took one of them and discovered her face, [that she might drink]; whereupon I saw that she was as the shining sun or the rising moon and said to her, 'O my lady, wilt thou not come up into the house, so thou mayst rest thyself till the air grow cool and after go away to thine own place?' Quoth she, 'Is there none with thee?' 'Indeed,' answered I, 'I am a [stranger] and a bachelor and have none belonging to me, nor is there a living soul in the house.' And she said, 'An thou be a stranger, thou art he in quest of whom I was going about.' ????? "Forget him," quoth my censurers, "forget him; what is he?" "If I forget him, ne'er may God," quoth I, "remember me!" King who lost Kingdom and Wife and Wealth, The, ii. 66.???? d. The Lover's Trick against the Chaste Wife dlxxx.???? g. The Seventh Officer's Story dccccxxiv.???? Would God thou knewest that for love of thee which I endure! It hath indeed brought down on me estrangement and dismay.. One day the Commander of the Faithful bade bring him to the presence; so his slave-girl changed his raiment and clothing him in sumptuous apparel, mounted him on the mule. Then he rode to the palace and presenting himself before the Khalif, saluted him with the goodliest of salutations and bespoke him with eloquent and deep-thoughted speech. When Er Reshid saw him, he marvelled at the goodness of his favour and his eloquence and the readiness of his speech and enquiring of him, was told that he was Sitt el Milah's lord; whereupon quoth he, "Indeed, she is excusable in her love for him, and if we had put her to death unrighteously, as we were minded to do, her blood would have been upon our heads." Then he turned to the young man and entering into discourse with him, found him well bred, intelligent, quick of wit and apprehension, generous, pleasant, elegant, erudite. So he loved him with an exceeding love and questioned him of his native city and of his father and of the manner of his journey to Baghdad. Noureddin acquainted him with that which he would know in the goodliest of words and with the concisest of expressions; and the Khalif said to him, "And where hast thou been absent all this while? Indeed, we sent after thee to Damascus and Mosul and other the towns, but lit on no tidings of thee." "O my lord," answered the young man, "there betided thy slave in thy city that which never yet betided any." And he acquainted him with his case from first to last and told him that which had befallen him of evil [from El Muradi and his crew]..???? "What is the taste of love?" quoth one, and I replied, "Sweet water 'tis at first; but torment lurks behind."???? 'Twas not of wine that I had drunk; her mouth's sweet honeyed dews It was intoxicated me with bliss and ravishment.???? The best of all religions your love is, for in you Are love and life made easeful, untroubled and sincere.. Ibrahim and his Son, Story of King, i. 138.. When she had made an end of her song and laid down the lute, Ishac looked fixedly on her, then took her hand and offered to kiss it; but she snatched it from him and said to him, 'Allah, O my lord, do not that!' Quoth he, 'Be silent. By Allah, I had said that there was not in the world the like of me; but now I have found my dinar (180) in the craft but a danic, (181) "for thou art, beyond comparison or approximation or reckoning, more excellent of skill than I! This very day will I carry thee up to the Commander of the Faithful Haroun er Reshid, and whenas his glance lighteth on thee, thou wilt become a princess of womankind. So, Allah, Allah upon thee, O my lady, whenas thou becomest of the household of the Commander of the Faithful, do not thou forget me!' And she replied, saying, 'Allah, O my lord, thou art the source of my fortunes and in thee is my heart fortified.' So he took her hand and made a covenant with her of this and she swore to him that she would not forget him..???? The road of right thou hast made straight, that erst was crooked grown; Yea, for its path of old had fall'n to ruin and decay.. Now the king, who had plundered Abou Sabir[s goods] and driven him forth of his village, had an enemy; and the latter took horse against him and overcame him and captured his [capital] city; wherefore he addressed himself to flight and came to Abou Sabir's city, craving protection of him and seeking that he should succour him. He knew not that the king of the city was the headman whom he had despoiled; so he presented himself before him and made complaint to him; but Abou Sabir knew him and said to him, 'This is somewhat of the issue of patience. God the Most High hath given me power over thee.' Then he bade his guards plunder the [unjust] king and his attendants; so they plundered them and stripping them of their clothes, put them forth of his country. When Abou Sabir's troops saw this, they marvelled and said, 'What is this deed that the king doth? There cometh a king to him, craving protection, and he despoileth him! This is not of the fashion of kings.' But they dared not [be]speak [him] of this.. Numan (En) and the Arab of the Benou Tai, i. 203..???? O thou that blamest me for my heart and raillest at my ill, Hadst them but tasted my spirit's grief, thou wouldst excuse me still..???? For no hand is there but the hand of God is over it And no oppressor but shall be with worse than he opprest.. Shehriyar, Shehrzad and, ii. 111, iii. 141, 157.. So they gat them raiment of wool and clothing themselves therewith, went forth and wandered in the deserts and wastes; but, when some days had passed over them, they became weak for hunger and repented them of that which they had done, whenas repentance profited them not, and the prince complained to his father of weariness and hunger. 