

AN ALARM TO THE UNCONVERTED ED BY J GILPIN

To return to his sister Selma. She awaited him till the last of the day, but he came not; and she awaited him a second day and a third and a fourth, yet there came no news of him, wherefore she wept and beat with her hands on her breast and bethought her of her affair and her strangerhood and her brother's absence; and she recited the following verses:..21. Kemerezzeman and Budour clxx. 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..165. Ibrahim and Jemileh dccciii. Presently, up came a woman with a phial of urine, and when the [mock] physician saw the phial afar off, he said to her, 'This is the urine of a man, a stranger.' 'Yes,' answered she; and he continued, 'Is he not a Jew and is not his ailment indigestion?' 'Yes,' replied the woman, and the folk marvelled at this; wherefore the man was magnified in Galen's eyes, for that he heard speech such as was not of the usage of physicians, seeing that they know not urine but by shaking it and looking into it anear neither know they a man's water from a woman's water, nor a stranger's [from a countryman's], nor a Jew's from a Sherifs. (22) Then said the woman, 'What is the remedy?' Quoth the weaver, 'Pay down the fee.' So she paid him a dirhem and he gave her medicines contrary to that ailment and such as would aggravate the patient's malady..Officer's Story, The Ninth, ii. 167..130. Abulhusn ed Durraj and Abou Jaafer the Leper ccclxxxi. We sat down and I looked at him who had opened the door to us, and behold he was lopped of the hand. I disliked this of him, and when I had sat a little longer, there entered a man, who filled the lamps in the saloon and lit the candles; and behold, he also was handlopped. Then came the folk and there entered none except he were lopped of the hand, and indeed the house was full of these. When the assembly was complete, the host entered and the company rose to him and seated him in the place of honour. Now he was none other than the man who had fetched me, and he was clad in sumptuous apparel, but his hands were in his sleeves, so that I knew not how it was with them. They brought him food and he ate, he and the company; after which they washed their hands and the host fell to casting furtive glances at me..126. Ibrahim ben el Khawwas and the Christian King's Daughter cccclxxvii.97. The Woman who had a Boy and the other who had a Man to Lover dclxxviii.140. Younus the Scribe and the Khalif Welid ben Sehl dclxxiv. The company marvelled at the generosity of this man and his clemency (152) and courtesy, and the Sultan said, 'Tell us another of thy stories.' (153) 'It is well,' answered the officer, 'They avouch that. The eunuch thanked him and blessed him and mounting, returned upon his way, following the trace, whilst the cavalier rode with him to a certain road, when he said to him, 'This is where we left him.' Then he took leave of him and returned to his own city, whilst the eunuch fared on along the road, enquiring of the youth in every village he entered by the description which the cavalier had given him, and he ceased not to do thus till he came to the village where the young Melik Shah was. So he entered and lighting down therein, made enquiry after the prince, but none gave him news of him; whereat he abode perplexed concerning his affair and addressed himself to depart. Accordingly he mounted his horse [and set out homeward]; but, as he passed through the village, he saw a cow bound with a rope and a youth asleep by her side, with the end of the halter in his hand; so he looked at him and passed on and took no heed of him in his heart; but presently he stopped and said in himself; 'If he of whom I am in quest be come to the like [of the condition] of yonder sleeping youth, by whom I passed but now, how shall I know him? Alas, the length of my travail and weariness! How shall I go about in quest of a wight whom I know not and whom, if I saw him face to face, I should not know?'. Here the treasure-seeker brought out a book and reading therein, dug in the crest of the mountain five cubits deep, whereupon there appeared to him a stone. He pulled it up and behold, it was a trap-door covering the mouth of a pit. So he waited till the [foul] air was come forth from the midst of the pit, when he bound a rope about the boy's middle and let him down to the bottom, and with him a lighted flambeau. The boy looked and beheld, at the upper end of the pit, wealth galore; so the treasure-seeker let down a rope and a basket and the boy fell to filling and the man to drawing up, till the latter had gotten his sufficiency, when he loaded his beasts and did his occasion, whilst the boy looked for him to let down to him the rope and draw him up; but he rolled a great stone to the mouth of the pit and went away..Certain husbandmen once made complaint to David (on whom be peace!) against certain owners of sheep, whose flocks had fallen upon their crops by night and devoured them, and he bade value the crops [and that the shepherds should make good the amount]. But Solomon (on whom be peace!) rose and said, "Nay, but let the sheep be delivered to the husbandmen, so they may take their milk and wool, till they have repaid themselves the value of their crops; then let the sheep return to their owners." So David withdrew his own ordinance and caused execute that of Solomon; yet was David no oppressor; but Solomon's judgment was more pertinent and he showed himself therein better versed in jurisprudence.' (245). When King Shehriyar heard this story, he came to himself and awaking from his drunkenness, (164) said, "By Allah, this story is my story and this case is my case, for that indeed I was in wrath (165) and [danger of] punishment till thou turnedst me back from this into the right way, extolled be the perfection of the Causer of causes and the Liberator of necks! Indeed, O Shehrzad," continued he, "thou hast awakened me unto many things and hast aroused me from mine ignorance.". Meanwhile,

