

THE VOICE OF POETOMACHIA THE VARIOUS PERSPECTIVES OF TEXTUALITY AND

????? Hath spent thereon his substance, withouten stint; indeed, In his own cloak he wrapped it, he tendered it so dear. (116).?STORY OF THE MAN WHOSE CAUTION WAS THE CAUSE OF HIS DEATH..????? My heart will never credit that I am far from thee; In it thou art, nor ever the soul can absent be..4. The Three Apples lxxviii.When Abou Temam returned with [news of] the accomplishment of his errand and brought the presents and the letter, King Ilan Shah rejoiced in this and redoubled in showing him honour and made much of him. Some days thereafterward, the king of Turkestan sent his daughter and she went in to King Ilan Shah, who rejoiced in her with an exceeding joy and Abou Temam's worth was exalted in his sight. When the viziers saw this, they redoubled in envy and despite and said, 'An we contrive us not a device to rid us of this man, we shall perish of rage.' So they bethought them [and agreed upon] a device they should practise..????? Peace on you, people of my troth! With peace I do you greet. Said ye not truly, aforetime, that we should live and meet?."O Shehrzad," quoth Shehriyar, "finish unto us the story that thy friend told thee, for that it resembleth the story of a king whom I knew; but fain would I hear that which betided the people of this city and what they said of the affair of the king, so I may return from that wherein I was." "With all my heart," answered Shehrzad. "Know, O august king and lord of just judgment and praiseworthy excellence and exceeding prowess, that, when the folk heard that the king had put away from him his custom and returned from that which had been his wont, they rejoiced in this with an exceeding joy and offered up prayers for him. Then they talked with one another of the cause of the slaughter of the girls, and the wise said, "They (162) are not all alike, nor are the fingers of the hand alike."When she had made an end of her song, she cast the lute from her hand and wept till she swooned away, whereupon the Khalif bade carry her to her chamber. Now he was ravished with her and loved her with an exceeding love; so, after awhile, he again commanded to bring her to his presence, and when she came, he bade her sing. Accordingly, she took the lute and spoke forth that which was in her heart and sang the following verses:..Some with religion themselves concern and make it their business all, i. 48..????? In my soul the fire of yearning and affliction rageth aye; Lo, I burn with love and longing; nought in answer can I say..????? But when ye saw my writ, the standard ye o'erthrew Of faith, your favours grudging and aught of grace denied..Love to its victim clings without relent, and he Of torments and unease complaineth evermore..N.B.-The Roman numerals denote the volume, the Arabic the page.So the old woman returned to the lover and said to him, "I have skilfully contrived the affair for thee with her; [and now it behoveth us to amend that we have marred]. So go now and sit with the draper and bespeak him of the turban-cloth, [saying, "The turban-cloth I bought of thee I chanced to burn in two places; so I gave it to a certain old woman, to get mended, and she took it and went away, and I know not her dwelling-place.]" When thou seest me pass by, rise and lay hold of me [and demand of me the turban-cloth], to the intent that I may amend her case with her husband and that thou mayst be even with her." So he repaired to the draper's shop and sat down by him and said to him, "Thou knowest the turban-cloth I bought of thee?" "Yes," answered the draper, and the other said, "Knowest thou what is come of it?" "No," replied the husband, and the youth said, "After I bought it of thee, I fumigated myself (58) and it befell that the turban-cloth was burnt in two places. So I gave it to a woman, whose son, they said, was a fine-drawer, and she took it and went away with it; and I know not her abiding-place." When the draper heard this, he misdoubted him [of having wrongly suspected his wife] and marvelled at the story of the turban-cloth, and his mind was set at ease concerning her..????? For whoso doth rejoice in meeting him shall have Largesse and gifts galore at his dismounting gain..158. Ali Nouredin and the Frank King's Daughter dcccclxiii.Then he brought out the casket of jewellery [and showed it to an expert,] who told him that the trinkets were gilt and that their worth was but an hundred dirhems. When he heard this, he was sore concerned thereat and presenting himself before the Sultan's deputy, made his complaint to him; whereupon the latter knew that a trick had been put off upon him and that the folk had cozened him and gotten the better of him and taken his stuffs. Now the magistrate in question was a man of good counsel and judgment, well versed in affairs; so he said to the draper, "Remove somewhat from thy shop, [and amongst the rest the casket,] and on the morrow break the lock and cry out and come to me and complain that they have plundered all thy shop. Moreover, do thou call [upon God for succour] and cry aloud and acquaint the folk, so that all the people may resort to thee and see the breach of the lock and that which is missing from thy shop; and do thou show it to every one who presenteth himself, so the news may be noised abroad, and tell them that thy chief concern is for a casket of great value, deposited with thee by a great man of the town and that thou standest in fear of him. But be thou not afraid and still say in thy converse, 'My casket belonged to such an one, and I fear him and dare not bespeak him; but you, O company and all ye who are present, I call you to witness of this for me.' And if there be with thee more than this talk, [say it;] and the old woman will come to thee."..????? Endowed with amorous grace past any else am I; Graceful of shape and lithe and pleasing to the eye..????? e. King Dadbin and his Viziers cccclv.When she had made an end of her song, the Commander of the Faithful said to her, "O damsel, thou art in love." "Yes," answered she. And he said, "With whom?" Quoth she, "With my lord and my master, my love for whom is as the love of the earth for rain, or as the love of the female for the male; and indeed the love of him is mingled with my flesh and my blood and hath entered into the channels of my bones. O Commander of the Faithful, whenas I call him to mind, mine entrails are consumed, for that I have not accomplished my desire of him, and but that I fear to die, without seeing him, I would assuredly kill myself." And he said, "Art thou in my presence and bespeakest me with the like of these words? I will assuredly make thee forget thy lord."4. The Three Apples lxxix.Then they brought trays and tables and amongst the rest a platter of red gold, inlaid with pearls and jewels; its margents were of gold and emerald, and thereon were graven the following verses:..The Twenty-Sixth