'Dear my son,' answered the king, 'I did with thee that which behoved me, (205) but thou wouldst not hearken to me, and now there is no means of returning to thy former estate, for that another hath taken the kingdom and become its defender; but I will counsel thee of somewhat, wherein do thou pleasure me.' Quoth the prince, 'What is it?' And his father said, 'Take me and go with me to the market and sell me and take my price and do with it what thou wilt, and I shall become the property of one who will provide for my support,' 'Who will buy thee of me,' asked the prince, 'seeing

thou art a very old man? Nay, do thou rather sell me, for the demand for me will be greater.' But the king said, 'An thou wert king, thou wouldst require me of service.'? ? ? ? ? Thou whose desire possesseth my soul, the love of whom Hold on my reins hath gotten and will not let me free,? ? ? ? ? So make me in your morning a delight And set me in your houses, high and low;90. The Apples of Paradise dclxxvi.? ? ? ? ? A fair one, to idolaters if she herself should show, They'd leave their idols and her face for only Lord would know;? ? ? ? ? So shall we quaff the cups in ease and cheer, In endless joyance, quit of care and woe..? ? ? ? ? I saw thee, O thou best of all the human race, display A book that came to teach the Truth to those in error's way..113. Noureddin Ali and Sitt el Milah dcccclviii.? ? ? ? ? b. Story of the Chief of the Boulac Police cccxliv.25. Maan ben Zaideh and the Bedouin cclxxi.So the notary went up to the lieutenant, who was among the witnesses, and said "It is well. Is she not such an one whose marriage contract we drew up in such a place?" Then he betook himself to the woman's house and cried out upon her; whereupon she brought him the [forged] contract and he took it and returned with it to the lieutenant of police. When the latter had taken cognizance [of the document and professed himself satisfied, the assessor] said [to the notary,] "Go to our lord and master, the Cadi of the Cadis, and acquaint him with that which befalleth his assessors." The notary rose to go, but the lieutenant of police feared [for himself] and was profuse in beseeching the assessor and kissing his hands, till he forgave him; whereupon the lieutenant went away in the utterest of concern and affright. On this wise the assessor ordered the case and carried out the forgery and feigned marriage with the woman; [and thus was calamity warded off from him] by the excellence of his contrivance." (121).?STORY OF THE HAWK AND THE LOCUST..159. The Man of Upper Egypt and his Frank Wife dcccxciv.Now the four women who thus accosted Tuhfeh were the princess Kemeriyeh, daughter of King Es Shisban, and her sisters; and Kemeriyeh loved Tuhfeh with an exceeding love. So, when she came up to her, she fell to kissing and embracing her, and Iblis said, 'Fair befall you! Take me between you.' At this Tuhfeh laughed and Kemeriyeh said, 'O my sister, I love thee and doubtless hearts have their evidences, (197) for, since I saw thee, I have loved thee.' 'By Allah,' replied Tuhfeh, 'hearts have deeps, (198) and thou, by Allah, art dear to me and I am thy handmaid.' Kemeriyeh thanked her for this and said to her, 'These are the wives of the kings of the Jinn: salute them. This is Queen Jemreh, (199) that is Queen Wekhimeh and this other is Queen Sherareh, and they come not but for thee.' So Tuhfeh rose to her feet and kissed their hands, and the three queens kissed her and welcomed her and entreated her with the utmost honour..Sharpers, The Money-Changer and the Ass, The, ii. 41..Then said he to Arwa, "What wilt thou that I do with them?" And she answered, saying, "Accomplish on them the ordinance of God the Most High; (119) the slayer shall be slain and the transgressor transgressed against, even as he transgressed against us; yea, and the well-doer, good shall be done unto him, even as he did unto us." So she gave [her officers] commandment concerning Dadbin and they smote him on the head with a mace and slew him, and she said, "This is for the slaughter of my father." Then she bade set the vizier on a beast [and carry him] to the desert whither he had caused carry her [and leave him there without victual or water]; and she said to him, "An thou be guilty, thou shalt abide [the punishment of] thy guilt and perish of hunger and thirst in the desert; but, if there be no guilt in thee, thou shalt be delivered, even as I was delivered."The Lady Zubeideh answered him many words and the talk waxed amain between them. At last the Khalif sat down at the heads of the pair and said, "By the tomb of the Apostle of God (may He bless and preserve him!) and the sepulchres of my fathers and forefathers, whoso will tell me which of