news came to his wife that her husband had taken service with King Such-an-one; so she arose and taking her two sons, (for she had given birth to twin boys in his absence,) set out for those parts. As fate would have it, they happened upon an island and her husband came thither that very night in the ship. [When the woman heard of the coming of the ship], she said to her children, 'This ship cometh from the country where your father is; so go ye to the sea-shore, that ye may enquire of him.' So they repaired to the sea-shore and [going up into the ship], fell to playing about it and occupied themselves with their play till the evening..? ? ? ? f. The Lady and her Two Lovers dccccxxxiv.? ? ? ? n. The Man who never Laughed again dlxxxvii."O sister mine," answered Dinarzad, "bring forth that which is with thee and that which is present to thy mind of the story concerning the craft of women and their wiles, and have no fear lest this endamage thee with the king; for that women are like unto jewels, which are of all kinds and colours. When a [true] jewel falleth into the hand of him who is knowing therein, he keepeth it for himself and leaveth that which is other than it. Moreover, he preferreth some of them over others, and in this he is like unto the potter, who filleth his oven with all the vessels [he hath moulded] and kindleth fire thereunder. When the baking is at an end and he goeth about to take forth that which is in the oven, he findeth no help for it but that he must break some thereof, whilst other some are what the folk need and whereof they make use, and yet other some there be that return to their whilom case. Wherefore fear thou not to adduce that which thou knowest of the craft of women, for that in this is profit for all folk."? ? ? ? ? Ye chide at one who weepeth for troubles ever new; Needs must th' afflicted warble the woes that make him rue..Tuhfet el Culoub and Er Reshid, ii. 203..? ? ? ? ? Repression's draught, by cups, from the beloved's hand I've quaffed; with colocynth for wine she hath me plied..Then the king assembled his nobles and commons and the astrologers and said to them, 'Know that what God hath graven upon the forehead, be it fair fortune or calamity, none may avail to efface, and all that is decreed unto a man he must needs abide. Indeed, this my caretaking and my endeavour profited me nought, for that which God decreed unto my son, he hath abidden and that which He decreed unto me hath betided me. Nevertheless, I praise God and thank Him for that this was at my son's hand and not at the hand of another, and praised be He for that the kingship is come to my son!' And he strained the youth to his breast and embraced him and kissed him, saying, 'O my son, this matter was on such a wise, and of my care and watchfulness over thee from destiny, I lodged thee in that pit; but caretaking availed not.' Then he took the crown of the kingship and set it on his son's head and caused the folk and the people swear fealty to him and commended the subjects to his care and enjoined him to justice and equity. And he took leave of him that night and died and his son reigned in his stead..Abbas (El) and the King's Daughter of Baghdad, iii. 53..? ? ? ? ? And scatter musk on him and ambergris, so long As time endures; for this is all my wish and care..But she said, 'There is a thing wherewith we will make her confess, and all that is in her heart shall be discovered to thee.' 'What is that?' asked the king, and she answered, 'I will bring thee a hoopoe's heart, (138) which, when she sleepeth, do thou lay upon her heart and question her of all thou wilt, and she will discover this unto thee and show forth the truth to thee.' The king rejoiced in this and said to his nurse, 'Hasten and let none know of thee.' So she arose and going in to the queen, said to her, 'I have done thine occasion and it is on this wise. This night the king will come in to thee and do thou feign thyself asleep; and if he ask thee of aught, do thou answer him, as if in thy sleep.' The queen thanked her and the old woman went away and fetching the hoopoe's heart, gave it to the king..? ? ? ? ? For nought of worldly fortune I weep! my only joy In seeing thee consisteth and in thy seeing me..23. Er Reshid and the Woman of the Barmecides cccccxxxiv.22. El Hejjaj and the three Young Mem cccccxxxiv.49. The Chief of the Cous Police and the Sharper cccclv.? ? ? ? ? ? ? ? ? ? xa. The Old Woman and the Draper's Wife dccccxvii.? ? ? ? ? b. Story of the Eunuch Kafour xxxix.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:Presently, one of the eunuchs sat down at his head and said to him, "Sit up, O Commander of the Faithful, and look on thy palace and thy slave-girls." Quoth Aboulhusn, "By the protection of God, am I in truth Commander of the Faithful and dost thou not lie? Yesterday, I went not forth neither ruled, but drank and slept, and this eunuch cometh to rouse me up." Then he sat up and bethought himself of that which had betided him with his mother and how he had beaten her and entered the hospital, and he saw the marks of the beating, wherewithal the superintendant of the hospital had beaten him, and was perplexed concerning his affair and pondered in himself, saying, "By Allah, I know not how my case is nor what is this that betideth me!".There was once, in the land of Fars, (15) a man who took to wife a woman higher than himself in rank and nobler of lineage, but she had no guardian to preserve her from want. It misliked her to marry one who was beneath her; nevertheless, she married him, because of need, and took of him a bond in writing to the effect that he would still be under her commandment and forbiddance and would nowise gainsay her in word or deed. Now the man was a weaver and he bound himself in writing to pay his wife ten thousand dirhems, [in case he should make default in the condition aforesaid]..So they carried him into the city and hid him with them. Moreover, they agreed with a company of the king's chief officers, who had aforetime been those of Bekhtzeman, and acquainted them with this; whereat they rejoiced with an exceeding joy. Then they assembled together to Bekhtzeman and made a covenant and handfast [of fealty] with him and fell upon the enemy at unawares and slew him and seated King Bekhtzeman again on the throne of his kingship. And his affairs prospered and God amended his estate and restored His bounty to him, and he ruled his subjects justly and abode in the obedience of the Most High. On this wise, O king," continued the young treasurer, "he with whom God is and whose intent is pure, meeteth nought but good. As for me, I have no helper other than God, and I am content to submit myself to His ordinance, for that He knoweth the purity of my intent.".When the evening evened, the king summoned the vizier