Night of the Month..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:..At this I trembled and replied, 'By the Most Great God, O my lord, I have taken a loathing to travel, and whenas any maketh mention to me of travel by sea or otherwise, I am like to swoon for affright, by reason of that which hath befallen me and what I have suffered of hardships and perils. Indeed, I have no jot of inclination left for this, and I have sworn never again to leave Baghdad.' And I related to him all that had befallen me, first and last; whereat he marvelled exceedingly and said, 'By the Most Great God, O Sindbad, never was heard from time immemorial of one whom there betided that which hath betided thee and well may it behove thee never again to mention travel! But for my sake go thou this once and carry my letter to the King of Serendib and return in haste, if it be the will of God the Most High, so we may not remain indebted to the king for favour and courtesy.' And I answered him with 'Hearkening and obedience,' for that I dared not gainsay his commandment.?? ? ? ? O'erbold art thou in that to me, a stranger, thou hast sent These verses; 'twill but add to thee unease and discontent..7. Story of the Hunchback ci.98. The Haunted House in Baghdad dclxxxviii.Then said the Khalif to her, 'Repeat thy playing, O Tuhfeh.' So she repeated it and he said to her, 'Well done!' Moreover, he said to Ishac, 'Thou hast indeed brought me that which is extraordinary and worth in mine eyes the empire of the earth.' Then he turned to Mesrour the eunuch and said to him, 'Carry Tuhfeh to the lodging of honour.' (189) Accordingly, she went away with Mesrour and the Khalif looked at her clothes and seeing her clad in raiment of choice, said to Ishac, 'O Ishac, whence hath she these clothes?' 'O my lord, answered he, 'these are somewhat of thy bounties and thy largesse, and they are a gift to her from me. By Allah, O Commander of the Faithful, the world, all of it, were little in comparison with her!' Then the Khalif turned to the Vizier Jaafer and said to him, 'Give Ishac fifty thousand dirhems and a dress of honour of the apparel of choice.' 'Hearkening and obedience,' replied Jaafer and gave him that which the Khalif ordered him..? ? ? ? ? Parting afar hath borne you, but longing still is fain To bring you near; meseemeth mine eye doth you contain..One of the host am I of lovers sad and sere, ii. 252..? ? ? ? ? a. The King and his Vizier's Wife dccccclxxx.? ? ? ? ? n. The Man whose Caution was the Cause of his Death dcccciii.One day, there came a ship and in it a merchant from their own country, who knew them and rejoiced in them with an exceeding joy and clad them in goodly apparel. Moreover, he acquainted them with the manner of the treachery that had been practised upon them and counselled them to return to their own land, they and he with whom they had made friends, (254) assuring them that God the Most High would restore them to their former estate. So the king returned and the folk joined themselves to him and he fell upon his brother and his vizier and took them and clapped them in prison..? ? ? ? ? The curtain of delight, perforce, we've lifted through the friend, (143) For tidings of great joy, indeed, there came to us of late..? ? ? ? ? God keep the days of love-delight! How dearly sweet they were! How joyous and how solaceful was life in them whilere!.Then I sang and the captain said, "It is good," Quoth I, "Nay, but thou art loathly." He looked at me and said, "By Allah, thou shalt never more scent the odour of the world!" But his comrades said to him, "Do it not," and appeased him, till he said, "If it must be so, she shall abide here a whole year, not going forth." And I said, "I am content to submit to whatsoever pleaseth thee. If I have erred, thou art of those to whom pertaineth clemency." He shook his head and drank, then arose and went out to do his occasion, what while his comrades were occupied with what they were about of merry-making and drunkenness and sport. So I winked to my fellows and we slipped out into the corridor. We found the door open and fled forth, unveiled and knowing not whither we went; nor did we halt till we had left the house far behind and happened on a cook cooking, to whom said I, "Hast thou a mind to quicken dead folk?" And he said, "Come up." So we went up into the shop, and he said, 'Lie down." Accordingly, we lay down and he covered us with the grass, (137) wherewith he was used to kindle [the fire] under the food..Then she took Tuhfeh under her armpit and flying up, swiftness than the blinding lightning, set her down with Kemeriyeh and her company; whereupon she went up to them and accosted them, saying, 'Fear not, no harm shall betide you; for I am a mortal, like unto you, and I would fain look on you and talk with you and hear your singing.' So they welcomed her and abode in their place, whilst Jemreh sat down beside them and fell a-snuffing their odours and saying, 'I smell the scent of the Jinn! I wonder whence [it cometh!]' Then said Wekhimeh to her sister Kemeriyeh, 'Yonder filthy one [smelleth us] and presently she will take to flight; so what is this remissness concerning her?' (245) Thereupon Kemeriyeh put out a hand, (246) as it were a camel's neck, (247) and dealt Jemreh a buffet on the head, that made it fly from her body and cast it into the sea. Then said she, 'God is most great!' And they uncovered their faces, whereupon Tuhfeh knew them and said to them, 'Protection!'.Merchants, The Sharper and the, ii. 46..ER RESHID AND THE BARMECIDES. (152).This was all the merchant's good; so he said, "O youth, I will play thee another game for the shop." Now the value of the shop was four thousand dinars; so they played and El Abbas beat him and won his shop, with that which was therein; whereupon the other arose, shaking his clothes, and said to him, "Up, O youth, and take thy shop." So El Abbas arose and repairing to the shop, took possession thereof, after which he returned to [the place where he had left] his servant [Aamir] and found there the Amir Saad, who was come to bid him to the presence of the king. El Abbas consented to this and accompanied him till they came before King Ins ben Cais, whereupon he kissed the earth and saluted him and exceeded (78) in the salutation. Quoth the king to him, "Whence comest thou, O youth?" and he answered, "I come from Yemen.".The company marvelled at this story and at the doings of women. Then came forward a fourth officer and said, 'Verily, that which hath betided me of strange adventures is yet more extraordinary than this; and it was on this wise..120. The Pious Black Slave cccclxvii.When Sindbad the Sailor had made an end of his story, all who were present marvelled at that which had befallen him. Then he bade his