them died before the other, I will willingly give him a thousand dinars!" When Aboulhusn heard the Khalifs words, he sprang up in haste and said, "I died first, O Commander of the Faithful! Hand over the thousand dinars and quit thine oath and the conjuration by which thou swore." Then Nuzhet el Fuad rose also and stood up before the Khalif and the Lady Zubeideh, who both rejoiced in this and in their safety, and the princess chid her slave-girl. Then the Khalif and the Lady Zubeideh gave them joy at their well-being and knew that this [pretended] death was a device to get the money; and the princess said to Nuzhet el Fuad, "Thou shouldst have sought of me that which thou desiredst, without this fashion, and not have consumed my heart for thee." And she said, "Indeed, I was ashamed, O my lady."? ? ? ? ? Woe's me for one who burns for love and longing pain! Alas for the regrets my heart that rend and tear!.? ? ? ? ? A dark affair thou littest up with Islam and with proof Quenchedst the flaming red-coals of error and dismay..? ? ? ? ? The curtain of delight, perforce, we've lifted through the friend, (143) For tidings of great joy, indeed, there came to us of late..Then he kept them under guard, and when the morning morrowed, he referred their case to El Hejjaj, who caused bring them before him and enquiring into their affair, found that the first was the son of a barber-surgeon, the second of a [hot] bean-seller and the third of a weaver. So he marvelled at their readiness of speech (82) and said to his session-mates, "Teach your sons deportment; (83) for, by Allah, but for their ready wit, I had smitten off their heads!"161. King Jelyaad of Hind and his Vizier Shimas: whereafter ensueth the History of King Wird Khan son of King Jelyaad and his Women and Viziers dcccxciz.When the king heard this, he said, "This proof sufficeth me,' and rising forthright in the night, let bring the youth and the eunuch. Then he examined the former's throat with a candle and saw [the scar where] it [had been] cut from ear to ear, and indeed the place had healed up and it was like unto a stretched-out thread. Therewithal the king fell down prostrate to God, [in thanksgiving to Him] for that He had delivered the prince from all these perils and from the stresses that he had undergone, and rejoiced with an exceeding joy for that he had wrought deliberately and had not made haste to slay him, in which case sore repentance had betided him. As for the youth," continued the young treasurer, "he was not saved but because his term was deferred, and on like wise, O king, is it with me; I too have a deferred term, which I shall attain, and a period which I shall accomplish, and I trust in God the Most High that He will give me the victory over these wicked viziers."? ? ? ? ? Look at the moss-rose, on its branches seen, Midmost its leafage, covered all with green..Aboulhusn abode with his wife in eating and drinking and all delight of life, till all that was with them was spent, when he said to her, "Harkye, O Nuzhet el Fuad!"

"At thy service," answered she, and he said, "I have it in mind to play a trick on the Khalif and thou shalt do the like with the Lady Zubeideh, and we will take of them, in a twinkling, two hundred dinars and two pieces of silk." "As thou wilt," answered she; "but what thinkest thou to do?" And he said, "We will feign ourselves dead and this is the trick. I will die before thee and lay myself out, and do thou spread over me a kerchief of silk and loose [the muslin of] my turban over me and tie my toes and lay on my heart a knife, and a little salt. (35) Then let down thy hair and betake thyself to thy mistress Zubeideh, tearing thy dress and buffeting thy face and crying out. She will say to thee, 'What aileth thee?' and do thou answer her, saying, 'May thy head outlive Aboulhusn el Khelia! For he is dead.' She will mourn for me and weep and bid her treasurers give thee a hundred dinars and a piece of silk and will say to thee, 'Go lay him out and carry him forth [to burial].' So do thou take of her the hundred dinars and the piece of silk and come back, and when thou returnest to me, I will rise up and thou shalt lie down in my place, and I will go to the Khalif and say to him, 'May thy head outlive Nuzhet el Fuad!' and tear my dress and pluck at my beard. He will mourn for thee and say to his treasurer, 'Give Aboulhusn a hundred dinars and a piece of silk.' Then he will say to me, 'Go; lay her out and carry her forth;' and I will come back to thee." So saying, he sprang to his feet and catching up the thigh-bone of one of the dead, cried out at the top of his voice, saying, 'O ye dead, take them!' And he smote one of them, whilst his comrade [El Merouzi] smote another and they cried out at them and buffeted them on the napes of their necks; whereupon the thieves left that which was with them of plunder and fled; and indeed their wits forsook them [for terror] and they stayed not in their flight till they came forth of the Magians' burial-ground and left it a parasang's length behind them, when they halted, trembling and affrighted for the soreness of that which had betided them of fear and amazement at the dead. Officer's Story, The Second, ii. 134..167.