and required of him the hearing of the [promised] story. So he said, "Hearkening and obedience. Know, O king, that. Then I bought of the best and finest of the produce and rarities of the country and all I had a mind to and a good hackney (221) and we set out again and traversed the deserts from country to country till we came to Baghdad. Then I went in to the Khalif and saluted him and kissed his hand; after which I acquainted him with all that had passed and that which had befallen me. He rejoiced in my deliverance and thanked God the Most High; then he caused write my story in letters of gold and I betook myself to my house and foregathered with my brethren and family. This, then," added Sindbad, "is the last of that which befell me in my travels, and praise be to God, the One, the Creator, the Maker!" .? ? ? ? ? b. Story of the Enchanted Youth vii 3. The Porter and the Three Ladies of Baghdad ix. Meanwhile, El Abbas abode with his cousin Akil twenty days, after which he made ready for the journey to Baghdad and letting bring the booty he had gotten of King Zuheir, divided it between himself and his cousin. Then he set out for Baghdad, and when he came within two days' journey of the city, he called his servant Aamir and bade him mount his charger and forego him with the baggage-train and the cattle. So Aamir [took horse and] fared on till he came to Baghdad, and the season of his entering was the first of the day; nor was there little child or hoary old man in the city but came forth to divert himself with gazing on those flocks and herds and upon the goodliness of those slave-girls, and their wits were amazed at what they saw. Presently the news reached the king that the young man El Abbas, who had gone forth from him, was come back with herds and rarities and slaves and a mighty host and had taken up his sojourn without the city, whilst his servant Aamir was presently come to Baghdad, so he might make ready dwelling-places for his lord, wherein he should take up his abode. Now it was the enemy's wont, at every year's end, to bring forth their prisoners and cast them down from the top of the citadel to the bottom. So they brought them forth, at the end of the year, and cast them down, and Melik Shah with them. However, he fell upon the [other] men and the earth touched him not, for his term was [God-]guarded. Now those that were cast down there were slain and their bodies ceased not to lie there till the wild beasts ate them and the winds dispersed them. Melik Shah abode cast down in his place, aswoon, all that day and night, and when he recovered and found himself whole, he thanked God the Most High for his safety [and rising, fared on at a venture]. He gave not over walking, unknowing whither he went and feeding upon the leaves of the trees; and by day he hid himself whereas he might and fared on all his night at hazard; and thus he did some days, till he came to an inhabited land and seeing folk there, accosted them and acquainted them with his case, giving them to know that he had been imprisoned in the fortress and that they had cast him down, but God the Most High had delivered him and brought him off alive. Then the astrologers made their calculations and looked into his nativity and his ascendant, whereupon their colour changed and they were confounded. Quoth the king to them, 'Acquaint me with his horoscope and ye shall have assurance and fear ye not of aught' 'O king,' answered they, 'this child's nativity denotes that, in the seventh year of his age, there is to be feared for him from a lion, which will attack him; and if he be saved from the lion, there will betide an affair yet sorer and more grievous.' 'What is that?' asked the king; and they said, 'We will not speak, except the king command us thereto and give us assurance from [that which we] fear.' Quoth the king, 'God assure you!' And they said, 'If he be saved from the lion, the king's destruction will be at his hand.' When the king heard this, his colour changed and his breast was straitened; but he said in himself, 'I will be watchful and do my endeavour and suffer not the lion to eat him. It cannot be that he will kill me, and indeed the astrologers lied.' Then said he to them one day, 'There was with us bread and the locusts ate it; so we put in its place a stone, a cubit long and the like broad, and the locusts came and gnawed away the stone, because of the smell of the bread.' Quoth one of his friends (and it was he who had given him the lie concerning the dog and the bread and milk), 'Marvel not at this, for mice do more than that.' And he said, 'Go to your houses. In the days of my poverty, I was a liar [when I told you] of the dog's climbing upon the shelf and eating the bread and spoiling the milk; and to-day, for that I am rich again, I say sooth [when I tell you] that locusts devoured a stone a cubit long and a cubit broad.' They were confounded at his speech and departed from him; and the youth's good flourished and his case was amended. (227) Nor," added the vizier, "is this stranger or more extraordinary than the story of the king's son who fell in love with the picture." .58. The King's Daughter and the Ape ccclv. ? ? ? ? ? How long shall I thus question my heart that's drowned in woe? I'm mute for my complaining; but tears speak, as they flow. .? ? ? ? ? j. The Two Kings dcxvi. Then came forward the fourteenth officer and said, 'Know that the story I have to tell is pleasanter and more extraordinary than this; and it is as follows. 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: The money-changer thought they did but finesse with him, that they might get the ass at their own price; but, when they went away from him and he had long in vain awaited their return, he cried out, saying, 'Woe!' and 'Ruin!' and 'Alack, my sorry chance!' and shrieked aloud and tore his clothes. So the people of the market assembled to him and questioned him of his case; whereupon he acquainted them with his plight and told them what the sharpers had said and how they had beguiled him and how it was they who had cajoled him into buying an ass worth half a hundred dirhems (47) for five thousand and five