treasurer give the porter an hundred mithcals of gold and dismissed him, charging him return on the morrow, with the rest of the folk, to hear the history of his seventh voyage. So the porter went away to his house, rejoicing; and on the morrow he presented himself with the rest of the guests, who sat down, as of their wont, and occupied themselves with eating and drinking and merry-making till the end of the day, when their host bade them hearken to the story of his seventh voyage. Quoth Sindbad the Sailor, . . . Thou taught'st me what I cannot bear; afflicted sore am I; Yea, thou hast wasted me away with rigour and despite. Viziers, The Ten, i. 61. . . Say, by the lightnings of thy teeth and thy soul's pure desire, Moan'st thou as moan the doves and is thy heart for doubt on fire? They knew him forthright and rising to him, kissed his hands and rejoiced in him and said to him, 'O our lord, in good sooth, thou art a king and the son of a king, and we desire thee nought but good and beseech [God to grant] thee continuance. Consider how God hath rescued thee from this thy wicked uncle, who sent thee to a place whence none came ever off alive, purposing not in this but thy destruction; and indeed thou fellest into [peril of] death and God delivered thee therefrom. So how wilt thou return and cast thyself again into thine enemy's hand? By Allah, save thyself and return not to him again. Belike thou shall abide upon the face of the earth till it please God the Most High [to vouchsafe thee relief]; but, if thou fall again into his hand, he will not suffer thee live a single hour.' . . . f. The Sixth Voyage of Sindbad the Sailor dlix. When it was night, the king summoned the vizier and sought of him the hearing of the [promised] story. "Harkening and obedience," replied Er Rehwan, "Know, O august king, that 'Harkening and obedience,' answered El Ased and flew till he came to the Crescent Mountain, when he sought audience of Meimoun, who bade admit him. So he entered and kissing the earth before him, gave him Queen Kemeriyeh's message, which when he heard he said to the Afrit, 'Return whence thou comest and say to thy mistress, "Be silent and thou wilt do wisely." Else will I come and seize upon her and make her serve Tuhfeh; and if the kings of the Jinn assemble together against me and I be overcome of them, I will not leave her to scent the wind of this world and she shall be neither mine nor theirs, for that she is presently my soul (243) from between my ribs; and how shall any part with his soul?' When the Afrit heard Meimoun's words, he said to him, 'By Allah, O Meimoun, thou hast lost thy wits, that thou speakest these words of my mistress, and thou one of her servants!' Whereupon Meimoun cried out and said to him, 'Out on thee, O dog of the Jinn! Wilt thou bespeak the like of me with these words?' Then, he bade those who were about him smite El Ased, but he took flight and soaring into the air, betook himself to his mistress and told her that which had passed; and she said, 'Thou hast done well, O cavalier.' . . . l. The Wife's Device to Cheat her Husband dlxxxiv. So, when it was the foredawn hour, she tied his beard and spreading a veil over him, cried out, whereupon the people of the quarter flocked to her, men and women. Presently, up came El Merouzi, for the division of the money, and hearing the crying [of the mourners], said, 'What is to do?' Quoth they, 'Thy brother is dead;' and he said in himself, 'The accursed fellow putteth a cheat on me, so he may get all the money for himself, but I will do with him what shall soon bring him to life again.' Then he rent the bosom of his gown and uncovered his head, weeping and saying, 'Alas, my brother! Alas, my chief! Alas, my lord!' And he went in to the men, who rose and condoled with him. Then he accosted Er Razi's wife and said to her, 'How came his death about?' 'I know not,' answered she, 'except that, when I arose in the morning, I found him dead.' Moreover, he questioned her of the money and good that was with her, but she said, 'I have no knowledge of this and no tidings.' Then the Khalif summoned her to his presence a fourth time and said to her, "O Sitt el Milah, sing." So she improvised and sang the following verses: . . . s. The Stolen Necklace dxcvi. 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]. King who lost Kingdom and Wife and Wealth, The, ii. 66. Sons, Story of King Suleiman Shah and his, i. 150. There was once a man of fortune, who lost his wealth, and chagrin and melancholy got the mastery of him, so that he became an idiot and lost his wit. There abode with him of his wealth about a score of dinars and he used to beg alms of the folk, and that which they gave him he would gather together and lay to the dinars that were left him. Now there was in that town a vagabond, who made his living by sharpening, and he knew that the idiot had somewhat of money; so he fell to spying upon him and gave not over watching him till he saw him put in an earthen pot that which he had with him of money and enter a deserted ruin, where he sat down, [as if] to make water, and dug a hole, in which he laid the pot and covering it up, strewed earth upon the place. Then he went away and the sharper came and taking what was in the pot, covered it up again, as it was. . . . Though Fortune whiles to thee belike may be unjust, Her seasons change and man's excused if he transgress. . . . A talking-stock among the folk for ever I abide; Life and the days pass by, yet ne'er my wishes I attain,.75 El Fezl ben Rebiya (233) and the Old Bedouin dclx. Story of Ilan Shah and Abou Teman. When she had made an end of her song, she threw the lute from her hand and wept and lamented. Then she slept awhile and presently awaking, said, "O elder, hast thou what we may eat?" "O my lady," answered the old man, "there is the rest of the food;" but she said, "I will not eat of a thing I have left. Go down to the market and fetch us what we may eat." Quoth he, "Excuse me, O my lady; I cannot stand up, for that I am overcome with wine; but with me is the servant of the mosque, who is a sharp youth and an intelligent. I will call him, so he may buy thee that which thou desirest." "Whence hast thou this servant?" asked she; and he replied, "He is of the people of Damascus." When she heard him

