

MY LIFE AND OTHER STORIES

Who dares with them to cope draws death upon himself; Yea, of the deadly lance incontinent he's slain..King Shah Bekht and his Vizier Er Rehwān, i. 215..Ramazan in my life ne'er I fasted, nor e'er Have I eaten of flesh, save in public (57) it were..When he had made an end of his verses, he folded the letter and delivering it to the nurse, charged her keep the secret. So she took it and carrying it to Mariyeh, gave it to her. The princess broke it open and read it and apprehended its purport. Then said she, "By Allah, O nurse, my heart is burdened with an exceeding chagrin, never knew I a dourer, because of this correspondence and of these verses." And the muse made answer to her, saying, "O my lady, thou art in thy dwelling and thy place and thy heart is void of care; so return him an answer and reckon thou not" Accordingly, the princess called for inkhorn and paper and wrote the following verses: a. Story of the Chief of the New Cairo Police cccxliii. b. The Second Calender's Story xlii. Upon the parting day our loves from us did fare And left us to endure estrangement and despair..Then he carried him to his house and stripping him of his clothes, clad him in rags; after which he called an old woman, who was his stewardess, and said to her. 'Take this youth and clap on his neck this iron chain and go round about with him in all the thoroughfares of the city; and when thou hast made an end of this, go up with him to the palace of the king.' And he said to the youth, 'In whatsoever place thou seest the damsel, speak not a syllable, but acquaint me with her place and thou shall owe her deliverance to none but me.' The youth thanked him and went with the old woman on such wise as the chamberlain bade him. She fared on with him till they entered the city [and made the round thereof]; after which she went up to the palace of the king and fell to saying, 'O people of affluence, look on a youth whom the devils take twice in the day and pray for preservation from [a like] affliction!' And she ceased not to go round about with him till she came to the eastern wing (189) of the palace, whereupon the slave-girls came out to look upon him and when they saw him they were amazed at his beauty and grace and wept for him..Then he sprang up [and going] to the place wherein was the other half of his good, [took it] and lived with it well; and he swore that he would never again consort with those whom he knew, but would company only with the stranger nor entertain him but one night and that, whenas it morrowed, he would never know him more. So he fell to sitting every night on the bridge (7) and looking on every one who passed by him; and if he saw him to be a stranger, he made friends with him and carried him to his house, where he caroused with him till the morning. Then he dismissed him and would never more salute him nor ever again drew near unto him neither invited him..Then said the young man, the villager's son, 'And I, O holy woman, my father brought us a woman who had been stoned, and my people tended her till she recovered. Now she was surpassing of beauty; so I required her of herself; but she refused and clave fast to God (to whom belong might and majesty), wherefore folly (8) prompted me, so that I agreed with one of the youths that he should steal clothes and coin from my father's house. Then I laid hands on him [and carried him] to my father and made him confess. So he avouched that the woman was his mistress from the city and had been stoned on his account and that she was of accord with him concerning the theft and had opened the doors to him, and this was a lie against her, for that she had not yielded to me in that which I sought of her. So there befell me what ye see of punishment." And the young man, the thief, said, 'I am he with whom thou agreedst concerning the theft and to whom thou openedst the door, and I am he who avouched against her falsely and calumniously and God (extolled be His perfection and exalted be He!) knoweth that I never did evil with her, no, nor knew her in any wise before then.' In my tears I have a witness; when I call thee to my mind, Down my cheeks they run like torrents, and I cannot stay their flight..61. Abou Nuwas with the three Boys and the Khalif Haroun er Reshid cclxxxi. h. The Drop of Honey dlxxxii.71. Yehya ben Khalid and the Poor Man dclvi..When the folk heard his words, they talked of letting him go; but the Persian said, 'O folk, let not his speech beguile you. This fellow is none other than a thief who knoweth how to sing, and when he happeneth on the like of us, he is a singer.' 'O our lord,' answered they, 'this man is a stranger, and needs must we release him.' Quoth he, 'By Allah, my heart revolteth from this fellow! Let me make an end of him with beating.' But they said, 'Thou mayst nowise do that' So they delivered the singer from the Persian, the master of the house, and seated him amongst them, whereupon he fell to singing to them and they rejoiced in him..57. Abou Nuwas with the Three Boys and the Khalif Haroun er Reshid dcxlv..When the two young men presented themselves before him and set forth their case to him and to the folk and the king heard their speech, he knew them and his heart was like to fly for joyance in them: the tears poured from his eyes at their sight and that of his wife, and he thanked God the Most High and praised Him for that He had reunited [him with] them. Then he dismissed the folk who were present about him and bade commit the Magian and the woman and the two youths to his armoury (65) [for the night], commanding that they should keep guard over them till God caused the morning morrow, so he might assemble the cadis and the judges and assessors and judge between them, according to the Holy Law, in the presence of the four cadis. So they did his bidding and the king passed the night praying and praising God the Most High for that which He had vouchsafed him of kingship and puissance and victory over (66) him who had wronged him and thanking Him who had reunited him with his family..Merchants, The Sharper and the, ii. 46..Now the king of the Greeks heard tell of the damsel (132) and of the beauty and grace wherewith she was gifted, wherefore his heart clave to her and he sent to seek her in marriage of Suleiman Shah, who could not refuse him. So he arose and going in to Shah Khatoun, said to her, 'O my daughter, the king of the Greeks hath sent to me to seek thee in marriage. What sayst thou?' She wept and answered, saying, 'O king, how canst thou find it in thy heart to bespeak me thus? Abideth there husband for me, after the son of my uncle?' 'O my daughter,' rejoined the king, 'it is indeed as thou sayest; but let us look to the issues of affairs. Needs must I take account of death, for that I am an old man and fear not but for thee and for thy little son; and indeed I have written to the king of the Greeks and