hundred. (48) His friends blamed him and a company of the folk laughed at him and marvelled at his folly and his credulity in accepting the sharpers' talk, without suspicion, and meddling with that which he understood not and thrusting himself into that whereof he was not assured..Now this letter was written with ultramarine upon the skin of the hog-deer, the which is goodlier than parchment or paper and inclineth unto yellow, and was to the following effect: 'From the King of Hind, before whom are a thousand elephants and on the battlements of his palace a thousand jewels, [to the Khalif Haroun er Reshid, greeting]. To proceed: (209) we send thee some small matter of presents, which do thou accept and be to us as a brother and a friend, for that the love of thee aboundeth in our heart and we would have thee to know that we look to thee for an answer. Indeed, we are sharers with thee in love and fear, ceasing (210) never to do thee honour; and for a beginning, we send thee the Book of the Quintessence of Balms and a present after the measure of that which is fallen to our lot. Indeed, this is unworthy of thy rank, but we beseech thee, O brother, to favour us by accepting it, and peace be on thee!'.So he sat down at the sharper's head, and said to him, 'Know, O Razi, that I will not leave thee till after ten days and their nights, wherein I will wake and sleep by thy grave. So arise and be not a fool.' But he answered him not and El Merouzi [drew his knife and] fell to sticking it into the other's hands and feet, thinking to make him move; but [he stirred not and] he presently grew weary of this and concluded that the sharper was dead in good earnest. [However, he still misdoubted of the case] and said in himself, 'This fellow is dissembling, so he may enjoy all the money.' Therewith he addressed himself to prepare him [for burial] and bought him perfumes and what [not else] was needed. Then they brought him to the washing-place and El Merouzi came to him and heating water till it boiled and bubbled and a third of it was wasted, (40) fell to pouring it on his skin, so that it turned red and blue and blistered; but he abode still on one case [and stirred not]..Now the king had a brother, who envied him and would fain have been in his place; and when he was weary of looking for his death and the term of his life seemed distant unto him, he took counsel with certain of his partisans and they said, 'The vizier is the king's counsellor and but for him, there would be left the king no kingdom.' So the king's brother cast about for the ruin of the vizier, but could find no means of accomplishing his design; and when the affair grew long upon him, he said to his wife, 'What deemest thou will advantage us in this?' Quoth she, 'What is it?' And he replied, 'I mean in the matter of yonder vizier, who inciteth my brother to devoutness with all his might and biddeth him thereto, and indeed the king is infatuated with his counsel and committeth to him the governance of all things and matters.' Quoth she, 'Thou sayst truly; but how shall we do with him?' And he answered, 'I have a device, so thou wilt help me in that which I shall say to thee.' Quoth she, 'Thou shall have my help in whatsoever thou desirest.' And he said, 'I mean to dig him a pit in the vestibule and dissemble it artfully.'?THE THIRD OFFICER'S STORY.On this wise they abode a long while till one day the wife went out in quest of water, whereof she had need, and espied a physician who had spread a carpet in the Thereon he had set out great store of drugs and implements of medicine and he was speaking and muttering [charms], whilst the folk flocked to him and compassed him about on every side. The weaver's wife marvelled at the largeness of the physician's fortune (16) and said in herself, 'Were my husband thus, he would have an easy life of it and that wherein we are of straitness and misery would be enlarged unto him.'When his sister Selma heard what he said, she could no longer contain herself, but cast herself upon him and discovered to him her case. When he knew her, he threw himself upon her [and lay without life] awhile; after which he came to himself and said, 'Praised be God, the Bountiful, the Beneficent!' Then they complained to each other of that which they had suffered for the anguish of separation, whilst Selim's wife abode wondered at this and Selma's patience and constancy pleased her. So she saluted her and thanked her for her fashion, saying, 'By Allah, O my lady, all that we are in of gladness is of thy blessing alone; so praised be God who hath vouchsafed us thy sight!' Then they abode all three in joy and happiness and delight three days, sequestered from the folk; and it was bruited abroad in the city that the king had found his brother, who was lost years ago..There came to a king of the kings, in his old age, a son, who grew up comely, quick-witted and intelligent, and when he came to years of discretion and became a young man, his father said to him, 'Take this kingdom and govern it in my stead, for I desire to flee [from the world] to God the Most High and don the gown of wool and give myself up to devotion.' Quoth the prince, 'And I also desire to take refuge with God the Most High.' And the king said, 'Arise, let us flee forth and make for the mountains and worship in them, for shamefastness before God the Most High.'They lighted down without the place and when they arose in the morning, they saw a populous and goodly city, fair of seeming and great, abounding in trees and streams and fruits and wide of suburbs. So the young man said to his sister Selma, 'Abide thou here in thy place, till I enter the city and examine it and make assay of its people and seek out a place which we may buy and whither we may remove. If it befit us, we will take up our abode therein, else will we take counsel of departing elsewhither.' Quoth she, 'Do this, trusting in the bounty of God (to whom belong might and majesty) and in His blessing.'? ? ? ? ? w. The Fox and the Folk (235) M.? ? ? ? ? Let destiny with loosened rein its course appointed fare And lie thou down to sleep by night, with heart devoid of care;.Conclusion.? ? ? ? ? To me your rigour love-delight, your distance nearness is; Ay, your injustice equity, and eke your wrath consent..Then they fell to journeying night and day, and as they went, behold, they sighted a camp of the camps of the Arabs. So El Abbas enquired thereof and was told that it was the camp of the Benou Zuhreh. Now there were around them sheep and cattle, such as filled the earth, and they were enemies to El Akil, the cousin of El Abbas, upon whom they still made raids and took his cattle; wherefore he used to pay them tribute every year, for that he availed not to cope with them. When El Abbas came near the camp, he dismounted from his courser and his servant Aamir also dismounted; and they set down the victual and ate their sufficiency and rested awhile of the day. Then said the prince to Aamir, "Fetch water and give the horses to drink and draw water for us in thy water-bag, by way of provision for the road.".Lackpenny and the Cook, The, i. 9..It is told of Jaafer ben Yehya the Barmecide that he sat down one day to drink and being minded to be private (with his friends), sent for his