Speak of the people of Damascus, she gave a sob, that she swooned away; and when she came to herself, she said, "Woe's me for the people of Damascus and for those who are therein! Call him, O elder, that he may do our occasions." . . . My watering lips, that cull the rose of thy soft cheek, declare My basil, (131) lily mine, to be the myrtles of thy hair..57. Werdan the Butcher's Adventure with the Lady and the Bear cccliii. . . . Nor troops have I nor henchmen nor one to lend me aid Save God, to whom, my Maker, my voice in praise I rear..116. Iskender Dhoulkernein and a certain Tribe of Poor Folk ccclxiv. . . . The starry arrows of her looks she darts above her veil; They hit and never miss the mark, though from afar they fare..As for Queen Kemeriyeh, she flew off to the palace of her sister Wekhimeh and told her what Meimoun had done and how [he avouched that], whenas he saw defeat [near at hand], he would slay Tuhfeh; 'and indeed,' added she, 'he is resolved upon this; else had he not dared to commit this outrage. So do thou contrive the affair as thou deemest well, for thou hast no superior in judgment.' Then they sent for Queen Zelzeleh and Queen Sherareh and sat down to take counsel, one with another, of that which they should do in the matter. Then said Wekhimeh, 'We were best fit out a ship in this island [wherein is my palace] and embark therein, in the guise of mortals, and fare on till we come to a little island, that lieth over against Meimoun's palace. There will we [take up our abode and] sit drinking and smiting the lute and singing. Now Tuhfeh will of a surety be sitting looking upon the sea, and needs must she see us and come down to us, whereupon we will take her by force and she will be under our hands, so that none shall avail more to molest her on any wise. Or, if Meimoun be gone forth to do battle with the Jinn, we will storm his stronghold and take Tuhfeh and raze his palace and put to death all who are therein. When he hears of this, his heart will be rent in sunder and we will send to let our father know, whereupon he will return upon him with his troops and he will be destroyed and we shall be quit of him.' And they answered her, saying, 'This is a good counsel.' Then they bade fit out a ship from behind the mountain, (244) and it was fitted out in less than the twinkling of an eye. So they launched it on the sea and embarking therein, together with four thousand Afrits, set out, intending for Meimoun's palace. Moreover, they bade other five thousand Afrits betake themselves to the island under the Crescent Mountain and lie in wait for them there..Then she discovered to him a part of her bosom, and when he saw her breasts, his reason took flight from his head and he said to her, "Cover it up, so may God have thee in His safeguard!" Quoth she, "Is it fair of any one to missay of my charms?" And he answered, "How shall any missay of thy charms, and thou the sun of loveliness?" Then said she, "Hath any the right to say of me that I am lophanded?" And tucking up her sleeves, showed him forearms, as they were crystal; after which she unveiled to him a face, as it were a full moon breaking forth on its fourteenth night, and said to him, "Is it lawful for any to missay of me [and avouch] that my face is pitted with smallpox or that I am one-eyed or crop-eared?" And he answered her, saying, "O my lady, what is it moveth thee to discover unto me that lovely face and those fair members, [of wont so jealously] veiled and guarded? Tell me the truth of the matter, may I be thy ransom!" And he recited the following verses:..Still do I yearn, whilst passion's fire flames in my liver are, iii. 111. . . . Bravo for a fawn with a houri's eye of black, Like the sun or the shining moon midst the starry train!.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!".King (The Unjust) and the Tither, i. 273.. . . At their appointed terms souls die; but for despair My soul is like to die, or ere its term betide.. . . Indeed her glance, her sides are soft; but none the less, alas! Her heart is harder than the rock; there is no mercy there.. . . Indeed, your long estrangement hath caused my bowels yearn. Would God I were a servant in waiting at your door!.Full many a man incited me to infidelity, i. 205..1. The Merchant and the Genie i.The news reached his father, who said to him, 'O my son, this damsel to whom thy heart cleaveth is at thy commandment and we have power over her; so wait till I demand her [in marriage] for thee.' But the prince said, 'I will not wait.' So his father hastened in the matter and sent to demand her of her father, who required of him a hundred thousand dinars to his daughter's dowry. Quoth Bihzad's father, 'So be it,' and paid down what was in his treasuries, and there remained to his charge but a little of the dower. So he said to his son, 'Have patience, O my son, till we gather together the rest of the money and send to fetch her to thee, for that she is become thine.' Therewith the prince waxed exceeding wroth and said, 'I will not have patience;' so he took his sword and his spear and mounting his horse, went forth and fell to stopping the way, [so haply that he might win what lacked of the dowry].. . . a. The Cat and the Mouse dccoc.The king read the letter and said to Abou Temam, "We will do what behoveth in the matter; but, O Abou Temam, needs must thou see my daughter and she thee, and needs must thou hear her speech and she thine.' So saying, he sent him to the lodging of the princess, who had had notice of this; so that they had adorned her sitting-chamber with the costliest that might be of utensils of gold and silver and the like, and she seated herself on a throne of gold, clad in the most sumptuous of royal robes and ornaments. When Abou Temam entered, he bethought himself and said, 'The wise say, he who restraineth his sight shall suffer no evil and he who guardeth his tongue shall hear nought of foul, and he who keepeth watch over his hand, it shall be prolonged and not curtailed.' (121) So he entered and seating himself on the ground, [cast down his eyes and] covered his hands and feet with his dress. (122) Quoth the king's daughter to him, 'Lift thy head, O Abou Temam, and look on me and speak with me.' But he spoke not neither raised his head, and she continued, 'They sent thee but that thou mightest look on me and speak with me, and behold, thou speakest not at all. Take of these pearls that be around thee and of these jewels and gold and silver. But he put not forth his hand unto aught, and when she saw that he paid no heed to anything, she was angry and said, 'They have