others of the kings and said, "His uncle slew him," and said not that he [hath recovered and] is living, but concealed his affair. Now hath the king of the Greeks sent to demand thee in marriage, and this is no thing to be refused and fain would we have our back strengthened with him." (133) And she was silent and spoke not. . . . For indeed I am mated with longing love in public and privily, Nor ever my heart, alas I will cease from mourning, will I or nill. 16. Uns el Wujoud and the Vizier's Daughter Rose- in-bud cccxli. 138. Hind Daughter of En Numan and El Hejjaj dclxxi. . . . The herald of good news my hearing shall delight. . . . I view her with yearning eyes and she seems to me A moon of the summer, set in a winter's night. As for Aboulhusn, he gave not over sleeping till God the Most High brought on the morning, when he awoke, crying out and saying, "Ho, Tuffaheh! Ho, Rahet el Culoub! Ho, Miskeh! Ho, Tuhfeh!" And he gave not over calling upon the slave-girls till his mother heard him calling upon strange damsels and rising, came to him and said, "The name of God encompass thee! Arise, O my son, O Aboulhusn! Thou dreamest." So he opened his eyes and finding an old woman at his head, raised his eyes and said to her, "Who art thou?" Quoth she, "I am thy mother;" and he answered, "Thou liest! I am the Commander of the Faithful, the Vicar of God." Whereupon his mother cried out and said to him, "God preserve thy reason! Be silent, O my son, and cause not the loss of our lives and the spoiling of thy wealth, [as will assuredly betide,] if any hear this talk and carry it to the Khalif. . . . I watch the stars for wake and pray that the belov'd May yet to me relent and bid my tears be dried. Quoth the king, "O Saad, fetch him to me, for indeed thou describest to me a masterful man." (76) And he answered, saying, "By Allah, O my lord, hadst thou but seen our case with Hudheifeh, what while he challenged me to the field of war and the stead of thrusting and smiting and I held back from doing battle with him! Then, whenas I thought to go forth to him, behold, a cavalier gave loose to his bridle-rein and called out to me, saying, 'O Saad, wilt thou suffer me to fill thy room in waging war with him and I will ransom thee with myself?' And I said, 'By Allah, O youth, whence cometh thou?' Quoth he, "This is no time for thy questions." Then he recounted to the king all that had passed between himself and El Abbas from first to last; whereupon quoth Ins ben Cais, "Bring him to me in haste, so we may learn his tidings and question him of his case." "It is well," answered Saad, and going forth of the king's presence, repaired to his own house, where he put off his harness of war and took rest for himself. 27. The Khalif Hisham and the Arab Youth cclxxi. Then the Khalif went in to the Lady Zubeideh, pale with anger, and she noted this in him and said to him, "How cometh it that I see the Commander of the Faithful changed of colour?" "O daughter of my uncle," answered he, "I have a beautiful slave-girl, who reciteth verses and telleth stories, and she hath taken my whole heart; but she loveth other than I and avoucheth that she loveth her [former] master; wherefore I have sworn a great oath that, if she come again to my sitting-chamber and sing for other than I, I will assuredly take a span from her highest part." (21) Quoth Zubeideh, "Let the Commander of the Faithful favour me with her presence, so I may look on her and hear her singing." So he bade fetch her and she came, whereupon the Lady Zubeideh withdrew behind the curtain, whereas she saw her not, and Er Reshid said to her, "Sing to us." So she took the lute and tuning it, sang the following verses: 54. The Woman whose Hands were cut off for Almsgiving dclxi. When her master heard this, his reason fled for joy and he went to his friend the draper and said to him, "Thou wast right in the matter of the damsel, for that she is enamoured of the young Damascene; so how shall I do?" Quoth the other, "Go to the bazaar and when thou seest him, salute him and say to him, 'Indeed, thy departure the other day, without accomplishing thine occasion, was grievous to me; so, if thou be still minded to buy the girl, I will abate thee an hundred dinars of that which thou badest for her, by way of hospitable entreatment of thee and making myself agreeable to thee; for that thou art a stranger in our land.' If he say to thee, 'I have no desire for her' and hold off from thee, know that he will not buy; in which case, let me know, so I may contrive thee another device; and if he say to thee other than this, conceal not from me aught. 