Kemerezzeman and the Jeweller's Wife dcccclxiii.53. King Kelyaad (231) of Hind and his Vizier Shimas dcix. When the old woman saw this, she cried out to the cook from within the house, and he said to her, 'Go before me.' So she forewent him and he ran after her till he [overtook the party and] catching hold of Selim, said [to the latter's wife,] 'What aileth thee to take my servant?' Whereupon she cried out at him, saying, 'Know that this is my husband, whom I had lost.' And Selim also cried out, saying, 'Mercy! Mercy! I appeal to God and to the Sultan against this Satan!' Therewith the folk gathered together to them forthright and loud rose the clamours and the cries between them; but the most part of them said, 'Refer their affair to the Sultan.' So they referred the case to the Sultan, who was none other than Selim's sister Selma..? ? ? ? ? Had we thy coming known, we would for sacrifice Have poured thee out heart's blood or blackness of the eyes;? ? ? ? ? a. Story of the Eunuch Sewab (228) cccxxxiv.? ? ? ? ? Then was my heart by that which caused my agitation seared, And from mine eyelids still the tears poured down without relent..? ? ? ? ?

And to the birds' descant in the foredawns, From out the boughs it flowered forth and grew,. Pious Woman accused of Lewdness, The, ii. 5.. The king marvelled at what he saw and questioned him of [how he came by] the knowledge of this. 'O king,' answered the old man, 'this [kind of] jewel is engendered in the belly of a creature called the oyster and its origin is a drop of rain and it is firm to the touch [and growth not warm, when held in the hand]; so, when [I took the second pearl and felt that] it was warm to the touch, I knew that it harboured some living thing, for that live things thrive not but in heat.' (209) So the king said to the cook, 'Increase his allowance.' And he appointed to him [fresh] allowances.. "By Allah, he treadeth no carpet of mine! Who is at the door other than he?" "Jerir ibn el Khetefa," answered Adi; and Omar said, "It is he who saith ... " [And he recited as follows:].93. El Feth ben Khacan and El Mutawekkil dclxxxiii. Meanwhile, Isfehend 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 Isfehend 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 Isfehend entered the city and made himself king.. So saying, he took leave of the woman and her husband and set out, intending for Akil, his father's brother's son. Now there was between Baghdad and Akil's abiding-place forty days' journey; so El Abbas settled himself on the back of his courser and his servant Aamir mounted also and they fared forth on their way. Presently, El Abbas turned right and left and recited the following verses:.74. The Simpleton and the Sharper cccclxxxviii. Wife, The Old Woman and the Draper's, ii. 55.. Endowed with amorous grace past any else am I, ii 253..70. Khusrau and Shirin and the Fisherman dclvi. When the evening evened, the king sat in his privy sitting-chamber and his mind was occupied with the story of the singer and the druggist. So he called the vizier and bade him tell the story. "It is well," answered he, "They tell, O my lord, that. When the Khalif returned from the chase, he betook himself to Tuhfeh's pavilion and bringing out the key, opened the door and went in to her. She rose to receive him and kissed his hand, and he took her to his breast and seated her on his knee. Then food was brought to them and they ate and washed their hands; after which she took the lute and sang, till Er Reshid was moved to sleep. When she was ware of this, she left singing and told him her adventure with the Lady Zubeideh, saying, 'O Commander of the Faithful, I would have thee do me a favour and heal my heart and accept my intercession and reject not my word, but go forthright to the Lady Zubeideh's lodging.' Now this talk befell after he had stripped himself naked and she also had put off her clothes; and he said, 'Thou shouldst have named this before we stripped ourselves naked.' But she answered, saying, 'O Commander of the Faithful, I did this not but in accordance with the saying of the poet in the following verses:.? ? ? ? ? s. The House with the

Belvedere dccccxcv.???? How oft of dole have I made moan for love and longing pain, What while my body for desire in mortal peril went!??