sent me a messenger, blind, dumb and deaf.' Then he turned back, pondering upon that sleeping youth, and coming to him, as he slept, lighted down from his horse and sat down by him. He fixed his eyes upon his face and considered him awhile and said in himself, 'For aught I know, this youth may be Melik Shah.' And he fell a-hemming and saying, 'Harkye, O youth!' Whereupon the sleeper awoke and sat up; and the eunuch said to him, 'Who is thy father in this village and where is thy dwelling?' The youth sighed and answered, 'I am a stranger;' and the eunuch said, 'From what land art thou and who is thy father?' Quoth the other, 'I am from such a land,' and the eunuch ceased not to question him and he to answer him, till he was certified of him and knew him. So he rose and embraced him and kissed him and wept over his case. Moreover, he told him that he was going about in quest of him and informed him that he was come privily from the king his mother's husband and that his mother would be content [to know] that he was alive and well, though she saw him not..His hospitality pleased the Khalif and the goodliness of his fashion, and he said to him, "O youth, who art thou? Make me acquainted with thyself, so I may requite thee thy kindness." But Aboulhusn smiled and said, "O my lord, far be it that what is past should recur and that I be in company with thee at other than this time!" "Why so?" asked the Khalif. "And why wilt thou not acquaint me with thy case?" And Aboulhusn said, "Know, O my lord, that my story is extraordinary and that there is a cause for this affair." Quoth the Khalif, "And what is the cause?" And he answered, "The cause hath a tail." The Khalif laughed at his words and Aboulhusn said, "I will explain to thee this [saying] by the story of the lackpenny and the cook. Know, O my lord, that..So the youth returned to his house, and indeed the world was grown black in his eyes and he said, 'My father said sooth.' Then he opened the chamber door and piling up the bricks under his feet, put the rope about his neck and kicked away the bricks and swung himself off; whereupon the rope gave way with him [and he fell] to the ground and the ceiling clove in sunder and there poured down on him wealth galore, So he knew that his father meant to discipline (226) him by means of this and invoked God's mercy on him. Then he got him again that which he had sold of lands and houses and what not else and became once more in good case. Moreover, his friends returned to him and he entertained them some days..? ? ? ? ? My heart, since the leave-taking day afflicted, will tell of my case, And my body, for love and desire grown wasted and feeble and frail..? ? ? ? ? What is the pleasance of the world, except it be to see My lady's face, to drink of wine and ditties still to hear?..? ? ? ? ? Fortune its arrows all, through him I love, let fly At me and parted me from him for whom I sigh..? ? ? ? ? The zephyr's sweetness on the coppice blew, And as with falling fire 'twas clad anew;.He [seated himself on the divan and] leant upon a cushion, whilst she put out her hand to her veil and did it off. Then she put off her heavy outer clothes and discovered her charms, whereupon he embraced her and kissed her and swived her; after which they washed and returned to their place and he said to her, 'Know that I have little knowledge [of what goes on] in my house, for that I trust to my servant; so arise thou and see what the boy hath made ready in the kitchen.' Accordingly, she arose and going down into the kitchen, saw cooking pots over the fire, wherein were all manner of dainty meats, and manchet-bread and fresh almond-and-honey cakes. So she set bread on a dish and ladled out [what she would] from the pots and brought it to him..The company marvelled at this story and said all, 'Woe to the oppressor!' Then came forward the sixteenth officer and said, 'And I also will tell you a marvellous story, and it is on this wise..There was once, of old time, in one of the tribes of the Arabs, a woman great with child by her husband, and they had a hired servant, a man of excellent understanding. When the woman came to [the time of her] delivery, she gave birth to a maid-child in the night and they sought fire of the neighbours. So the journeyman went in quest of fire..All who were present were delighted and the sitting-chamber shook with mirth, and Iblis said, 'Well done, O Tuhfet es Sudour!' Then they gave not over wine-bibbing and rejoicing and making merry and tambourining and piping till the night waned and the dawn drew near; and indeed exceeding delight entered into them. The most of them in mirth was the Sheikh Iblis, and for the excess of that which betided him of delight, he put off all that was upon him of coloured clothes and cast them over Tuhfeh, and among the rest a robe broidered with jewels and jacinths, worth ten thousand dinars. Then he kissed the earth and danced and put his finger to his arse and taking his beard in his hand, said to her, 'Sing about this beard and endeavour after mirth and pleasance, and no blame shall betide thee for this.' So she improvised and sang the following verses:.[Aforetime] I journeyed in [many] lands and climes and towns and visited the great cities and traversed the ways and [exposed myself to] dangers and hardships. Towards the last of my life, I entered a city [of the cities of China], (155) wherein was a king of the Chosroes and the Tubbas (156) and the Caesars. (157) Now that city had been peopled with its inhabitants by means of justice and equitable dealing; but its [then] king was a tyrant, who despoiled souls and [did away] lives; there was no wanning oneself at his fire, (158) for that indeed he oppressed the true believers and wasted the lands. Now he had a younger brother, who was [king] in Samarcand of the Persians, and the two kings abode a while of time, each in his own city and place, till they yearned unto each other and the elder king despatched his vizier in quest of his younger brother..61. Abou Nuwas with the three Boys and the Khalif Haroun er Reshid ccclxxxi.When the evening evened, the king let call his vizier and he presented himself before him, whereupon he required of him the hearing of the [promised] story. So he said, "Harkening and obedience. Know, O king. that..Therewithal, O my brother, the locust fell to going round about among the company of the birds, but saw nought resembling the hawk in bulk and body save the kite and deemed well of her. So she brought the hawk and the kite together and counselled the former to make friends with the latter. Now it chanced that the hawk fell sick and the kite abode with him a long while [and tended him] till he recovered and became whole and strong; wherefore he thanked her [and she departed from him]. But after awhile the hawk's sickness returned to him and he needed the kite's succour. So the locust went out from him and was absent from him a day, after which she returned to him with a[nother] locust, (53) saying, "I have brought thee this one." When the hawk saw her, he said, "God requite thee with good! Indeed, thou hast done well in the quest and hast been subtle in the choice."..Then said Azadbekht to him (and indeed his words were

