

## PERSIAN LITERATURES LOCAL HISTORIES AND FORMATIVE GEOGRAPHIES FROM M

???? I clipped her (118) in mine arms and straight grew drunken with the scent Of a fresh branch that had been reared in affluence and content. When the news reached El Aziz, he rejoiced with an exceeding joy in the coming of his son and straightway took horse, he and all his army, what while the trumpets sounded and the musicians played, that the earth quaked and Baghdad also trembled, and it was a notable day. When Mariyeh beheld all this, she repented with the uttermost of repentance of that which she had wroughten against El Abbas his due and the fires still raged in her vitals. Meanwhile, the troops (104) sallied forth of Baghdad and went out to meet those of El Abbas, who had halted in a meadow called the Green Island. When he espied the approaching host, he knew not what they were; so he strained his sight and seeing horsemen coming and troops and footmen, said to those about him, "Among yonder troops are ensigns and banners of various kinds; but, as for the great green standard that ye see, it is the standard of my father, the which is reserved [unto him and never displayed save] over his head, and [by this] I know that he himself is come out in quest of me." And he was certified of this, he and his troops. Then she wept till her voice rose high and her lamentation was discovered [to those without]; after which she again began to drink and plying the old man with wine, sang the following verses: 31. The City of Lebtait dxxxii. 100. The Lovers of the Benou Tai ccccx. Mariyeh, El Abbas and, iii. 53. ? ? ? ? ? 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. ? ? ? ? ? e. The Fox and the Wild Ass dcxi. ? ? ? ? ? To whom save thee shall I complain, of whom relief implore, Whose image came to visit me, what while in dreams I lay. ? ? ? ? ? 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. So he repaired to the vizier and repeated to him the answer; and he marvelled at its justness and said to him, 'Go; by Allah, I will ask thee no more questions, for thou with thy skill marrest my foundation.' (233) Then he entreated him friendly and the merchant acquainted him with the affair of the old woman; whereupon quoth the vizier, 'Needs must the man of understanding company with those of understanding.' Thus did this weak woman restore to that man his life and good on the easiest wise. Nor," added the vizier, "is this more extraordinary than the story of the credulous husband." ? ? ? ? ? "Breaker of hearts," quoth she, "I call it, for therewith I've broken many a heart among the amorous race." ? ? ? ? ? The ignorant man may speak with impunity A word that is death to the wise and the ripe of wit. In my soul the fire of yearning and affliction rageth aye, iii. 65. Mariyeh opened the mantle, and when she saw that necklace, and indeed the place was illumined with the lustre thereof, she looked at her slave-girl and said to her, "By Allah, O Shefikeh, one look at him were liefer to me than all that my hand possesseth! Would I knew what I shall do, whenas Baghdad is empty of him and I hear no tidings of him!" Then she wept and calling for inkhorn\* and paper and pen of brass, wrote the following verses: ? ? ? ? ? a. The First Old Man's Story ii. NOTE. Presently, the princess turned to her maid and bade her fetch them somewhat of food and sweetmeats and dessert and fruits. So Shefikeh brought what she desired and they ate and drank [and abode on this wise] without lewdness, till the night departed and the day came. Then said El Abbas, "Indeed, the day is come. Shall I go to my father and bid him go to thy father and seek thee of him in marriage for me, in accordance with the Book of God the Most High and the Institutes of His Apostle (whom may He bless and keep!) so we may not enter into transgression?" And Mariyeh answered, saying, "By Allah, it is well counselled of thee!" So he went away to his lodging and nought befell between them; and when the day lightened, she improvised and recited the following verses: 7. Story of the Hunchback ci. Reshid (Er) and the Barmecides, i. 189. Still do I yearn, whilst passion's fire flames in my liver are, iii. 111. ? ? ? ? ? As at the casement high she sat, her charms I might espy, For from her cheeks the envious veil that hid them she had ta'en. ? ? ? ? ? Well-ground my polished sword is and thin and keen of edge And trenchant, eke, for smiting and long my steel-barbed spear. So he went walking in the thoroughfares of the city and viewing its ordinance and its markets and thoroughfares and gazing on its folk. Presently, Abou Nuwas met him. (Now he was of those of whom it is said, "They love the fair," (8) and indeed there is said what is said concerning him. (9) When he saw Nouredin Ali, he stared at him in amazement and exclaimed, "Say, I take refuge with the Lord of the Daybreak!" (10) Then he accosted the young Damascene and saluting him, said to him, "Why do I see my lord alone and forlorn? Meseemeth thou art a stranger and knowest not this country; so, with my lord's permission, I will put myself at his service and acquaint him with the streets, for that I know this city." Quoth Nouredin, "This will be of thy favour, O uncle." Whereat Abou Nuwas rejoiced and fared on with him, showing him the markets and thoroughfares, till they came to the house of a slave-dealer, where he stopped and said to the youth, "From what city art thou?" "From Damascus," answered Nouredin; and Abou Nuwas said, "By Allah, thou art from a blessed city, even as saith of it the poet in the following verses: ? ? ? ? ? That I am the pledge of passion still and that my longing love And eke my yearning do overpass all longing that was aye. Then the old queen and her daughter and son-in-law embarked in the ship and setting sail, fared on till they came to the land of Mekran. Their arrival there befell at the last of the day; so they passed the night in the ship, and when the day was near to break, the young king went down from the ship, that he might go to the bath, and made for the market. As he drew near the bath, the cook met him by the way and knew him; so he laid hands on him and binding his arms fast behind him, carried him to his house, where he clapped the old shackles on his feet and straightway cast him back into his whilom place of duress. Relief of God, Of the Speedy, i. 174..158. Ali Nouredin and the Frank King's Daughter dcccclxiii. 134. The Malice of Women dlxxviii. ? ? ? ? ? Our stead, that late was desert, grew green and eke our trees, That barren were, grew loaded with ripened fruits galore. 126. Ibrahim ben el Khawwas and the Christian King's Daughter cccclxxvii. 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: 17. The Merchant of Oman  
cccliv. So the man returned to his lodging and going in to his slave-girl, said to her, "O Sitt el Milah, I went out on thine occasion and there met me  
the young man of Damascus, and he saluted me and saluteth thee. Indeed, he seeketh to win thy favour and would fain be a guest in our dwelling,  
so thou mayst let him hear somewhat of thy singing." When she heard speak of the young Damascene, she gave a sob, that her soul was like to  
depart her body, and answered, saying, "He knoweth my plight and is ware that these three days past I have eaten not nor drunken, and I beseech  
thee, O my lord, by the Great God, to accomplish the stranger his due and bring him to my lodging and make excuse to him for me." . . . . . Till in  
a robe of sandal green 'twas clad And veil that blended rose and flame (216) in hue. . . . . Whenas its jar was opened, the singers prostrate fell In  
worship of its brightness, it shone so wonder-clear. So he was concerned with an exceeding concern for his lack of travel and discovered this to his  
father, who said to him, "O my son, why do I see thee chagrined?" And he answered, "I would fain travel." Quoth Aboulhusn, "O my son, none  
travelleth save those whose occasion is urgent and those who are compelled thereunto [by need]. As for thee, O my son, thou enjoyest ample  
fortune; so do thou content thyself with that which God hath given thee and be bounteous [unto others], even as He hath been bounteous unto thee;  
and afflict not thyself with the toil and hardship of travel, for indeed it is said that travel is a piece of torment." (5) But the youth said, "Needs must  
I travel to Baghdad, the abode of peace." . . . . . O breeze of heaven, from me a charge I prithee take And do not thou betray the troth of my  
despair; 25. The City of Brass cccclxxxvii. . . . . e. The Barber's Story cxlix. . . . . Though they their journey's goal, alas I have hidden, in their  
track Still will I follow on until the very planets wane. . . . . My transports I conceal for fear of those thereon that spy; Yet down my cheeks the  
tears course still and still my case bewray. 54. The Woman whose Hands were cut off for Almsgiving dcxli. Then said he whom she had delivered  
from torture and for whom she had paid a thousand dirhems and who had required her of herself in his house, for that her beauty pleased him, and  
[when she refused to yield to him] had forged a letter against her and treacherously denounced her to the Sultan and requited her bounty with  
ingratitude, 'I am he who wronged her and lied against her, and this is the issue of the oppressor's affair.' Now over against the place in question  
was a host of enemies, hard of heart, and in this he purposed the youth's slaughter. So he bade bring him forth of the underground dungeon and  
caused him draw near to him and saw his case. Then he bestowed on him a dress of honour and the folk rejoiced in this. Moreover, he tied him an  
ensign (134) and giving him a numerous army, despatched him to the region aforesaid, whither all who went were still slain or made prisoners. So  
Melik Shah betook himself thither with his army and when it was one of the days, behold, the enemy fell in upon them in the night; whereupon  
some of his men fled and the rest the enemy took; and they took Melik Shah also and cast him into an underground dungeon, with a company of his  
men. There he abode a whole year in evil plight, whilst his fellows mourned over his beauty and grace. . . . . He shot me with the shafts of looks  
launched from an eyebrow's (138) bow; A chamberlain (139) betwixt his eyes hath driven me to despair. Then Khelbes used to attend the learned  
man's assembly, whilst the other would go in to his wife and abide with her, on such wise as he thought good, till the learned man arose from his  
session; and when Khelbes saw that he purposed rising, he would speak a word for the lover to hear, whereupon he went forth from Khelbes's wife,  
and the latter knew not that calamity was in his own house. At last the learned man, seeing Khelbes do on this wise every day, began to misdoubt of  
him, more by token of that which he knew of his character, and suspicion grew upon him; so, one day, he advanced the time of his rising before the  
wonted hour and hastening up to Khelbes, laid hold of him and said to him, 'By Allah, an thou speak a single syllable, I will do thee a mischief!'  