51. The Thief and the Money-changer dcv. Officer's Story, The Third, ii. 137. . . . They have forbid their image to visit me in sleep; So even my nightly phantom forsaketh me, heigho! . . . Ask mine eyes whether slumber hath lit on their lids since the hour of your loss Or if aye on a lover they've looked. Nay, an ye believe not their tale. . . . The sweet of slumber after thee I have forsworn; indeed The loss of thee hath smitten me with trouble and affright. . . . Abou Temam, Story of Ilan Shah and, i. 126. 104. El Amin and his Uncle Ibrahim ben el Mehdi cccxviii. Now the man who had stolen the clothes and forged a lie against the pious woman, pretending that he was her lover, sickened of a sore sickness, and his people took him up and set out with him to visit the holy woman, and Destiny brought them all together by the way. So they fared on, till they came to the city wherein the man dwelt for whom she had paid a thousand dirhems, to deliver him from torment, and found him about to travel to her, by reason of a sickness that had betided him. So they all fared on together, unknowing that the holy woman was she whom they had so foully wronged, and ceased not going till they came to her city and foregathered at the gates of her palace, to wit, that wherein was the tomb of the king's daughter. . . . Mariyeh, El Abbas and, iii. 53. When the banquet was ended and the folk had dispersed, the king said to El Abbas, "I would fain have thee [abide] with me and I will buy thee a house, so haply we may requite thee the high services for which we are beholden to thee; for indeed thy due is imperative [upon us] and thy worth is magnified in our eyes; and indeed we have fallen short of thy due in the matter of distance." (83) When the prince heard the king's speech, he rose and sat down (84) and kissing the earth, returned thanks for his bounty and said, "I am the king's servant, wheresoever I may be, and under his eye." Then he recounted to him the story of the merchant and the manner of the buying of the house, and the king said, "Indeed, I would fain have had thee with me and in my neighbourhood." 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..To return to the queen his wife. When the Magian fled with her, he proffered himself to her and lavished unto her wealth galore, but she rejected his suit and was like to slay herself for chagrin at that which had befallen and for grief for her separation from her husband. Moreover, she refused meat and drink and offered to cast herself into the sea; but the Magian shackled her and straitened her and clad her in a gown of wool and said to her, 'I will continue thee in misery and abjection till thou obey me and consent to my wishes.' So she took patience and looked for God to deliver her from the hand of that accursed one; and she ceased not to travel with him from place to place till he came with her to the city wherein her husband was king and his goods were put under seal..Fifteenth Officer's Story, The, ii. 190..Then he re-entered the village and buying the prince a horse, mounted him thereon and they ceased not going, till they came to the frontier of their own country, where there fell robbers upon them by the way and took all that was with them and pinioned them; after which they cast them into a pit hard by the road and went away and left them to die there, and indeed they had cast many folk into that pit and they had died..Then she turned to her father and said to him, 'Give ear unto that which I shall say to thee.' Quoth he, 'Say on;' and she said, 'Take thy troops and go to him, for that, when he heareth this, he in his turn will levy his troops and come forth to thee; whereupon do thou give him battle and prolong the fighting with him and make a show to him of weakness and giving way. Meantime, I will practise a device for winning to Tuhfeh and delivering her, what while he is occupied with you in battle; and when my messenger cometh to thee and giveth thee to know that I have gotten possession of Tuhfeh and that she is with me, do thou return upon Meimoun forthright and destroy him, him and his hosts, and take him prisoner. But, if my device succeed not with him and we avail not to deliver Tuhfeh, he will assuredly go about to slay her, without recourse, and regret for her will abide in our hearts.' Quoth Iblis, 'This is the right counsel,' and let call among the troops to departure, whereupon an hundred thousand cavaliers, doughty men of war, joined themselves to him and set out for Meimoun's country..So saying, he went up to the princess and laying his hand upon her heart, found it fluttering