[prompted] by anger and those of the youth by presence of mind and good breeding), "I bought thee with my money and looked for fidelity from thee, wherefore I chose thee over all my grandees and servants and made thee keeper of my treasuries. Why, then, hast thou outraged my honour and entered my house and played the traitor with me and tookest no thought unto that which I have done thee of benefits?" "O king," answered the youth, "I did this not of my choice and freewill and I had no [evil] intent in being there; but, of the littleness of my luck, I was driven thither, for that fate was contrary and fair fortune lacking. Indeed, I had striven with all endeavour that nought of foul should proceed from me and kept watch over myself, lest default appear in me; but none may avail to make head against ill fortune, nor doth endeavour profit in case of lack of luck, as appeareth by the example of the merchant who was stricken with ill luck and his endeavour profited him not and he succumbed to the badness of his fortune." "What is the story of the merchant," asked the king, "and how was his luck changed upon him by the sorriness of his fortune?" "May God prolong the king's continuance!" answered the youth..God keep the days of love-delight! How dearly sweet they were! i. 225..? ? ? ? ? All for a wild deer's love, whose looks have snared me And on whose brows the morning glitters bright.? ? ? ? ? c. The Fuller and his Son dlxxix.? ? ? ? ? When from your land the breeze I scent that cometh, as I were A reveller bemused with wine, to lose my wits I'm fain..So the notary went up to the lieutenant, who was among the witnesses, and said "It is well. Is she not such an one whose marriage contract we drew up in such a place?" Then he betook himself to the woman's house and cried out upon her; whereupon she brought him the [forged] contract and he took it and returned with it to the lieutenant of police. When the latter had taken cognizance [of the document and professed himself satisfied, the assessor] said [to the notary,] "Go to our lord and master, the Cadi of the Cadis, and acquaint him with that which befalleth his assessors." The notary rose to go, but the lieutenant of police feared [for himself] and was profuse in beseeching the assessor and kissing his hands, till he forgave him; whereupon the lieutenant went away in the utterest of concern and affright. On this wise the assessor ordered the case and carried out the forgery and feigned marriage with the woman; [and thus was calamity warded off from him] by the excellence of his contrivance." (121).? ? ? ? ? e. The Rich Man and his Wasteful Son dcccxciii.? ? ? ? ? All charms, indeed, thou dost comprise; so who shall vie with thee And who shall blame me if for love of such a fair I'm sped?.[Then they went up to the palace and] the interpreter went in to Selma and said to her, 'O king of the age, here is an Indian woman, who cometh from the land of Hind, and she hath laid hands on a young man, a servant, avouching that he is her husband, who hath been missing these two years, and she came not hither but on his account, and indeed these many days she hath done almsdeeds [in the city]. And here is a man, a cook, who avoucheth that the young man is his slave.' When the queen heard these words, her entrails quivered and she groaned from an aching heart and called to mind her brother and that which had betided him. Then she bade those who were about her bring them before her, and when she saw them, she knew her brother and was like to cry aloud; but her reason restrained her; yet could she not contain herself, but she must needs rise up and sit down. However, she enforced herself unto patience and said to them, 'Let each of you acquaint me with his case.'? ? ? ? ? Desire hath left me wasted, afflicted, sore afraid, For the spy knows the secret whereof I do complain..As for the merchant, he bought him a sheep and slaughtering it, roasted it and dressed birds and [other] meats of various kinds and colours and bought dessert and sweetmeats and fresh fruits. Then he repaired to El Abbas and conjured him to accept of his hospitality and enter his house and eat of his victual. The prince consented to his wishes and went with him till they came to his house, when the merchant bade him enter. So El Abbas entered and saw a goodly house, wherein was a handsome saloon, with a vaulted estrade. When he entered the saloon, he found that the merchant had made ready food and dessert and perfumes, such as overpass description; and indeed he had adorned the table with sweet-scented flowers and sprinkled musk and rose-water upon the food. Moreover, he had smeared the walls of the saloon with ambergris and set [the smoke of burning] aloes-wood abroad therein..? ? ? ? ? Thou only art the whole of our desire; indeed Thy love is hid within our hearts' most secret core..? ? ? ? ? We spent the night in passing the cup, my mates and I, Till in the Eastward heaven the day-star did appear..One day, the Commander of the Faithful's breast was straitened; so he sent after his Vizier Jaafer the Barmecide and Ishac the boon-companion and Mesrour the eunuch, the swordsman of his vengeance; and when they came, he changed his raiment and disguised himself, whilst Jaafer [and Ishac] and Mesrour and El Fezll (164) and Yunus (165) (who were also present) did the like. Then he went out, he and they, by the privy gate, to the Tigris and taking boat, fared on till they came to near Et Taf, (166) when they landed and walked till they came to the gate of the thoroughfare street. (167) Here there met them an old man, comely of hoariness and of a venerable and dignified bearing, pleasing (168) of aspect and apparel. He kissed the earth before Ishac el Mausili (for that he knew but him of the company, the Khalif being disguised, and deemed the others certain of his friends) and said to him, 'O my lord, there is presently with me a slave-girl, a lutanist, never saw eyes the like of her nor the like of her grace, and indeed I was on my way to pay my respects to thee and give thee to know of her; but Allah, of His favour, hath spared me the trouble. So now I desire to show her to thee, and if she be to thy liking, well and good: else I will sell her.' Quoth Ishac, 'Go before me to thy barrack, till I come to thee and see her.'The king marvelled, he and his company, and praised God the Most High for that he had come thither; after which he turned to the eunuch and said to him, 'What is this youth thou hast with thee?' 'O king,' answered he, 'this is the son of a nurse who belonged to us and we left him little. I saw him to-day and his mother said to me, 'Take him with thee.' So I brought him with me, that he might be a servant to the king, for that he is an adroit and quickwitted youth.' Then the king fared on, he and his company, and the eunuch and the youth with them, what while he questioned the former of Belehwan and his dealing with his subjects, and he answered, saying, 'As thy head liveth, O king, the folk with him are in sore straits and not one of them desireth to look on him, gentle or simple.'? ? ? ? ? So fell and fierce my stroke is, if on a mountain high It lit, though all of granite, right through its midst 'twould shear..? ? ? ? ? If to my favours thou aspire and

covet me, good lack! What leach such madness can assain or what medicament? ef. Story of the Barber's Sixth Brother clxiv. 124. The Saint to whom God gave a Cloud to serve him and the Devout King ccclxxiii. Shehriyar, Shehrzad and, ii. 111, iii. 141, 157. Thy loss is the fairest of all my heart's woes; My case it hath altered and banished repose. O skinker of the wine of woe, turn from a love-sick maid, Who drinks her tears still, night and morn, thy bitter-flavoured bowl. Story of King Bihkerd.