??? I rede thee vaunt thee not of praise from us, for lo! Even as a docktailed cur thou art esteemed of me..Merchant of Cairo and the Favourite of
the Khalif El Maraoun El Hakim bi Amrillah, The, iii. 171..???? Ay, ne'er will I leave to drink of wine, what while the night on me Darkens, till
drowsiness bow down my head upon my bowl..At this Queen Kemeriyeh was moved to exceeding delight and drank off her cup, saying, 'Well
done, O queen of hearts!' Moreover, she took off a surcoat of blue brocade, fringed with red rubies, and a necklace of white jewels, worth an
hundred thousand dinars, and gave them to Tuhfeh. Then she passed the cup to her sister Zelzeleh, who had in her hand sweet basil, and she said to
Tuhfeh, 'Sing to me on this sweet basil.' 'Harkening and obedience,' answered she and improvised and sang the following verses:?????????
Before I rent my clothes, reproach me not, I pray..4. The Three Apples xix.Ill Effects of Precipitation, Of the, i. 98..Then she changed the measure
and the mode [and played] so that she amazed the wits of those who were present, and Queen Es Shuhba was moved to mirth and said, 'Well done,
O queen of delight!' Then she returned to the first mode and improvised the following verses on the water-lily: ?STORY OF THE KING WHO
LOST KINGDOM AND WIFE AND WEALTH AND GOD RESTORED THEM TO HIM..The Khalif laughed at his speech and said, "By Allah,
this is none other than a pleasant tale! Tell me thy story and the cause." "With all my heart," answered Aboulhusn. "Know, O my lord, that my
name is Aboulhusn el Khelia and that my father died and left me wealth galore, of which I made two parts. One I laid up and with the other I
betook myself to [the enjoyment of the pleasures of] friendship [and conviviality] and consorting with comrades and boon-companions and with
the sons of the merchants, nor did I leave one but I caroused with him and he with me, and I spent all my money on companionship and good cheer,
till there remained with me nought [of the first half of my good]; whereupon I betook myself to the comrades and cup-companions upon whom I
had wasted my wealth, so haply they might provide for my case; but, when I resorted to them and went round about to them all, I found no avail in
one of them, nor broke any so much as a crust of bread in my face. So I wept for myself and repairing to my mother, complained to her of my case.
Quoth she, 'On this wise are friends; if thou have aught, they make much of thee and devour thee, but, if thou have nought, they cast thee off and
chase thee away.' Then I brought out the other half of my money and bound myself by an oath that I would never more entertain any, except one
night, after which I would never again salute him nor take note of him; hence my saying to thee, 'Far be it that what is past should recur!' For that I
will never again foregather with thee, after this night." 51. The Thief and the Money-changer dcxv.Now she was righteous in all her dealings and
swerved not from one word; (3) so, when he saw that she consented not unto him, he misdoubted that she would tell his brother, when he returned
from his journey, and said to her, 'An thou consent not to this whereof I require thee, I will cause thee fall into suspicion and thou wilt perish.'
Quoth she, 'Be God (extolled be His perfection and exalted be He!) [judge] betwixt me and thee, and know that, shouldst thou tear me limb from
limb, I would not consent to that whereto thou biddest me.' His folly (4) persuaded him that she would tell her husband; so, of his exceeding
despite, he betook himself to a company of people in the mosque and told them that he had witnessed a man commit adultery with his brother's
wife. They believed his saying and took act of his accusation and assembled to stone her. Then they dug her a pit without the city and seating her
therein, stoned her, till they deemed her dead, when they left her..Then the Khalif summoned her to his presence a fourth time and said to her, "O
Sitt el Milah, sing." So she improvised and sang the following verses:Quoth the cook, 'Nothing will serve but I must slay thee, O fellow; for, if I
spare thee, I shall myself be slain.' But Selim said, 'O my brother, I will counsel thee somewhat (74) other than this.' 'What is it?' asked the cook.