like a doveling and the life yet clinging to (112) her bosom. So he laid his hand upon her cheek, whereupon she opened her eyes and beckoning to her maid, signed to her, as who should say, "Who is this that treadeth my carpet and transgresseth against me?" (113) "O my lady," answered Shefikeh, "this is Prince El Abbas, for whose sake thou departest the world." When Mariyeh heard speak of El Abbas, she raised her hand from under the coverlet and laying it upon his neck, inhaled his odour awhile. Then she sat up and her colour returned to her and they sat talking till a third part of the night was past..? ? ? ? ? Yea, they'd join me in pouring forth tears and help me my woes to lament, And like unto me they'd become all wasted and tortured and pale..? ? ? ? ? And dromedaries, too, of price and goodly steeds and swift Of many a noble breed, yet found no favour in my eyne!".There was once in a city of Khorassan a family of affluence and distinction, and the townfolk used to envy them for that which God had vouchsafed them. As time went on, their fortune ceased from them and they passed away, till there remained of them but one old woman. When she grew feeble and decrepit, the townfolk succoured her not with aught, but put her forth of the city, saying, 'This old woman shall not harbour with us, for that we do her kindness and she requiteth us with evil.' So she took shelter in a ruined place and strangers used to bestow alms upon her, and on this wise she abode a while of time..? ? ? ? ? She hath an eye, whose glances pierce the hearts of all mankind, Nor can cornelian with her cheeks for ruddiness compare..I clipped her in mine arms and straight grew drunken with the scent, iii. 125..There was once aforetime a chief officer [of police] and there passed by him one day a Jew, with a basket in his hand, wherein were five thousand dinars; whereupon quoth the officer to one of his slaves, "Canst thou make shift to take that money from yonder Jew's basket?" "Yes," answered he, nor did he tarry beyond the next day before he came to his master, with the basket in his hand. So (quoth the officer) I said to him, "Go, bury it in such a place." So he went and buried it and returned and told me. Hardly had he done this when there arose a clamour and up came the Jew, with one of the king's officers, avouching that the money belonged to the Sultan and that he looked to none but us for it. We demanded of him three days' delay, as of wont, and I said to him who had taken the money, "Go and lay somewhat in the Jew's house, that shall occupy him with himself." So he went and played a fine trick, to wit, he laid in a basket a dead woman's hand, painted [with henna] and having a gold seal- ring on one of the fingers, and buried the basket under a flagstone in the Jew's house. Then came we and searched and found the basket, whereupon we straightway clapped the Jew in irons for the murder of a woman..On the morrow, he repaired to the druggist, who saluted him and came to meet him and rejoiced in him and smiled in his face, deeming his wife innocent. Then he questioned him of his yesterday's case and he told him how he had fared, saying, 'O my brother, when the cuckold knocked at the door, I would have entered the chest; but his wife forbade me and rolled me up in the rug. The man entered and thought of nothing but the chest; so he broke it open and abode as he were a madman, going up and coming down. Then he went his way and I came out and we abode on our wonted case till eventide, when she gave me this shirt of her husband's; and behold, I am going to her.'.4. The Three Apples lxxviii.106. The Man of Upper Egypt and his Frank Wife dcccxlxi.33. Ali the Persian and the Kurd Sharper ccxciv.?? ? ? ? All through the day its light and when the night grows dark, My grief forsakes me not, no, nor my heavy cheer..Then El Abbas took leave of the king and went away to his own house. Now it befell that he passed under the palace of Mariyeh the king's daughter, and she was sitting at a window. He chanced to look round and his eyes met those of the princess, whereupon his wit departed and he was like to swoon away, whilst his colour changed and he said, "Verily, we are God's and to Him we return!" But he feared for himself lest estrangement betide him; so he concealed his secret and discovered not his case to any of the creatures of God the Most High. When he reached his house, his servant Aamir said to him, "O my lord, I seek refuge for thee with God from change of colour! Hath there betided thee a pain from God the Most High or hath aught of vexation befallen thee? Verily, sickness