[Journal of the Texian Expedition Against Mier Subsequent Imprisonment of the Author His Sufferings and Final Escape from the Castle of Perote With Reflections Upon the Present Political and Probable Future Relations of Texas Mexico and the United States](#)
[Active Service](#)

[Ancient Accounts of India and China By Two Mohammedan Travellers Who Went to Those Parts in the 9th Century](#)

[The Mahabharata of Krishna-Dwaipayana Vyasa Vol 3 Translated Into English Prose from the Original Sanskrit Text Vana Parva \(Last Part\)](#)

[Cities in Evolution An Introduction to the Town Planning Movement and to the Study of Civics](#)

[The Secret Doctrine The Synthesis of Science Religion and Philosophy Index to Vols I II and III](#)

[Dante and the Mystics A Study of the Mystical Aspect of the Divina Commedia and Its Relations with Some of Its Medieval Sources](#)

[Our Native Ferns or a History of the British Species and Their Varieties Vol 1 Polypodium Allosorus Gymnogramma Polystichum Lastrea](#)

[Containing Descriptions of Twenty-Two Species and Three Hundred and Eighty-Four Varieties of British Ferns](#)

[Culpepers Complete Herbal Consisting of a Comprehensive Description of Nearly All Herbs With Their Medicinal Properties and Directions for Compounding the Medicines Extracted from Them](#)

[Miscellaneous Tracts Viz the History of the Expulsion of the Moriscoes Out of Spain in the Reign of Philip III The History of the Wars of the Commons of Castile in the Beginning of the Reign of the Emperor Charles V A View of the Spanish Cortes O](#)

[Clan Ewing of Scotland Early History and Contribution to America Sketches of Some Family Pioneers and Their Times](#)

[Memoirs of the Late REV Alexander Stewart D D One of the Ministers of Canongate Edinburgh To Which Are Subjoined a Few of His Sermons](#)

[Sun Lore of All Ages A Collection of Myths and Legends Concerning the Sun and Its Worship](#)

[The Life of Jesus Vol 2 Critically Examined](#)

[Morgan Horses A Premium Essay on the Origin History and Characteristics of This Remarkable American Breed of Horses Tracing the Pedigree from the Original Justin Morgan Through the Most Noted of His Progeny Down to the Present Time](#)

[The Secret Tradition in Freemasonry Vol 1 of 2 And an Analysis of the Inter-Relation Between the Craft and the High Grades in Respect of Their Term of Research Expressed by the Way of Symbolism](#)

[A Commentary on the Vision of Zechariah the Prophet With a Corrected Translation and Critical Notes](#)

[A Treatise on Aphasia and Other Speech Defects](#)

[Kontrapunkt Vol 1 Cantus Firmus Und Zweistimmiger Satz](#)

[The Works of John Smyth Fellow of Christs College 1594-8 Vol 2 of 2](#)

[de Legibus Et Consuetudinibus Anglii Vol 1](#)

[History of Russia From the Earliest Times to the Rise of Commercial Capitalism](#)

[Ancient Hebrew Literature Vol 4 of 4 Wisdom Literature Homiletic Narratives and Apocalypses](#)

[The History of Stirlingshire Vol 2 of 2](#)

[Transactions of the Panama Pacific Dental Congress Held at San Francisco Cal U S An August 30 to September 9 1915 Vol 3 of 3](#)

[The Pine-Tree Coast](#)

[Archaeologia or Miscellaneous Tracts Relating to Antiquity Vol 1](#)

[ACTA Mathematica Vol 11](#)

[Schultze and Sevenoaks Plane and Solid Geometry](#)

[Revue Pdagogique Vol 73 Juillet Decembre 1918](#)

[The Folk-Lore Journal 1884 Vol 2](#)

[Proceedings and Collections of the Wyoming Historical and Geological Society Vol 22 For the Years 1930 1931 1932 1933 1934 1935 and 1936](#)

[The Works of William Shakespeare Vol 12 Measure for Measure And Henry VIII](#)

[Repertorium Fur Experimental-Physik Fur Physikalische Technik Mathematische Und Astronomische Instrumentenkunde 1873 Vol 9 Text](#)

[The University Studies of Nebraska Vol 16](#)

[Repertorium Fr Experimental-Physik Fr Physikalische Technik Mathematische Und Astronomische Instrumentenkunde 1872 Vol 8 Text](#)

[History of Wallingford Conn from Its Settlement in 1670 to the Present Time Vol 2 Including Meriden Which Was One of Its Parishes Until 1806 and Cheshire Which Was Incorporated in 1780](#)

[The American Journal of Physiology Vol 11](#)