Then he went in to his wife, with Khelbes in his grasp, and behold, she was sitting, as of her wont, nor was there about her aught of suspicious or  
unseemly. Then said the Khalif to her, "I lie and my eunuch lieth, and thou liest and thy waiting-woman lieth; so methinks we were best go, all four  
of us together, that we may see which of us telleth the truth." Quoth Mesrour, "Come, let us go, that I may put this ill-omened old woman to shame  
(37) and deal her a sound drubbing for her lying." And she answered him, saying, "O dotard, is thy wit like unto my wit? Indeed, thy wit is as the  
hen's wit." Mesrour was incensed at her words and would have laid violent hands on her, but the Lady Zubeideh warded him off from her and said  
to him, "Her sooth-fastness will presently be distinguished from thy sooth-fastness and her leasing from thy leasing." The company marvelled at  
this story and said all, 'Woe to the oppressor!' Then came forward the sixteenth officer and said, 'And I also will tell you a marvellous story, and it  
is on this wise. On the third day I said to myself, "Thou art mad or witless!" For I was going about in quest of a woman who knew me and I knew  
her not, seeing that indeed she was veiled, [whenas I saw her]. Then I went round about the third day till the hour of afternoon prayer, and sore was  
my concern and my chagrin, for I knew that there abode to me of my life but [till] the morrow, when the chief of the police would seek me. When it  
was the time of sundown, I passed through one of the streets, and beheld a woman at a window. Her door was ajar and she was clapping her hands  
and casting furtive glances at me, as who should say, "Come up by the door." So I went up, without suspicion, and when I entered, she rose and  
clasped me to her breast I marvelled at her affair and she said to me, "I am she whom thou depositedst with Amin el Hukm." Quoth I to her, "O my  
sister, I have been going round and round in quest of thee, for indeed thou hast done a deed that will be chronicled in history and hast cast me into  
slaughter (100) on thine account." "Sayst thou this to me," asked she, "and thou captain of men?" And I answered, "How should I not be troubled,  
seeing that I am in concern [for an affair] that I turn over and over [in my mind], more by token that I abide my day long going about [searching for  
thee] and in the night I watch its stars [for wakefulness]?" Quoth she, "Nought shall betide but good, and thou shalt get the better of him." The  
Twenty-First Night of the Month. . . . . Nay, though ye read therein discourse that sure should speak To heart and soul, no word thereunto ye  
replied, My fortitude fails, my endeavour is vain, ii. 95. 7. Ali ben Bekkar and Shemsennehar clxix. Tai, En Numan and the Arab of the Benou. i.