hath an end and patience doth away vexation." But the prince returned him no answer. Then he brought out inkhorn [and pen] and paper and wrote the following verses: Indeed, many of the notables of the people have sought her of me in marriage, but I would not marry her to any, for that, one night, I saw, in a dream, the balance aforesaid set up and men and women being weighed, one against the other, therein, and meseemed I saw thee [and her] and it was said to me, "This is such a man, (217) the allotted portion of such a woman." (218) Wherefore I knew that God the Most High had allotted unto her none other than thyself, and I choose rather to marry thee to her in my lifetime than that thou shouldst marry her after my death.'? ? ? ? His love on him took pity and wept for his dismay: Of those that him did visit she was, as sick he lay..Awaken, O ye sleepers all, and profit, whilst it's here, ii. 234..58. The Lovers of the Benou Udhreh (232) dcxlvI.End of Volume I..19. Hassan of Bassora and the King's Daughter of the Jinn cclxxxvi.On the morrow they (199) returned to their place, as of their wont, and betook themselves to eating and drinking and merry-making and sporting till the last of the day, when Sindbad bade them hearken to his relation concerning his sixth voyage, the which (quoth he) is of the most extraordinary of pleasant stories and the most startling [for that which it compriseth] of tribulations and disasters. Then said he,.146. The Lovers of Bassora dcxciii.When the king saw this, he cried out and his wife wept in the ship and offered to cast herself into the sea; but the Magian bade the sailors lay hands on her. So they seized her and it was but a little while ere the night darkened and the ship disappeared from the king's eyes; whereupon he swooned away for excess of weeping and lamentation and passed his night bewailing his wife and children..The Fourteenth Night of the Month..? ? ? ? And who can tell if ever house shall us together bring In union of life serene and undisturbed content? O'erbold art thou in that to me, a stranger, thou hast sent, iii. 83..Accordingly, Shefikah went out and repairing to the nurse's house, found her clad in apparel other (100) than that which she had been wont to wear aforesaid. So she saluted her and said to her, "Whence hadst thou this dress, than which there is no goodlier?" "O Shefikah," answered the nurse, "thou deemest that I have gotten (101) no good save of thy mistress; but, by Allah, had I endeavoured for her destruction, I had done [that which was my right], for that she did with me what thou knowest (102) and bade the eunuch beat me, without offence of me committed; wherefore do thou tell her that he, on whose behalf I bestirred myself with her, hath made me quit of her and her humours, for that he hath clad me in this habit and given me two hundred and fifty dinars and promised me the like thereof every year and charged me serve none of the folk."? ? ? ? a. Story of Prince Seif el Mulouk and the Princess Bediya el Jemal dcclviii.The Fourth Night of the Month..? ? ? ? c. Abou Sabir ccccxlviii.? ? ? ? So fell and fierce my stroke is, if on a mountain high It lit, though all of granite, right through its midst 'twould shear..? ? ? ? Love no light matter is, O folk, nor are the woe and care And blame a little thing to brook that unto it pertain..There was once an old man renowned for roguery, and he went, he and his mates, to one of the markets and stole thence a parcel of stuffs. Then they separated and returned each to his quarter. Awhile after this, the old man assembled a company of his fellows and one of them pulled out a costly piece of stuff and said, "Will any one of you sell this piece of stuff in its own market whence it was stolen, that we may confess his [pre-eminence in] sharpening?" Quoth the old man, "I will;" and they said, "Go, and God the Most High prosper thee!"? ? ? ? Yea, and black slaves he proffered me and slave-girls big with child And steeds of price, with splendid arms and trappings rich bedight..? ? ? ? The absent ones' harbinger came us unto With tidings of those who (129) had caused us to rue..Man whose Caution was the Cause of his Death, The, i. 291..One of the host am I of lovers sad and sere, ii. 252..JAAFER BEN YEHYA AND ABDULMEILIK BEN SALIH THE ABBASIDE. (144).? ? ? ? Would he were not, who sundered us upon the parting-day! How many a body hath he slain, how many a bone laid bare!.When the youth saw this, he marvelled at that which his father had done and said, 'This is a sorry treasure.' Then he went forth and fell to eating and drinking with the folk, till nothing was left him and he abode two days without tasting food, at the end of which time he took a handkerchief and selling it for two dirhems, bought bread and milk with the price and left it on the shelf [and went out. Whilst he was gone,] a dog came and took the bread and spoiled the milk, and when the man returned and saw this, he buffeted his face and went forth, distraught, at a venture. Presently, he met a friend of his, to whom he discovered his case, and the other said to him, 'Art thou not ashamed to talk thus? How hast thou wasted all this wealth and now comest telling lies and saying, "The dog hath mounted on the shelf," and talking nonsense?' And he reviled him..? ? ? ? No rest is there for me, no life wherein I may delight, Nor pleasant meat nor drink avails to please me, night or day..When she had made an end of her song, she wept till she made the bystanders weep and the Lady Zubeideh condoled with her and said to her, "God on thee, O Sitt el Milah, sing us somewhat, so we may hearken to thee." "Harkening and obedience," answered the damsel and sang the following verses:.93. El Feth ben Khacan and El Mutawekkil dclxxxiii.Then said she to him, "O chief of the kings, the wise say, 'The kingship is a building, whereof the troops are the foundation,' and whenas the foundation is strong, the building endureth; wherefore it behoveth the king to strengthen the foundation, for that they say, 'Whenas the foundation is weak, the building falleth.' On like wise it behoveth the king to care for his troops and do justice among his subjects, even as the owner of the garden careth for his trees and cutteth away the weeds that have no profit in them; and so it behoveth the king to look into the affairs of his subjects and fend off oppression from them. As for thee, O king," continued Shehrzad, "it behoveth thee that thy vizier be virtuous and versed in the knowledge of the affairs of the folk and the common people; and indeed God the Most High hath named his name (166) in the history of Moses (on whom be peace!) whenas He saith, [Quoth Moses] 'And make me a vizier of my people, Aaron [my brother]. (167) Could a vizier have been dispensed withal, Moses ben Imran had been worthier [than any of this dispensation]. (168).? ? ? ? g. The Crows and the Hawk dcxlii.Indeed, thou'st told the tale of kings and men of might, iii. 87..? ? ? ? She shot at me a shaft that reached my heart and I became The bond-man of despair, worn out with effort all in vain..(continued)..On like wise, O king," continued the youth, "whilst fortune was favourable to me, all