[Excursions in North Wales Including Aberystwith and the Devils Bridge Intended as a Guide to Tourists](#)
[Sermons by REV Ralph Erskine A M Vol 2 Selected from the British Editions of 1777 and 1821](#)
[The Story of a Page Thirty Years of Public Service and Public Discussion in the Editorial Columns of the New York World](#)
[Berliner Astronomisches Jahrbuch Fir 1854 Mit Genehmigung Der Kiniglichen Akademie Der Wissenschaften](#)
[Geometrical Analysis and Geometry of Curve Lines Being Volume Second of a Course of Mathematics and Designed as an Introduction to the Study of Natural Philosophy](#)
[Jenaer Glas Und Seine Verwendung in Wissenschaft Und Technik](#)
[The General Epistles of St James and St Jude](#)
[Psyche 1921-1922 Vol 2 Nos 1-4](#)
[Astronomical Observations Made at the Observatory of Cambridge Vol 23 For the Years 1872 1873 1874 and 1875](#)
[The Plays of William Shakspeare Vol 21 Containing Titus Andronicus Pericles Prince of Tyre Appendix Glossarial Index](#)
[Musical Reporter Vol 1 January 1841](#)
[A Critical and Exegetical Commentary On the Books of Ezra and Nehemiah](#)
[Italy Florence and Venice from the French of H Taine](#)
[A Practical Treatise on Obstetrics Vol 4 of 4 Obstetric Operations the Pathology of the Puerperium With One Colored Plate and 191 Fine Wood Engravings](#)
[Extracts from the Council Register of the Burgh of Aberdeen Vol 2 1570-1625](#)
[The Biographical History of Philosophy Vol 2 From Its Origin in Greece Down to the Present Day](#)
[Collections of the New-York Historical Society for the Year 1873](#)
[A Complete Practical Grammar of the German Language With Exercises in Conversations Letters Poems and Treatises Forming a Method and Reader With a Phrase Book of Prepositional Idioms Etc](#)
[Proceedings of the American Academy of Arts and Sciences Vol 25 From May 1889 to May 1890](#)
[Diary and Letters of Madame DARblay Author of Evelina Cecilia C 1854 Vol 7 of 7](#)
[A True Register of All Christenings Mariages and Burialles in the Parishes of St James Clarkenwell Vol 4 From the Yeare of Our Lorde God 1551 Burials 1551 to 1665](#)
[High School English Vol 2](#)
[The Astronomical Journal Vol 19 April 1898 to February 1899 Numbers 433 456](#)
[Woollen and Worsted Cloth Manufacture Being a Practical Treatise for the Use of All Persons Employed in the Manipulation of Textile Fabrics China and Japan and a Voyage Thither An Account of a Cruise in the Waters of the East Indies China and Japan](#)
[The Farriers and Horsemans Dictionary Being a Compleat System of Horsemanship](#)
[Angus or Forfarshire Vol 4 The Land and People Descriptive and Historical](#)
[The Dead Sea a New Route to India Vol 2 of 2 With Other Fragments and Gleanings in the East](#)
[Education as a Science](#)
[Sir John Froissarts Chronicles of England France Spain and the Adjoining Countries Vol 9 From the Latter Part of the Reign of Edward II to the Coronation of Henry IV](#)
[Transactions of the Gaelic Society of Inverness Vol 13 1886-87](#)
[A Geographical History of Mammals](#)
[Apologetics or the Scientific Vindication of Christianity Vol 3](#)
[English Readers Vol 5](#)
[Illustrations of the History and Antiquities of Perthshire](#)
[The Philosophical History and Memoirs of the Royal Academy of Sciences at Paris or an Abridgment of All the Papers Relating to Natural Philosophy Which Have Been Publishd by the Members of That Illustrious Society from the Year 1699 to 1720 Vol 3 W](#)
[Business Mens Laws of California](#)
[Quintilians Institutes of Eloquence or the Art of Speaking in Public in Every Character and Capacity Vol 2 of 2 Translated Into English After the Best Latin Editions with Notes Critical and Explanatory](#)
[Blairs Outlines of Ancient History On a New Plan Embracing Biographical Notices of Illustrious Persons General Views of the Geography Population Politics Religion Military and Naval Affairs Arts Literature Manners Customs and Society of Ancie](#)
[Theoretisch-Praktisches Handbuch Der Photographischen Chemie Vol 1 Photographische Negativprozesse Und Orthochromatische Photographie](#)
[The English Factories in India 1637-1641 A Calendar of Documents in the India Office British Museum and Public Record Office](#)
[A General History of All Voyages and Travels Throughout the Old and New World from the First Ages to This Present Time Illustrating Both the](#)

[Ancient and Modern Geography Containing an Accurate Description of Each Country Its Natural History and Produce and Garden Vol 37 January 1920](#)

[Repubblica Argentina Note Di Viaggio Da Buenos Aires Alla Terra del Fuoco](#)

[The English Factories in India 1642-1645 A Calendar of Documents in the India Office Westminster](#)

[Varia Africana II](#)

[Pen Pictures of Early Pioneer Life in Upper Canada](#)

[Die Kirche Und Schule in Nord-Amerika Uebersichtlich Beschrieben](#)

[A View of the World as Exhibited in the Manners Costumes and Characteristics of All Nations With Seventy-Two Engravings](#)

[Entomological News Vol 1 And Proceedings of the Entomological Section of the Academy of Natural Sciences of Philadelphia 1890](#)

[A New Account of East India and Persia Vol 2 Being Nine Years Travels 1672-1681](#)

[The History of Herodotus Literally Translated Into English Vol 1 of 2 Illustrated with Notes Explanatory and Critical from Larcher Rennell](#)

[Mitford Schweighaeuser Modern Books of Travels C C To Which Is Added Larchers Table of the Chronol](#)

[Travels in Greece and Turkey Vol 1 of 2 Undertaken by Order of Louis XVI and with the Authority of the Ottoman Court](#)

[Life of Napoleon Vol 3 of 4](#)

[Reports of the Cambridge Anthropological Expedition to Torres Straits](#)

[The Battle History of Scotland Tales of Chivalry and Adventure](#)

[Putnams Automobile Handbook The Care and Management of the Modern Motor-Car](#)

[Day Unto Day](#)

[Memoirs and Correspondence of Admiral Lord de Saumarez Vol 2 of 2 From Original Papers in Possession of the Family](#)

[An English Grammar Methodical Analytical and Historical Vol 2 of 3 With a Treatise on the Orthography Prosody Inflections and Syntax of the English Tongue And Numerous Authorities Cited in Order of Historical Development](#)

[Homoopathische Vierteljahrsschrift Vol 8 Central-Organ Fur Die Gesammte Homoopathie Mit Besonderer Berucksichtigung Aller Medicinischen Hilfswissenschaften](#)

[A Trip Around the World](#)