boon-companions, in whom he delighted, and charged the chamberlain (145) that he should suffer none of the creatures of God the Most High to enter, save a man of his boon-companions, by name Abdulmelik ben Salih, (146) who was behindhand with them. Then they donned coloured clothes, (147) for that it was their wont, whenas they sat in the wine-chamber, to don raiment of red and yellow and green silk, and sat down to drink, and the cups went round and the lutes pulsed..Abdallah ben Nafi and the King's Son of Cashghar, ii. 195..Then he gave me the present and letter and money for my expenses. So I kissed his hand and going out from before him, repaired to the sea-coast, where I took ship with many other merchants and we sailed days and nights, till, after a prosperous voyage, God vouchsafed us a safe arrival at the island of Serendib. We landed and went up to the city, where I carried the letter and present to the king and kissing the earth fell [prostrate before him], invoking blessings on him. When he saw me, 'Welcome to thee, O Sindbad!' quoth he. 'By the Most Great God, we have longed for thy sight and the day is blessed on which we behold thee once more.' Then he took my hand and seating me by his side, welcomed me and entreated me friendly and rejoiced in me with an exceeding joy; after which he fell to conversing with me and caressing me and said, 'What brings thee to us, O Sindbad?' I kissed his hand and thanking him, said, 'O my lord, I bring thee a present and a letter from my lord the Khalif Haroun er Reshid.' Then I brought out to him the present and the letter and he read the latter and accepted the former, rejoicing therein with an exceeding joy..? ? ? ? Come, then, companions mine, rejoice with me and say, "All hail to thee, O friend, and welcome fair and fain!". "O king," answered the youth, "I hope for succour only from God, not from created beings: if He aid me, none can avail to harm me, and if He be with me and on my side, because of the truth, who is it I shall fear, because of falsehood? Indeed, I have made my intent with God a pure and sincere intent and have severed my expectation from the help of the creature; and whoso seeketh help [of God] findeth of his desire that which Bekhtzeman found." Quoth the king, "Who was Bekhtzeman and what is his story?" "O king," replied the youth,.Old Woman, the Merchant and the King, The, i. 265..? ? ? ? And all the desert spaces devour, whilst to my rede, Or if in sport or earnest, (93) still Aamir giveth ear..? ? ? ? t. The Weaver who became a Physician by his Wife's Commandment dccccix.?STORY OF THE THREE MEN AND OUR LORD JESUS..After this came the horseman, who had taken Abou Sabir's wife, and complained of her to the king that she would not give him possession of herself, avouching that she was his wife. The king bade bring her before him, that he might hear her speech and pronounce judgment upon her. So the horseman came with her before him, and when the king saw her, he knew her and taking her from her ravisher, bade put the latter to death. Then he became aware of the troops, that they murmured against him and spoke of him as a tyrant; so he turned to his officers and viziers and said to them, 'As for me, by God the Great, I am not the king's brother! Nay, I am but one whom the king imprisoned upon a word he heard from me and used every day to taunt me therewith. Ye think that I am the king's brother; but I am Abou Sabir and God hath given me the kingship in virtue of my patience. As for the king who sought protection of me and I despoiled him, it was he who first wronged me, for that he despoiled me aforetime and drove me forth of my native land and banished me, without due [cause]; wherefore I requited him with that which he had done to me, in the way of lawful vengeance. As for the thieves who proffered repentance, there was no repentance for them with me, for that they began upon me with foul [dealing] and waylaid me by the road and despoiled me and took my good and my sons. Now these two boys, that I took of them and whom ye deemed slaves, are my very sons; so I avenged myself on the thieves of that which they did with me aforetime and requited them with equity. As for the horseman whom I slew, the woman I took from him was my wife and he took her by force, but God the Most High hath restored her [to me]; so this was my right, and my deed that I have done was just, albeit ye, [judging] by the outward of the matter, deemed that I had done this by way of tyranny.' When the folk heard this, they marvelled and fell prostrate before him; and they redoubled in esteem for him and exceeding affection and excused themselves to him, marvelling at that which God had done with him and how He had given him the kingship by reason of his longsuffering and his patience and how he had raised himself by his patience from the bottom of the pit to the throne of the kingdom, what while God cast down the [late] king from the throne into the pit. (109) Then Abou Sabir foregathered with his wife and said to her, 'How deemest thou of the fruit of patience and its sweetness and the fruit of haste and its bitterness? Verily, all that a man doth of good and evil, he shall assuredly abide.' On like wise, O king," continued the young treasurer, "it behoveth thee to practise patience, whenas it is possible to thee, for that patience is of the fashion of the noble, and it is the chiefest of their reliance, especially for kings.".154. King Mohammed ben Sebaik and the Merchant Hassan dclvi.? ? ? ? The intercessor who to thee herself presenteth veiled Is not her like who naked comes with thee to intercede.'The Merciful dyed me with that which I wear, ii. 245..? ? ? ? O'er all the fragrant flowers that be I have the preference aye, For that I come but once a year, and but a little stay..? ? ? ? So I stretch out my root neath the flood And my branches turn back to it there..Therewithal the damsel rose briskly and putting off her clothes, washed and donned sumptuous apparel and perfumed herself and went out to him, as she were a willow-wand or a bamboo-cane, followed by a black slave girl, bearing the lute. When she came to the young man, she saluted him and sat down by his side. Then she took the lute from the slave-girl and tuning it, smote thereon in four-and-twenty modes, after which she returned to the first mode and sang the following verses:.? ? ? ? i. King Ibrahim and his Son cccclxxi.? ? ? ? c. Story of the Chief of the Old Cairo Police dcx.Husband, The Credulous, i. 270..Then said El Abbas to them, "O youths, sit by my arms and my horse till I return." But they answered, saying, "By Allah, thou prolongest discourse with that which beseemeth not of words! Make haste, or we will go with thy head, for indeed the king purposeth to slay thee and to slay thy comrade and take that which is with you." When the prince heard this, his skin quaked and he cried out at them with a cry that made them tremble. Then he sprang upon his horse and settling himself in the saddle, galloped till he came to the king's assembly, when he cried out at the top of his voice, saying ["To horse,] cavaliers!" And levelled his spear