that I did come to good; but now that it is grown contrary to me, everything turneth against me." ? ? ? ? ? And I to you swore that a lover I was; God forbid that with treason mine oath I ensue!.As for that which hath befallen thee, verily, it hath befallen [many] kings before thee and their women have played them false, for all they were greater of puissance than thou, yea, and mightier of kingship and more abounding in troops. If I would, I could relate unto thee, O king, concerning the wiles of women, that whereof I could not make an end all my life long; and indeed, aforetime, in all these my nights that I have passed before thee, I have told thee [many stories and anecdotes] of the artifices of women and of their craft and perfidy; but indeed the things abound on me; (173) wherefore, if it like thee, O king, I will relate unto thee [somewhat] of that which befell kings of old time of the perfidy of their women and of the calamities which overtook them by reason of these latter." "How so?" asked the king. "Tell on." "Hearkening and obedience," answered Shehrzad."It hath been told me, O king, that a man once related to a company and spoke as follows: Presently, his friends and acquaintances among the merchants and people of the market began to come up to him, by ones and twos, to give him joy, and said to him, laughing, "God's blessing on thee! Where an the sweetmeats? Where is the coffee? (262) It would seem thou hast forgotten us; surely, the charms of the bride have disordered thy reason and taken thy wit, God help thee! Well, well; we give thee joy, we give thee joy." And they made mock of him, whilst he gave them no answer and was like to tear his clothes and weep for vexation. Then they went away from him, and when it was the hour of noon, up came his mistress, trailing her skirts and swaying in her gait, as she were a cassia-branch in a garden. She was yet more richly dressed and adorned and more bewitching (263) in her symmetry and grace than on the previous day, so that she made the passers stop and stand in ranks to look on her. It chanced one night that the king sallied forth without the city and drank and the wine got the mastery of him and he became drunken. So, of the youth's fearfulness for him, he said, 'I will keep watch myself over the king this night, seeing that he deserveth this from me, for that which he hath wrought with me of kindnesses.' So he arose forthright and drawing his sword, stationed himself at the door of the king's pavilion. Now one of the royal servants saw him standing there, with the drawn sword in his hand, and he was of those who envied him his favour with the king; so he said to him, 'Why dost thou on this wise at this season and in the like of this place?' Quoth the youth, 'I am keeping watch over the king myself, in requital of his bounties to me.' Presently, the king [of the city] was minded to go forth to his garden, (206) a-pleasuring, and bade the cook forego him thither and appoint in his stead one who should dress meat for the king, so that, when he returned, he might find it ready. So the cook fell a-considering of whom he should appoint and was bewildered concerning his affair. As he was on this wise, the old man came to him and seeing him perplexed how he should do, said to him, 'Tell me what is in thy mind; belike, I may avail to relieve thee.' So he acquainted him with the king's wishes and he said, 'Have no care for this, but leave me one of the serving-men and go thou in peace and surety, for I will suffice thee of this.' So the cook departed with the king, after he had brought the old man what he needed and left him a man of the guards..? ? ? ? ? So arise, by your lives I conjure you, arise And come let us fare to our loved ones away..9. The History of King Omar ben Ennuman and his Sons Sherkan and Zoulmekan xlv. THE FIFTEENTH OFFICER'S STORY..So she hastened to admit the eunuch, who entered; and when he saw the Commander of the Faithful, he saluted not neither kissed the earth, but said, 'Quick, quick! Arise in haste! My lady Tuhfeh sitteth in her chamber, singing a goodly ditty. Come to her in haste and see all that I say to thee! Hasten! She sitteth [in her chamber].' The Khalif was amazed at his speech and said to him, 'What sayst thou?' 'Didst thou not hear the first of the speech?' replied the eunuch. 'Tuhfeh sitteth in the sleeping-chamber, singing and playing the lute. Come thy quickest! Hasten!' So Er Reshid arose and donned his clothes; but he credited not the eunuch's words and said to him, 'Out on thee! What is this thou sayst? Hast thou not seen this in a dream?' 'By Allah,' answered the eunuch, 'I know not what thou sayest, and I was not asleep.' Quoth Er Reshid, 'If thy speech be true, it shall be for thy good luck, for I will enfranchise thee and give thee a thousand dinars; but, if it be untrue and thou have seen this in sleep, I will crucify thee.' And the eunuch said in himself, 'O Protector, (250) let me not have seen this in Sleep!' Then he left the Khalif and going to the chamber-door, heard the sound of singing and lute-playing; whereupon he returned to Er Reshid and said to him, 'Go and hearken and see who is asleep.' Tai, En Numan and the Arab of the Benou. i. 203..? ? ? ? ? God keep the days of love-delight! How passing sweet they were! How joyous and how solaceful was life in them whilere! ?Story of Ilan Shah and Abou Teman..Now this vizier had many enemies, who envied him his high place and still sought to do him hurt, but found no way thereunto, and God, in His fore-knowledge and His fore-ordinance from time immemorial, decreed that the king dreamt that the Vizier Er Rehwan gave him a fruit from off a tree and he ate it and died. So he awoke, affrighted and troubled, and when the vizier had presented himself before him [and withdrawn] and the king was alone with those in whom he trusted, he related to them his dream and they counselled him to send for the astrologers and interpreters [of dreams] and commended to him a sage, for whose skill and wisdom they vouched. So the king sent for him and entreated him with honour and made him draw near to himself. Now there had been private with the sage in question a company of the vizier's enemies, who besought him to slander the vizier to the king and counsel him to put him to death, in consideration of that which they promised him of wealth galore; and he agreed with them of this and told the king that the vizier would slay him in the course of the [ensuing] month and bade him hasten to put him to death, else would he surely slay him..When the king heard this story, he said, "How like is this to our own case!" Then he bade the vizier retire to his lodging; so he withdrew to his house and on the morrow he abode at home [till the king should summon him to his presence.].At this the accursed Iblis was moved to delight and put his finger to his arse, whilst Meimoun danced and said, 'O Tuhfet es Sudour, soften the mode; (201) for, as delight, entereth into my heart, it bewildereth my vital spirits.' So she took the lute and changing the mode, played a third air; then she returned to the first and sang the following verses:..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 uttermost 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).? ? ? ? ? That I am the pledge of passion still and that my longing love And eke my yearning do overpass all longing that was aye.