'Say and be brief, ere I cut thy throat' And Selim said, '[Do thou suffer me to live and] keep me, that I may be a servant unto thee, and I will work at
a craft, of the crafts of the skilled workmen, wherefrom there shall return to thee every day two dinars.' Quoth the cook, 'What is the craft?' and
Selim said, 'The cutting [and polishing] of jewels.' Then said Azadbekht to him (and indeed his words were [prompted] by anger and those of the
youth by presence of mind and good breeding), "I bought thee with my money and looked for fidelity from thee, wherefore I chose thee over all my
grandees and servants and made thee keeper of my treasuries. Why, then, hast thou outraged my honour and entered my house and played the
traitor with me and tookest no thought unto that which I have done thee of benefits?" "O king," answered the youth, "I did this not of my choice
and freewill and I had no [evil] intent in being there; but, of the littleness of my luck, I was driven thither, for that fate was contrary and fair fortune
lacking. Indeed, I had striven with all endeavour that nought of foul should proceed from me and kept watch over myself, lest default appear in me;
but none may avail to make head against ill fortune, nor doth endeavour profit in case of lack of luck, as appeareth by the example of the merchant
who was stricken with ill luck and his endeavour profited him not and he succumbed to the badness of his fortune." "What is the story of the
merchant," asked the king, "and how was his luck changed upon him by the sorriness of his fortune?" "May God prolong the king's continuance!"
answered the youth..'Harkening and obedience,' answered El Ased and flew till he came to the Crescent Mountain, when he sought audience of
Meimoun, who bade admit him. So he entered and kissing the earth before him, gave him Queen Kemeriyeh's message, which when he heard he
said to the Afrit, 'Return whence thou comest and say to thy mistress, "Be silent and thou wilt do wisely." Else will I come and seize upon her and
make her serve Tuhfeh; and if the kings of the Jinn assemble together against me and I be overcome of them, I will not leave her to scent the wind
of this world and she shall be neither mine nor theirs, for that she is presently my soul (243) from between my ribs; and how shall any part with his
soul?' When the Afrit heard Meimoun's words, he said to him, 'By Allah, O Meimoun, thou hast lost thy wits, that thou speakest these words of my
mistress, and thou one of her servants!' Whereupon Meimoun cried out and said to him, 'Out on thee, O dog of the Jinn! Wilt thou bespeak the like
of me with these words?' Then, he bade those who were about him smite El Ased, but he took flight and soaring into the air, betook himself to his

mistress and told her that which had passed; and she said, 'Thou hast done well, O cavalier.' 16. The Fox and the Crow cl. ? ? ? ? Were my affliction thine, love's anguish hadst thou dreed And in the flaming hell of long estrangement sighed. One day my master said to me, 'Knowest thou not some art or handicraft?' And I answered, saying, 'O my lord, I am a merchant and know nought but traffic.' Quoth he, 'Knowest thou how to shoot with a bow and arrows?' And I replied, 'Yes, I know that.' So he brought me a bow and arrows and mounting me behind him on an elephant, set out with me, at the last of the night, and fared on till we came to a forest of great trees; whereupon he made me climb a high and stout tree and giving me the bow and arrows, said to me, 'Sit here, and when the elephants come hither by day, shoot at them, so haply thou shalt hit one of them; and if any of them fall, come at nightfall and tell me.' Then he went away and left me trembling and fearful. I abode hidden in the tree till the sun rose, when the elephants came out and fared hither and thither among the trees, and I gave not over shooting at them with arrows, till I brought down one of them. So, at eventide, I went and told my master, who rejoiced in me and rewarded me; then he came and carried away the dead elephant. When Tuhfeh beheld this, she called to mind her lord and wept sore and said, 'I beseech God the Most High to vouchsafe me speedy deliverance, so I may return to my palace and that my high estate and queendom and glory and be reunited with my lord and master Er Reshid.' Then she walked in that garden and saw in its midst a dome of white marble, raised on columns of black teak and hung with curtains embroidered with pearls and jewels. Amiddleward this pavilion was a fountain, inlaid with all manner jacinths, and thereon a statue of gold, and [beside it] a little door. She opened the door and found herself in a long passage; so she followed it and behold, a bath lined with all kinds of precious marbles and floored with a mosaic of pearls and jewels. Therein were four cisterns of alabaster, one facing other, and the ceiling of the bath was of glass coloured with all manner colours, such as confounded the understanding of the folk of understanding and amazed the wit. Now the dancing of Iblis pleased Queen Es Shuhba and she said to him, 'By Allah, this is a goodly dancing!' He thanked her for this and said to Tuhfeh, 'O Tuhfeh, there is not on the face of the earth a skilfuller than Ishac en Nedim; but thou art more skilful than he. Indeed, I have been present with him many a time and have shown him passages (234) on the lute, and there have betided me such and such things with him. (235) Indeed, the story of my dealings with him is a long one and this is no time to repeat it; but now I would fain show thee a passage on the lute, whereby thou shall be exalted over all the folk.' Quoth she to him, 'Do what seemeth good to thee.' So he took the lute and played thereon on wondrous wise, with rare divisions and extraordinary modulations, and showed her a passage she knew not; and this was liefer to her than all that she had gotten. Then she took the lute from him and playing thereon, [sang and] presently returned to the passage that he had shown her; and he said, 'By Allah, thou singest better than I!' As for Tuhfeh, it was made manifest to her that her former usance (236) was all of it wrong and that what she had learnt from the Sheikh Aboutawaif Iblis was the origin and foundation [of all perfection] in the art. So she rejoiced in that which she had gotten of [new skill in] touching the lute far more than in all that had fallen to her lot of wealth and raiment and kissed the Sheikh's hand. ? ? ? ? w. The Sharper and the Merchants dccccxv. Then he wrote a letter to King Azadbekht, saying to him, "I am a servant of thy servants and a slave of thy slaves and my daughter is a handmaid at thy service, and may God the Most High prolong thy days and appoint thy times [to be] in delight and contentment! Indeed, I still went girded of the waist in thy service and in caring for the preservation of thy dominion and warding off thine enemies from thee; but now I abound yet more than before in zeal and watchfulness, for that I have taken this to charge upon myself, since my daughter is become thy wife." And he despatched a messenger to the king with the letter and a present. Therewithal, O my brother, the locust fell to going round about among the company of the birds, but saw nought resembling the hawk in bulk and body save the kite and deemed well of her. So she brought the hawk and the kite together and counselled the former to make friends with the latter. Now it chanced that the hawk fell sick and the kite abode with him a long while [and tended him] till he recovered and became whole and strong; wherefore he thanked her [and she departed from him]. But after awhile the hawk's sickness returned to him and he needed the kite's succour. So the locust went out from him and was absent from him a day, after which she returned to him with a [nother] locust, (53) saying, "I have brought thee this one." When the hawk saw her, he said, "God requite thee with good! Indeed, thou hast done well in the quest and hast been subtle in the choice." ? ? ? ? Ay, and around Baghdad the horsemen shalt behold, Like clouds that wall the world, full many a doughty knight. 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. Wind of the East, if thou pass by the land where my loved ones dwell, I pray, ii. 204, 271. ? Story of the Unlucky Merchant. I clipped her in mine arms and straight grew drunken with the scent, iii. 125. Quoth the company, 'Tell us thy story and expound it unto us, so we may see that which it hath of extraordinary.' And he said 'Know, then, that. When King Shah Bekht heard this story, it pleased him and he bade the vizier go away to his own house. 6. Story of the Hunchback xxv. The head wept exceeding sore and said, 'O my lady, indeed thou hast solaced my heart, and I have nought but my life; so take it.' Quoth she, 'An I but knew that thou wouldst bring me news of my lord Er Reshid, it were liefer to me than the empery of the world.' And the head answered her, saying, 'It shall be done as thou desirest.' Then

it disappeared and returning to her at the last of the night, said, 'Know, O my lady, that I have been to thy palace and have questioned one of the haunters thereof of the case of the Commander of the Faithful and that which befell him after thee; and he said, "When the Commander of the Faithful came to Tuhfeh's lodging and found her not and saw no sign of her, he buffeted his face and head and rent his clothes. Now there was in thy lodging the eunuch, the chief of thy household, and he cried out at him, saying, 'Bring me Jaafer the Barmecide and his father and brother forthright.' The eunuch went out, confounded in his wit for fear of the Commander of the Faithful, and whenas he came to Jaafer, he said to him, 'Come to the Commander of the Faithful, thou and thy father and brother.' So they arose in haste and betaking themselves to the Khalif's presence, said to him, 'O Commander of the Faithful, what is to do?' Quoth he, 'There is that to do which overpasseth description. Know that I locked the door and taking the key with me, betook myself to the daughter of mine uncle, with whom I lay the night; but, when I arose in the morning and came and opened the door, I found no sign of Tuhfeh.' 'O Commander of the Faithful,' rejoined Jaafer, 'have patience, for that the damsel hath been snatched away, and needs must she return, seeing she took the lute with her, and it is her [own] lute. The Jinn have assuredly carried her off and we trust in God the Most High that she will return.' Quoth the Khalif, 'This (221) is a thing that may nowise be' And he abode in her lodging, eating not neither drinking, what while the Barmecides besought him to go forth to the folk; and he weepeth and abideth on this wise till she shall return." This, then, is that which hath betided him after thee.'