at the pavilion wherein was Zuheir. Now there were about him a thousand smiters with the sword; but El Abbas fell in upon them and dispersed them from around him, and there abode none in the tent save Zuheir and his vizier..Now there accosted him once, on his day of ill-omen, an Arab of the Benou Tai, (170) and En Numan would have put him to death; but the Arab said, "God quicken the king! I have two little girls and have made none guardian over them; so, if the king see fit to grant me leave to go to them, I will give him the covenant of God (171) that I will return to him, whenas I have appointed them a guardian." En Numan had compassion on him and said to him, "If a man will be surety for thee of those who are with us, [I will let thee go], and if thou return not, I will put him to death." Now there was with En Numan his vizier Sherik ben Amrou; so the Tai (172) looked at him and said,.The damsel rejoiced, when the old man returned to her with the lute, and taking it from him, tuned its strings and sang the following verses:..? ? ? ? Were not the darkness (193) still in gender masculine, As ofttimes is the case with she-things passing fine,.So Iblis drank off his cup, and when he had made an end of his draught, he waved his hand to Tuhfeh, and putting off that which was upon him of clothes, delivered them to her. Amongst them was a suit worth ten thousand dinars and a tray full of jewels worth a great sum of money. Then he filled again and gave the cup to his son Es Shisban, who took it from his hand and kissing it, stood up and sat down again. Now there was before him a tray of roses; so he said to her 'O Tuhfeh sing upon these roses.' Harkening and obedience,' answered she and sang the following verses:..? ? ? ? Wind of the East, if thou pass by the land where my loved ones dwell, I pray, The fullest of greetings bear to them from me, their lover, and say..? ? ? ? w. The King's Son and the Afrit's Mistress dcii.It chanced one day that he fell in upon a company of folk and they overcame him by dint of numbers and taking him prisoner, pinioned him and carried him to the lord of that country. The latter saw his fashion and grace and misdoubting of him, said, 'This is no robber's favour. Tell me truly, O youth, who thou art.' Bihzad thought shame to acquaint him with his condition and chose rather death for himself; so he answered, 'I am nought but a thief and a bandit.' Quoth the king, 'It behoveth us not to act hastily in the matter of this youth, but that we look into his affair, for that haste still engendereth repentance.' So he imprisoned him in his palace and assigned him one who should serve him..94. The Man's Dispute with the Learned Woman of the relative Excellence of the Sexes dclxxxiii.? ? ? ? My juice among kings is still drunken for wine And a present am I betwixt friends, young and old..They gave not over drinking and carousing till the middle of the night, when the Khalif said to his host, "O my brother, hast thou in thy heart a wish thou wouldst have accomplished or a regret thou wouldst fain do away?" "By Allah," answered he, "there is no regret in my heart save that I am not gifted with dominion and the power of commandment and prohibition, so I might do what is in my mind!" Quoth the Khalif, "For God's sake, O my brother, tell me what is in thy mind!" And Aboulhusn said, "I would to God I might avenge myself on my neighbours, for that in my neighbourhood is a mosque and therein four sheikhs, who take it ill, whenas there cometh a guest to me, and vex me with talk and molest me in words and threaten me that they will complain of me to the Commander of the Faithful, and indeed they oppress me sore, and I crave of God the Most High one day's dominion, that I may beat each of them with four hundred lashes, as well as the Imam of the mosque, and parade them about the city of Baghdad and let call before them, 'This is the reward and the least of the reward of whoso exceedeth [in talk] and spiteth the folk and troubleth on them their joys.' This is what I wish and no more."..? ? ? ? h. The Old Woman, the Merchant and the King dcccxcvi.Then she charged her husband keep watch over the thief, till she should return, and repairing to his wife, acquainted her with his case and told her that her husband the thief had been taken and had compounded for his release, at the price of seven hundred dirhems, and named to her the token. So she gave her the money and she took it and returned to her house. By this time, the dawn had broken; so she let the thief go his way, and when he went out, she said to him, 'O my dear one, when shall I see thee come and take the treasure?' 'O indebted one,' answered he, 'when thou needest other seven hundred dirhems, wherewithal to amend thy case and that of thy children and to discharge thy debts.' And he went out, hardly believing in his deliverance from her. Nor," added the vizier, "is this more extraordinary than the story of the three men and our Lord Jesus."..Then he folded the letter and sealing it, delivered it to the damsel, who took it and carried it to her mistress. When the princess read the letter and apprehended its contents, she said, "Meseemeth he recalleth to me that which I did aforetime." Then she called for inkhorn and paper and wrote the following verses:..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..? ? ? ? For whom is thy departure even as a father's loss! To fly or creep, like nestlings, alone, they strive in vain..45. Ali Shir (230) and Zumurrud dlxix.? ? ? ? f. The King's Son who fell in Love with the Picture dcccxciv.?STORY OF THE OLD WOMAN AND THE DRAPER'S WIFE..The vizier's story pleased the king and he bade depart to his dwelling..? ? ? ? After your loss, nor trace of me nor vestige would remain, Did not the hope of union some whit my strength sustain..44. Haroun er Reshid with the Damsel and Abou Nuwas cccxxviii.? ? ? ? ? ? ? ? wa. The Hawk and the Locust dcccxcvi.THE TEN VIZIERS; OR THE HISTORY OF KING AZADBEKHT AND HIS SON. (94).IBN ES SEMMAK AND ER RESHID. (161)..? ? ? ? Know, then, the woes that have befall'n a lover, neither grudge Her secret to conceal, but keep her counsel still, I pray..But for the spying of the eyes [ill-omened,] we had seen, i. 50.