[Maison De Jeu Porcelain Tray](#)

[Power Architecture](#)

[Angelo Tyrant of Padua Drama in Five Acts](#)

[The Alumni Review Vol 2 December 1913](#)

[Turning and Boring Tapers](#)

[Migratory-Bird Treaty-ACT Regulations and Text of Federal Laws Relating to Game and Birds 1929](#)

[Notices of Judgment Under the Insecticide ACT Given Pursuant to Section 4 of the Insecticide ACT 1101-1125](#)

[United States Statutes Concerning the Registration of Prints and Labels With the Rules of the Patent Office Relating Thereto Edition of May 15 1910](#)

[Norse Myth in English Poetry Vol 5](#)

[Q A Farce in One Act](#)

[In#64258uence of Phosphorus in Feeds on the Phosphorus Content of Egg and the Chemical Character of the Phosphorus Compounds A Thesis](#)

[The Rise and Growth of the Metropolis](#)

[Agenda de Correlargo La Comedia En Un Acto](#)

[The Fortnightly Club Fort Mayne Organized 1892 1921-1922](#)

[Organization of the Bureau of Chemistry Revised to July 1 1909](#)

[Soils of the Eastern United States and Their Use XXXVI The Volusia Silt Loam](#)

[Annual Report of the Municipal Officers of the Town of Chatham For the Year Ending February 15 1909](#)

[A Study of the Reactions of Normal Butyl Mercaptan and Some of Its Derivatives Dissertation Submitted to the Board of University Studies of the Johns Hopkins University in Conformity with the Requirements for the Degree of Doctor of Philosophy](#)

[Soils of the Eastern United States and Their Use-VIII The Clarksville Silt Loam](#)

[Proposed Plans for the Improvement of the City of Denver](#)

[Soils of the Eastern United States and Their Use IV The Sassafras Silt Loam](#)

[The Comparative Rate of Decomposition in Drawn and Undrawn Market Poultry](#)

[Milk and Cream Contests](#)

[The Science of Animal Locomotion \(Zoopraxography\) An Electro-Photographic Investigation of Consecutive Phases of Animal Movements](#)

[Cinderella or the Little Glass Slipper Embellished with Neat Engravings](#)

[NGOs in the Muslim World Faith and Social Services](#)

[The Rapids](#)

[Origin and Progress of the War Between England and China A Lecture](#)

[Selections from Ovid Chiefly the Metamorphoses](#)

[Historia Documentada de la Vida Publica del Gral Jose Justo Alvarez O La Verdad Sobre Algunos Acontecimientos de Importancia de la Guerra de Reforma](#)

[And His Name Is Abraham Lincoln A Homily](#)

[A Sermon Preached at the Ordination of George E Sanborne as Pastor of the Church Georgia Vermont January 1st 1857](#)

[Ye Fayerbanke Historial Vol 1 November 1904](#)

[Biography and History of the Indians of North America from Its First Discovery](#)

[The Sunday Magazine 1884 Vol 13](#)

[The Status of Clinical Psychology](#)

[Centripetal Chicago Centralizing Columbia](#)

[Recent Financial Investigations by the Interstate Commerce Commission](#)

[Home Letters](#)

[Success and Security](#)

[The Development of the Babi Bahai Communities Exploring Baron Rosens Archives](#)

[The Dental Digest Vol 22 January-December 1916](#)

[The Alumni Review Vol 1 February 1913](#)

[An Essay on Music Pronounced Before the Middlesex Musical Society Sept 9 A D 1807 at Dunstable \(Mass\)](#)

[The National Problem An Oration Delivered at Delphi N Y July 4th 1861](#)

[The First Lie Or Falsehood Its Own Punishment Shewing the Misery Occasioned by Disobedience to Parents](#)

[Goethes Philosophy Fifth Annual Address Before the Alumni Association of the University of Nebraska February 16 1895](#)

[Poaching](#)

[On Vengeance Height A Play in One Act](#)

[Translation of the General Instructions for Drafting Public Documents Subject to Record in the Spanish Colonial Provinces \(1893\)](#)

[Evangelisch-Protestantisches Gesangbuch Fur Kirche Und Haus](#)

[Valley Herald Vol 10 March 1871](#)