203..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?' .? ? ? ? ? Thy presence honoureth us and we Confess thy magnanimity;.Now the treasures aforetime had been in the viziers' hand, so they might do with them what they would, and when they came under the youth's hand, that of the viziers was straitened from them, and the youth became dearer to the king than a son and he could not brook to be separated from him. When the viziers saw this, they were jealous of him and envied him and cast about for a device against him whereby they might oust him from the king's favour, but found no opportunity. At last, when came the destined hour, (101) it chanced that the youth one day drank wine and became drunken and wandered from his wits; so he fell to going round about within the palace of the king and fate led him to the lodging of the women, in which there was a little sleeping-chamber, where the king lay with his wife. Thither came the youth and entering the chamber, found there a couch spread, to wit, a sleeping place, and a candle burning. So he cast himself on the couch, marvelling at the paintings that were in the chamber, and slept and slumbered heavily till eventide, when there came a slave-girl, bringing with her all the dessert, eatables and drinkables, that she was wont to make ready for the king and his wife, and seeing the youth lying on his back, (and none knowing of his case and he in his drunkenness unknowing where he was,) thought that he was the king asleep on his bed; so she set the censuring-vessel and laid the essences by the couch, then shut the door and went away..? ? ? ? ? And if a creature in his tears could swim, as in a sea, I to do this of all that breathe were surely first and sole..When his father saw the strength of his determination to travel, he fell in with his wishes and equipped him with five thousand dinars in cash and the like in merchandise and sent with him two serving-men. So the youth set out, trusting in the blessing of God the Most High, and his father went out with him, to take leave of him, and returned [to Damascus]. As for Noureddin Ali, he gave not over travelling days and nights till he entered the city of Baghdad and laying up his loads in the caravanserai, made for the bath, where he did away that which was upon him of the dirt of the road and putting off his travelling clothes, donned a costly suit of Yemen stuff, worth an hundred dinars. Then he put in his sleeve (6) a thousand mithcals (7) of gold and sallied forth a-walking and swaying gracefully as he went. His gait confounded all those who beheld him, as he shamed the branches with his shape and belittled the rose with the redness of his cheeks and his black eyes of Babylonian witchcraft; indeed, thou wouldst deem that whoso looked on him would surely be preserved from calamity; [for he was] even as saith of him one of his describers in the following verses:..Son, The History of King Azadbekht and his, i. 61..? ? ? ? ? Yea, he thou lov'st shall be hard-hearted, recking not Of fortune's turns or fate's caprices, in his pride..?OF THE ILL EFFECTS OF PRECIPITATION..Officer's Story, The Ninth, ii. 167..127. The Justice of Providence cccclxxviii.? ? ? ? ? ed. Story of the Barber's Fourth Brother clviii.Beard of the old he-goat, the one-eyed, what shall be, ii. 231..67. The Khalif El Hakim and the Merchant dcliii.? ? ? ? ? Al gates ye are our prey become; this many a day and night Right instantly of God we've craved to be vouchsafed your sight..Prince who fell in Love with the Picture, The, i. 256..Meanwhile, Queen Kemeriyeh and her company sailed on, without ceasing, till they came under the palace wherein was Tuhfeh, to wit, that of Meimoun the Sword; and by the ordinance of destiny, Tuhfeh herself was then sitting on the belvedere of the palace, pondering the affair of Haroun er Reshid and her own and that which had befallen her and weeping for that she was doomed to slaughter. She saw the ship and what was therein of those whom we have named, and they in mortal guise, and said, 'Alas, my sorrow for yonder ship and the mortals that be therein!' As for Kemeriyeh and her company, when they drew near the palace, they strained their eyes and seeing Tuhfeh sitting, said, 'Yonder sits Tuhfeh. May God not bereave [us] of her!' Then they moored their ship and making for the island, that lay over against the palace, spread carpets and sat eating and drinking; whereupon quoth Tuhfeh, 'Welcome and fair welcome to yonder faces! These are my kinswomen and I conjure thee by Allah, O Jemreh, that thou let me down to them, so I may sit with them awhile and make friends with them and return.' Quoth Jemreh, 'I may on no wise do that.' And Tuhfeh wept. Then the folk brought out wine and drank, what while Kemeriyeh took the lute and sang the following verses:..? ? ? ? ? ? ? ? ? ? aa. The Merchant and the Parrot xiv.76 En Numan and the Arab of the Benou Tai dclx..Accordingly, one night, when they were alone with the king and he leant back, as he were asleep, they said these words and the king heard it all and was like to die of rage and said in himself, 'These are young boys, not come to years of discretion, and have no intrigue with any; and except they had heard these words from some one, they had not spoken with each other thereof.' When it was morning, wrath overmastered him, so that he stayed not neither deliberated, but summoned Abou Temam and taking him apart, said to him, 'Whoso guardeth not his lord's honour, (126) what behoveth unto him?' Quoth Abou Temam, 'It behoveth that his lord guard not his honour.' 