[Revision de la Convention Internationale Du 20 Mars 1883 Pour La Protection](#)
[Un Arr t Inqui tant Compensation Et Saisissabilit Des Salaires Ouvriers](#)
[Les Cent-Un Coiffeurs de Tous Les Pays Ann e 1](#)
[Mmoire Sur Les Ganglions Nerveux Des Fosses Nasales Sur Leurs Communications Et Sur Leurs Usages](#)
[tude Sur lOrigine Et La Propagation de lImprimerie Toulouse Au Xve Si cle](#)
[La Foire Saint-Germain D di e Monsieur](#)
[Un Coup dOeil Aux v nements Cr tois Par lAlliance Philanthropique Musulmane de Cr te](#)
[Comment on Se D fend Des Maladies de la Peau](#)
[Comment on D fend Sa Virilit La Lutte Contre lImpuissance Et lAnaphrodisie Chez lHomme](#)
[Les Rayons de R ntgen Et Les An vrysmes de lAorte Thoracique](#)
[La France Parlementaire Portraits Contemporains Et tudes Historiques](#)
[Doctrine Normale La Supr me D couverte de la Science R alisation de l tat dInvuln rabilit](#)
[Fers Et Aciers Ouvr s Cuivres Bruts Et Raffin s](#)
[Comment on Se D fend Contre Les Accidents de la Menstruation](#)
[Des Localit s D sign es Pour l tablissement Des Colonies Militaires Indig nes](#)
[Du Vissage Des OS Du Bassin Avant La Mac ration Technique Et R sultats](#)
[Catalogue de Livres Anciens Et Modernes Composant La Biblioth que de Feu M Charles- mile Ouach e](#)
[Le Prince de Bismarck Et La Vivisection](#)
[Comment on D fend Ses Intestins La Lutte Contre Les Maux de Ventre E lAppendicite](#)
[Comment on D fend Sa Bouche La Lutte Pour La Conservation Des Dents](#)
[Les Houill res Anglaises Et Les Houill res Du D partement Du Nord](#)
[Voyage Et Retour Silhouette En Vers](#)
[Notice N crologique Sur M Constant Pr vost Membre de lAcad mie Des Sciences](#)
[P lerinage de la Salette](#)
[Orph e Et Euridice Drame H ro que En 3 Actes Paris Acad mie Royale de Musique 2 Ao t 1774](#)
[Du Syst me Nerveux Ganglionnaire](#)
[Sur Quelques Ph nom nes de lHypnose](#)
[Diff rence Entre Le Magn tisme Et lHypnotisme Au Point de Vue Th rapeutique](#)
[Maladies de la Peau Observations Chirurgicales Sur Une Jeune Fille g e de Dix-Huit ANS Et Demi](#)
[Esquisse Du Droit Criminel Ath nien](#)
[Note Sur La Loi Prussienne Du 14 Mai 1908 Relative La Protection Des Sources Min rales](#)
[Contribution l tude Du Lymphad nome](#)
[P rionites Aigu s dOrigine V siculaire Sans Perforation de la V sicule](#)
[Conseils Pour La Gu rison Des Maladies de la Bouche Et Pour La Conservation Des Dents](#)
[Le Cri Du Cygne Ou R futation Th trale](#)
[Le Code Babylonien dHammourabi](#)
[Sauveur Des Locataires Ou Baux Loyer Coordinn s Au Cours de la Rente 5 P % La Bourse de Paris](#)
[de la Torsion Chronique Du P dicule de la Rate Mobile](#)
[Contribution l tude Des Tumeurs Des Lobes Aberrants de la Mamelle](#)
[Le Sourd-Muet Devant La Loi Fran aise Ses Droits Ses Devoirs](#)
[H pital Sanitaire de la XIE R gion Sainte-Anne dAuray Conseils Aux Malades](#)
[Concessions de Mines Le Gouvernement Et La Loi](#)
[M thode Pour Calculer Les Int r ts Tous Les Taux Sans Jamais Faire Usage de la Multiplication](#)
[Nouvelles Recherches Sur lIodo-Radiumth rapie Dans La Tuberculose](#)
[Contribution l tude de la Coexistence de lUlcre Et Du Cancer de lEstomac](#)
[Plainte La Chambre Des Pairs Contre M Le Duc Decazes 3e dition](#)
[Du Cumul Des Deux Quotit s de la Nature Et de l tendue Des Droits de lH ritier Donataire](#)
[Cure Libre de la Tuberculose Et Climat M diterran en tude Critique Des Climats dAltitude](#)
[Traitement Des Pseudarthroses Par lAutoplastie P rioristique](#)