[Opera Quae Supersunt Vol 2 Saturnaliorum Libri VII Et Indices](#)

[In Honor of Nathan Marsh Pusey The Related Man A Presentation](#)

[Captain Blue on the Blue Blazes The First Solo Thru-Hike of Ohios 1444 Mile Buckeye Trail](#)

[Message of Gov Oden Bowie Upon the Subject of the Chesapeake and Ohio Canal Company to the General Assembly of Maryland](#)

[Centralblatt Des Landwirtschaftlichen Vereins in Bayern Vol 26 Erstes Heft Monat Januar 1836](#)

[Dramatics in the Home](#)

[The International Dental Journal 1895 Vol 16 A Monthly Periodical Devoted to Dental and Oral Science](#)

[Philologus 1876 Vol 35 Zeitschrift Fur Das Klassische Alterthum](#)

[Annali Di Statistica 1880 Vol 11](#)

[Reports of Cases Argued and Determined in the Kings Bench Practice Court Vol 1 With the Points of Practice Decided in the Courts of Common](#)

[Pleas and Exchequer from Mich Term 1830 to Hil Term 1833](#)

[Encyclopedie Methodique Vol 2 Beaux-Arts](#)

[Staatsrecht Des Konigreiches Wurttemberg Vol 1 Das Das Verfassungsrecht](#)

[Geschichte Der Chemie Von Den Altesten Zeiten Bis Zur Gegenwart Zugleich Einfuhrung in Das Studium Der Chemie](#)

[Catalogue of the Free Public Library Sydney for the Years 1869-87 Reference Department](#)

[Deutsche Nationalversammlung Bis Zu Den Septemberereignissen Die Ein Bericht Aus Der Partei Des Rechten Centrum](#)

[Histoire de Louis XIII Roi de France Et de Navarre Vol 2 Contenant Les Choses Les Plus Remarquables Arrivees En France Et En Europe Depuis](#)

[La Feinte Abolition de la Paulette Jusqua La Condamnation DUn Livre de Santarel Jesuite](#)

[A Sermon on the Text Drink No Longer Water But Use a Little Wine for Thy Stomachs Sake and Thine Often Infirmities 1 Tim V 23 Preached in the American Presbyterian Church Montreal on Sabbath Evening December 29 1839](#)

[Lehrbuch Der Nervenkrankheiten Fur Arzte Und Studierende](#)

[Geschichte Der Augenheilkunde Vol 3 Elfter Abschnitt Italiens Augenarzte 1800 Bis 1850](#)

[Mines and Mining Vol 1 of 2 A Commentary on the Law of Mines and Mining Rights Both Common Law and Statutory With Appendices](#)

[Containing the Federal Statute and the Statutes of the Western States and Territories Relating to Mining for Precious Metals](#)

[Bulletin of the Department of Labor 1897 Vol 2](#)

[Arrete Pas La Musique! Portraits of South Louisiana](#)

[ACT for Renewing Our Covenants In an Acknowledgment of Sins and Engagement to Duties Together with a Formula of Questions for Ordination and License](#)

[Zombie Apocalypse](#)

[Youth aspirations and the reality of jobs in developing countries mind the gap](#)

[Sports Report](#)

[Zombies Through the Ages](#)

[Spooky Museums](#)

[Inspired Affirmations Weekly Planner 2018](#)

[Bipolar Boy from Bothell](#)

[Legacies of Honor Score Parts](#)

[Integrated](#)

[Zum Nachdenken Unser Sonnensystem Astronomische Aufgaben Aus 35 Jahren Sterne Und Weltraum](#)

[American Curl Cats](#)

[Education with the Grain of the Universe A Peaceable Vision for the Future of Mennonite Schools Colleges and Universities](#)

[Rattlesnakes](#)

[Je Extravertierter Desto Innovativer? Der Einfluss Der Persönlichkeit Auf Die Unternehmensinterne Innovationstätigkeit](#)

[AS A Level Further Mathematics AQA A Level Further Mathematics for AQA Student Book 1 \(AS Year 1\) with Cambridge Elevate Edition \(2 Years\)](#)

[Russians in China Shanghai D-917 Police Applicants 1930-1942](#)

[Addressing forced displacement through development planning and co-operation guidance for donor policy makers and practitioners](#)

[Mezzanine-Kapital Die \(Bilanz-\)Steuerliche Behandlung Von Genussrechten](#)

[Yin Yang Nutrition for Dogs Maximizing Health with Whole Foods Not Drugs](#)

[CoreIDRAW X5 Aufbauband](#)

[Basketball](#)

[God or Our Country Review of the REV Dr Putmans Discourse Delivered on Fast Day Entitled God and Our Country](#)

[A Law Relating to Primary Elections Illinois In Force July 1 1906](#)

[A Letter on National Currency Addressed to the Secretary of the Treasury](#)

[Peters Journal of the First Presidential Count and Washingtons Inauguration Showing How Vice-President Adams Got Ahead in the Ceremony](#)