'And whoso entereth the king's house and playeth the traitor with him,' continued the king, 'what behoveth unto him?' And Abou Temam answered, 'He shall not be left on life.' Whereupon the king spat in his face and said to him, 'Both these things hast thou done.' Then he drew his dagger on him in haste and smiting him in the belly, slit it and he died forthright; whereupon the king dragged him to a well that was in his palace and cast him therein..When El Abbas heard her verses, they pleased him and he said to her, "Well done, O Sitt el Husn! Indeed, thou hast done away trouble from my heart and [banished] the things that had occurred to my mind." Then he heaved a sigh and signing to the fifth damsel, who was from the

land of the Persians and whose name was Merziyeh (now she was the fairest of them all and the sweetest of speech and she was like unto a splendid star, endowed with beauty and loveliness and brightness and perfection and justness of shape and symmetry and had a face like the new moon and eyes as they were gazelle's eyes) and said to her, "O Merziyeh, come forward and tune thy lute and sing to us on the [same] subject, for indeed we are resolved upon departure to the land of Yemen." Now this damsel had met many kings and had consorted with the great; so she tuned her lute and sang the following verses:..? ? ? ? All things, indeed, that betide to you are fore-ordered of God; Yet still in your deeds is the source to which their fulfilment is due..111. The Pilgrim and the Old Woman who dwelt in the Desert cccxxxiv. Before I entered this corporation, (149) I had a draper's shop and there used to come to me a man whom I knew not, save by his face, and I would give him what he sought and have patience with him, till he could pay me. One day, I foregathered with certain of my friends and we sat down to drink. So we drank and made merry and played at Tab; (150) and we made one of us Vizier and another Sultan and a third headsman..So we went with him till he came to the place where my slave had buried the money and dug there and brought it out; whereat I marvelled with the utmost wonder and we carried it to the prefect's house. When the latter saw the money, he rejoiced with an exceeding joy and bestowed on me a dress of honour. Then he restored the money straightway to the Sultan and we left the youth in prison; whilst I said to my slave who had taken the money, "Did yonder young man see thee, what time thou buriedst the money?" "No, by the Great God!" answered he. So I went in to the young man, the prisoner, and plied him with wine till he recovered, when I said to him, "Tell me how thou stolest the money." "By Allah," answered he, "I stole it not, nor did I ever set eyes on it till I brought it forth of the earth!" Quoth I, "How so?" And he said, "Know that the cause of my falling into your hands was my mother's imprecation against me; for that I evil entreated her yesternight and beat her and she said to me, 'By Allah, O my son, God shall assuredly deliver thee into the hand of the oppressor!' Now she is a pious woman. So I went out forthright and thou sawest me in the way and didst that which thou didst; and when beating was prolonged on me, my senses failed me and I heard one saying to me, 'Fetch it.' So I said to you what I said and he (145) guided me till I came to the place and there befell what befell of the bringing out of the money." 142. El Asmai and the three Girls of Bassora delxxxvi. 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 Dabbin 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." King's Son of Cashghar, Abdullah ben Nafi and the, ii. 195..? ? ? ? I'm the keeper of the promise and the troth, And my gathering is eath, without impede..Then they drew up the contract of marriage and the merchant said, "I desire to go in to her this night." So they carried her to him in procession that very night, and he prayed the prayer of eventide and entered the privy chamber prepared for him; but, when he lifted the veil from the face of the bride and looked, he saw a foul face and a blameworthy aspect; yea, he beheld somewhat the like whereof may God not show thee! loathly, dispensing from description, inasmuch as there were reckoned in her all legal defects. (259) So he repented, whenas repentance availed him not, and knew that the girl had cheated him. However, he lay with the bride, against his will, and abode that night sore troubled in mind, as he were in the prison of Ed Dilem. (260) Hardly had the day dawned when he arose from her and betaking himself to one of the baths, dozed there awhile, after which he made the ablution of defilement (261) and washed his clothes. Then he went out to the coffee-house and drank a cup of coffee; after which he returned to his shop and opening the door, sat down, with discomfiture and chagrin written on his face..? ? ? ? To me your rigour love-delight, your distance nearness is; Ay, your injustice equity, and eke your wrath consent..Now he had no treasure; but the thief believed him not and insisted upon him with threats