[Mmoire Sur La Goutte Les Rhumatismes Et Les N vralgies Traitement Aussi S r Que Facile](#)

[de Necessité de la Protection Légale Des Travailleurs](#)
[Influence Du Régime Scolaire Et Des Méthodes de l'Enseignement Actuel Sur La Santé de la Jeunesse](#)
[Notice Sur Les Eaux de Tarasp-Schuls Basse-Engadine Traduit de l'Allemand](#)
[de l'Arthritisme Et de Ses Manifestations Sur Les Organes de la Respiration Traitement](#)
[Sur Une Variété de la Nerveuse Hémisphérique Communication](#)
[Contribution à l'étude de la Septicémie Pneumococcique](#)
[Contribution à l'étude de la Rétention Des Membranes Et de Son Traitement Après l'Accouchement](#)
[Avis Très Intéressant La Sensibilité de la Nation Française de Ses Dignes Représentants](#)
[Du Gaz Carbonique Dans Les Affections Nasales](#)
[Traitement Des Métrites Par Les Lavages Intra-Utérins](#)
[Recherches Nouvelles Sur Les Conditions Anatomiques de la Maladie de Bright](#)
[Observations Sur l'Emprunt de Cent Millions Proposé Par Le Conseil Des Cinq-Cents](#)
[Les Hommages Et Les Vœux de la Nation Française Présentés Au Roi La Reine](#)
[La Symphonie Générale Du Pritoin](#)
[Des Brochures Et de la Manie d'écrire](#)
[Odeurs Et Troubles Digestifs](#)
[Quelques Lettres Inédites Nicolas Thoynard Conservées Dans Une Collection de Province](#)
[Les Salles d'Inhalation Du Mont-Dore Communication](#)
[Le Bain Turco-Romain Ses Applications Hygiéniques Et Thérapeutiques Étude Médico-Historique](#)
[Des Ossifications de la Dure-Mère Pachyméningite Osseuse](#)
[Considérations Sur La Rétraction de l'Apophyse Palmaire](#)
[L'Amour Anglais Comédie Vaudeville En 1 Acte En Prose](#)
[Loge de M Tripier Prononcée l'Ouverture de la Conférence Des Avocats Le 4 Décembre 1841](#)
[Le Parti Moderne Ce Qu'il Est Ce Qu'il Devrait être](#)
[Loi de l'Ossification Des Os Longs Loi de la Position Des Centres Nerveux](#)
[de l'Influence Du Repos Et Du Mouvement Dans Les Phénomènes de la Vie](#)
[Étude Clinique Sur l'Urticémie Interne Avec Une Plaque En Lithographie](#)
[Dictionnaire Ou Dynamite Avis Aux Bourgeois Sans Dieu Par l'Auteur Des Dialogues Entre Feu](#)
[Discours solennel de Mécène de Reims Solennel de Rentrée 6 Novembre 1902](#)
[Ville de Paris Question Du Déplacement de la Population et des Études Sur Cette Question](#)
[Lettre Sur le Siècle de Paracelse Paris 30 Mai 1786](#)
[de la Fin Prochaine Du Genre Humain](#)
[Les Rejouissances de la Paix Faites Dans La Ville de Lyon Le 20 Mars 1660](#)
[Dissertation Sur les Générations de la Physiologie](#)
[Concours Contre l'Empirisme Mémoire Qui a Remporté Le Prix](#)
[Sermon Sur Ces Paroles de Saint Pierre Épître I Chapitre 2 Volume 17](#)
[Jugement Rendu Contre J Rothschild Et Contre G Dairnvaell Auteur de l'Histoire de Rothschild Ier](#)
[Traité de la Maison de Rye](#)
[Complainte Du Facquin Du Parc Royal Qui a Soutenu Tous Les Cavaliers Du Carrousel](#)
[Les Ruines de Babylone Ou Gafar Et Zarda Mélo-drame Historique En 3 Actes En Prose](#)
[Du Signalement Mémoire](#)
[Tableau Des Frais Et Dépenses En La Cour Royale de Paris](#)
[Mémoire Sur Le Caroubier Ses Produits Et Son Utilité En Algérie](#)
[de Baille Seigneurs de Bailly de Vieil-Verger de Turny de Cerilly de Rigny](#)
[Conseiller Des Familles Études Physiologiques Et Pathologiques de la Dentition Tous Les Ages Le](#)
[Port d'Armes Et Le Droit Public Le](#)
[Préface de Gil Blas Pièce En Un Acte La](#)
[Épisode de la Guerre de Hollande 1672 Un](#)
[Ville de Chantilly l'Administration Et La Vie Au XVIIIe Siècle La](#)
[Révolte Des Grandes Suivies de Les migrantes La](#)