? ? ? ? Great in delight, beloved mine, your presence is with me; Yet greater still the miseries of parting and its bane..? ? ? ? Ye sleep; by Allah, sleep comes not to ease my weary lids; But from mine eyes, since ye have passed away, the blood doth rain..? ? ? ? b, The Merchant's Wife and the Parrot dccccxxx. When the king had made an end of his story, he bade the bystanders spit in the Magian's face and curse him; and they did this. Then he bade cut out his tongue and on the morrow he bade cut off his ears and nose and pluck out his eyes. On the third day he bade cut off his hands and on the fourth his feet; and they ceased not to lop him limb from limb, and each member they cast into the fire, after its cutting-off, before his face, till his soul departed, after he had endured torments of all kinds and fashions. The king bade crucify his trunk on the city-wall three days' space; after which he let burn it and reduce its ashes to powder and scatter them abroad in the air..Meanwhile, the people of the city rejoiced and were glad and blessed the vizier's daughter, marvelling for that three days had passed and that the king had not put her to death and exulting in that, [as they deemed,] he had turned [from his purpose] and would never again burden himself with blood-guiltiness against any of the maidens of the city. Then, on the fourth night, she related to him a still more extraordinary story, and on the fifth night she told him anecdotes of kings and viziers and notables. On this wise she ceased not [to do] with him [many] days and nights, what while the king still said in himself, 'When I have heard the end of the story, I will put her to death,' and the people waxed ever in wonder and admiration. Moreover, the folk of the provinces and cities heard of this thing, to wit, that the king had turned from his custom and from that which he had imposed upon himself and had renounced his heresy, wherefore they rejoiced and the folk returned to the capital and took up their abode therein, after they had departed thence; yea, they were constant in prayer to God the Most High that He would stablish the king in that his present case; and this," said Shehrzad, "is the end of that which my friend related to me."? ? ? ? Would God thou knewst what I endure for love of thee and how My vitals for thy cruelty are all forspent and dead!.Abdumelik ben Salih the Abbaside, Jaafer ben Yehya, and, i. 183..Then she cast the lute from her hand and swooned away; so she was carried to her chamber and indeed passion waxed upon her. After a long while, the Commander of the Faithful sent for her a third time and bade her sing. So she took the lute and sang the following verses:..? ? ? ? How many a bidder unto love, a secret-craving wight, How many a swain, complaining, saith of destiny malign,. Thy haters say and those who malice to thee bear, iii. 8..? ? ? ? Some with religion themselves concern and make it their business all; Sitting, (53) they weep for the pains of hell and still for mercy bawl!.As for Mesrou, he gave not over running till he came to the by-street, [wherein was the house] of Aboulhusn el Khelia. Now the latter was sitting reclining at the lattice, and chancing to look round, saw Mesrou running along the street and said to Nuzhet el Fuad, "Meseemeth the Khalif, when I went forth from him, dismissed the Divan and went in to the Lady Zubeideh, to condole with her [for thee;] whereupon she arose and condoled with him [for me,] saying, 'God greaten thy recompence for [the loss of] Aboulhusn el Khelia!' And he said to her, 'None is dead save Nuzhet el Fuad, may thy head outlive her!' Quoth she, 'It is not she who is dead, but Aboulhusn el Khelia, thy boon-companion.' And he to her, 'None is dead but Nuzhet el Fuad.' And they gainsaid one another, till the Khalif waxed wroth and they laid a wager, and he hath sent Mesrou the sword- bearer to see who is dead. Wherefore it were best that thou lie down, so he may see thee and go and acquaint the Khalif and confirm my saying." So Nuzhet el Fuad stretched herself out and Aboulhusn covered her with her veil and sat at her head, weeping..112. Abdallah ben Nafi and the King's Son of Cashghar dccccxli.To return to the king his father. When he went to the pit, as of his wont, and called the nurse, she returned him no answer, whereat his breast was straitened and he let down a man who [found the nurse dead and the boy gone and] acquainted the king therewith; which when he heard, he buffeted his head and wept passing sore and descended into the midst of the pit, so he might see how the case stood. There he found the nurse slain and the lion dead, but saw not the boy; so he [returned and] acquainted the astrologers with the verification of their words, and they said, 'O king, the lion hath eaten him; destiny hath been accomplished upon him and thou art delivered from his hand; for, had he been saved from the lion, by Allah, we had feared for thee from him, for that the king's destruction should have been at his hand.' So the king left [sorrowing for] this and the days passed by and the affair was forgotten..? ? ? ? "The glory's not in those whom raiment rich makes fair, But those who still adorn the raiment that they wear.". Lover, The Favourite and her, iii. 165.

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