and blows. When he saw that he got no profit of him, he said to him, 'Swear by the oath of divorce from thy wife (247) [that thou hast nothing].' So he swore and his wife said to him, 'Out on thee! Wilt thou divorce me? Is not the treasure buried in yonder chamber?' Then she turned to the thief and conjured him to multiply blows upon her husband, till he should deliver to him the treasure, concerning which he had sworn falsely. So he drubbed him grievously, till he carried him to a certain chamber, wherein she signed to him that the treasure was and that he should take it up..? ? ? ? Thou that the dupe of yearning art, how many a melting wight In waiting for the unkept tryst doth watch the weary night! Quoth the Khalif, "God grant thee that thou seekest! Let us drink one last cup and rise before the dawn draw near, and to-morrow night I will be with thee again." "Far be it!" said Aboulhusn. Then the Khalif filled a cup and putting therein a piece of Cretan henbane, gave it to his host and said to him, "My life on thee, O my brother, drink this cup from my hand!" "Ay, by thy life," answered Aboulhusn, "I will drink it from thy hand." So he took it and drank it off; but hardly had he done so, when his head forewent his feet and he fell to the ground like a slain man; whereupon the Khalif went out and said to his servant Mesrour, "Go in to yonder young man, the master of the house, and take him up and bring him to me at the palace; and when thou goest out, shut the door." ? ? ? ? Yea, in the night the thought of you still slays me; Hidden are my traces from the wise men's sight,. We abode thus till the setting-in of the time of mid-afternoon, when she said, "Needs must I wash before I go." Quoth I, "Get water wherewithal we may wash," and pulled out from my pocket about a score of dirhems, thinking to give them to her; but she said, "I seek refuge with God!" and brought out of her pocket a handful of silver, saying, "But for destiny and that God hath caused the love of thee fall into my heart, there had not happened that which hath happened." Quoth I, "Take this in requital of that which thou hast spent;" and she said, "O my lord, by and by,

whenas companionship is prolonged between us, thou wilt see if the like of me looketh unto money and gain or no." Then she took a pitcher of water and going into the lavatory, washed (111) and presently coming forth, prayed and craved pardon of God the Most High for that which she had done. . . . The Lord's alternatives are these, wherewith He's wont The needy wretch to ply and those in sore duress. When Tuhfeh heard this, it was grievous to her and she wept sore; whereupon quoth the head to her, 'The relief of God the Most High is near at hand; but now let me hear somewhat of thy speech.' So she took the lute and sang three songs, weeping the while. 'By Allah,' said the head, 'thou hast been bountiful to me, may God be with thee!' Then it disappeared and the season of sundown came. So she arose [and betook herself] to her place [in the hall]; whereupon the candles rose up from under the earth and kindled themselves. Then the kings of the Jinn appeared and saluted her and kissed her hands and she saluted them. Presently, up came Kemeriyeh and her three sisters and saluted Tuhfeh and sat down; whereupon the tables were brought and they ate. Then the tables were removed and there came the wine-tray and the drinking-service. So Tuhfeh took the lute and one of the three queens filled the cup and signed to Tuhfeh [to sing]. Now she had in her hand a violet; so Tuhfeh sang the following verses: Then came her brother to him and said, "O Firouz, an thou wilt not acquaint me with the reason of thine anger against thy wife, come and plead with us before the king." Quoth he, "If ye will have me plead with you, I will do so." So they went to the king and found the *cadi* sitting with him; whereupon quoth the damsel's brother, "God assist our lord the *cadi*! I let this man on hire a high-walled garden, with a well in good case and trees laden with fruit; but he beat down its walls and ruined its well and ate its fruits, and now he desireth to return it to me." The *cadi* turned to Firouz and said to him, "What sayst thou, O youth?" And he answered, "Indeed, I delivered him the garden in the goodliest of case." So the *cadi* said to the brother, "Hath he delivered thee the garden, as he saith?" And the other replied, "No; but I desire to question him of the reason of his returning it." Quoth the *cadi*, "What sayst thou, O youth?" And Firouz answered, "I returned it in my own despite, for that I entered it one day and saw the track of the lion; wherefore I feared lest, if I entered it again, the lion should devour me. So that which I did, I did of reverence to him and for fear of him." Now Ishac had returned to his house upon an occasion that presented itself to him; and when he entered the vestibule, he heard a sound of singing, the like whereof he had never heard in the world, for that it was [soft] as the breeze and richer (178) than almond oil. (179) So the delight of it gat hold of him and joyance overcame him, and he fell down aswoon in the vestibule, Tuhfeh heard the noise of steps and laying the lute from her hand, went out to see what was to do. She found her lord Ishac lying aswoon in the vestibule; so she took him up and strained him to her bosom, saying, 'I conjure thee in God's name, O my lord, tell me, hath aught befallen thee?' When he heard her voice, he recovered from his swoon and said to her, 'Who art thou?' Quoth she, 'I am thy slave-girl Tuhfeh.' And he said to her, 'Art thou indeed Tuhfeh?' 'Yes,' answered she; and he, 'By Allah, I had forgotten thee and remembered thee not till now!' Then he looked at her and said, 'Indeed, thy case is altered and thy pallor is grown changed to rosiness and thou hast redoubled in beauty and loveliness. But was it thou who was singing but now?' And she was troubled and affrighted and answered, 'Even I, O my lord.'<sup>33</sup> Ibrahim ben el Mehdi and the Barber-Surgeon dxxxiv. . . . w. The Fox and the Folk (235) M. "O father mine," answered the prince, "I have heard tell that in the land of Irak is a woman of the daughters of the kings, and her father is called King Ins ben Cais, lord of Baghdad; she is renowned for beauty and grace and brightness and perfection, and indeed many folk have sought her in marriage of the kings; but her soul consented not unto any one of them. Wherefore I am minded to travel to her, for that my heart cleaveth unto her, and I beseech thee suffer me to go to her." "O my son," answered his father, "thou knowest that I have none other than thyself of children and thou art the solace of mine eyes and the fruit of mine entrails; nay, I cannot brook to be parted from thee an instant and I purpose to set thee on the throne of the kingship and marry thee to one of the daughters of the kings, who shall be fairer than she." El Abbas gave ear to his father's word and dared not gainsay him; so he abode with him awhile, whilst the fire raged in his entrails. . . . a. Story of Tuhfet el Culoub and Haroun er Reshid dccccxlii. One day, as the [chief] painter wrought at his work, there came in to him a poor man, who looked long upon him and observed his handicraft; whereupon quoth the painter to him, "Knowest thou aught of painting?" "Yes," answered the stranger; so he gave him tools and paints and said to him, "Make us a rare piece of work." So the stranger entered one of the chambers of the bath and drew [on the walls thereof] a double border, which he adorned on both sides, after a fashion than which never saw eyes a fairer. Moreover, [amiddleward the chamber] he drew a picture to which there lacked but the breath, and it was the portraiture of Mariyeh, the king's daughter of Baghdad. Then, when he had made an end of the portrait, he went his way [and told none of what he had done], nor knew any the chambers and doors of the bath and the adornment and ordinance thereof. (Quoth Abdallah ben Nan) So I became his boon-companion and entertained him by night [with stories and the like]; and this pleased him to the utmost and he took me into especial favour and bestowed on me dresses of honour and assigned me a separate lodging; brief, he was everywise bountiful to me and could not brook to be parted from me a single hour. So I abode with him a while of time and every night I caroused with him [and entertained him], till the most part of the night was past; and when drowsiness overcame him, he would rise [and betake himself] to his sleeping-place, saying to me, "Forsake not my service for that of another than I and hold not aloof from my presence." And I made answer with "Harkening and obedience."<sup>139</sup> Khuzeimeh ben Bishr and Ikrimah el Feyyas dclxxxii. . . . Whenas my sisters dear forsake me, grieved that they Must leave their native place and far away must hie, . . . Yea, and black slaves he proffered me and slave-girls big with child And steeds of price, with splendid arms and trappings rich bedight. Think not that I forget our trothplight after you. Nay; God to me decreed remembrance heretofore. (202). Like a sun at the end of a cane in a hill of sand, iii. 190. After this, she abode with the four queens, till they arose and entered the palace, where she found the candles lit and ranged in candlesticks of gold and silver and censuring-vessels of gold and silver, filled with aloes-wood

and ambergris, and there were the kings of the Jinn sitting. So she saluted them, kissing the earth before them and doing them worship; and they rejoiced in her and in her sight. Then she ascended [the estrade] and sat down upon her chair, whilst King Es Shisban and King El Muzfir and Queen Louloueh and [other] the kings of the Jinn sat on chairs, and they brought tables of choice, spread with all manner meats befitting kings. They ate their fill; after which the tables were removed and they washed their hands and wiped them with napkins. Then they brought the wine-service and set on bowls and cups and flagons and hanaps of gold and silver and beakers of crystal and gold; and they poured out the wines and filled the flagons..? ? ? ? n. The Man who never Laughed again dlxxxvii.? ? ? ? o. The Merchant and the Thieves dcxxxix.?STORY OF THE THIEF AND THE WOMAN..So I arose and gathering wood and planks from the wrecks, wrought of them the semblance of a boat [to wit, a raft,] and bound it fast with ropes, saying, 'I will embark thereon and fare with this water into the inward of the mountain. If it bring me to the mainland or to a place where I may find relief and safety, [well and good]; else I shall [but] perish, even as my companions have perished.' Then I collected of the riches and gold and precious stuffs, cast up there, whose owners had perished, a great matter, and of jacinths and crude ambergris and emeralds somewhat past count, and laid all this on the raft [together with what was left me of victual]. Then I launched it on the river and seating myself upon it, put my trust in God the Most High and committed myself to the stream..? ? ? ? How many a mirth-exciting joy amid The raiment of ill chances lies in wait!.11. The Hermits cxlviii.122. El Hejjaj ben Yousuf and the Pious Man cccclxx.64. The Vizier of Yemen and his young Brother ccclxxxiv.As for Er Reshid, he shut himself up with Tuhfeh that night and found her a clean maid and rejoiced in her; and she took high rank in his heart, so that he could not endure from her a single hour and committed to her the keys of the affairs of the realm, for that which he saw in her of good breeding and wit and modesty. Moreover, he gave her fifty slave-girls and two hundred thousand dinars and clothes and trinkets and jewels and precious stones, worth the kingdom of Egypt; and of the excess of his love for her, he would not entrust her to any of the slave-girls or eunuchs; but, whenas he went out from her, he locked the door upon her and took the key with him, against he should return to her, forbidding the damsels to go in to her, of his fear lest they should slay her or practise on her with knife or poison; and on this wise he abode awhile..? ? ? ? And when my feet trod earth, "Art slain, that we should fear," Quoth they, "or live, that we may hope again thy sight?".Then said she, "O king, comest thou to a [watering-]place whereat 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..? ? ? ? The starry arrows of her looks she darts above her veil; They hit and never miss the mark, though from afar they fare..When El Abbas heard these words from the damsel, his heart irked him for Mariyeh and her case was grievous to him; so he said to Shefikeh, "Canst thou avail to bring me in company with her, so haply I may discover her affair and allay that which aileth her?" "Yes," answered the damsel, "I can do that, and thine will be the bounty and the favour." So he arose and followed her, and she forewent him, till they came to the palace. Then she [opened and] locked behind them four-and-twenty doors and made them fast with bolts; and when he came to Mariyeh, he found her as she were the setting sun, cast down upon a rug of Taifi leather, (111) among cushions stuffed with ostrich down, and not a limb of her quivered. When her maid saw her in this plight, she offered to cry out; but El Abbas said to her, "Do it not, but have patience till we discover her affair; and if God the Most High have decreed the ending of her days, wait till thou have opened the doors to me and I have gone forth. Then do what seemeth good to thee"..? ? ? ? But when ye saw my writ, the standard ye o'erthrew Of faith, your favours grudged and aught of grace denied..So the chamberlain went about that which he needed and assembling his wife's kinsfolk, said to them, 'I am resolved to put away my wife.' They took this ill of him and complained of him and summoning him before the king, sat pleading with him. Now the king had no knowledge of that which had passed; so he said to the chamberlain, 'Why wilt thou put her away and how can thy soul consent unto this and why takest thou unto thyself a goodly piece of land and after forsakest it?' 'May God amend the king!' answered the husband. 'By Allah, O king, I saw therein the track of the lion and fear to enter the land, lest the lion devour me; and indeed the like of my affair with her is that which befell between the old woman and the draper's wife.' 'What is their story?' asked the king; and the chamberlain said, 'Know, O king, that.? ? ? ? f. The Sixth Voyage of Sindbad the Sailor.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, 'Hearkening 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:When the vizier returned to the king, the latter sought of him the story of the man whose caution slew him and he said, "Know, O august king, that.? ? ? ? If the rose be entitled the pride of the morn, Before me nor after she wins it, I ween..God [judge] betwixt me and her lord! Away With her he flees me and I follow aye..119. The Shipwrecked Woman and her Child ccclxvi.On the morrow, the Commander of the Faithful sat [in his hall of audience] and his Vizier Jaafer ben Yehya the Barmecide came in to him; whereupon he called to him, saying, "I would have thee bring me a youth who is lately come to Baghdad, hight [Sidi Nouredin Ali] the Damascene." Quoth Jaafer, "Hearkening and obedience," and going forth in quest of the youth, sent to the markets and khans and caravanserais three days' space, but found no trace of him, neither lit upon tidings of him. So on the fourth day he presented himself before the Khalif and said to him, "O our lord, I have sought him these three days, but have not found him." Quoth Er Reshid, "Make ready letters to Damascus. Belike he hath returned to his own

land." So Jaafer wrote a letter and despatched it by a dromedary-courier to the city of Damascus; and they sought him there and found him not.

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