

ES FROM THE RESEARCH LABORATORY DEPARTMENT OF HEALTH CITY OF NEW

And if a creature in his tears could swim, as in a sea, I to do this of all that breathe were surely first and sole. For know that hither have I fared and come to this thy land, By hopes of union with thee and near fruition led. Asleep and Awake, i. 5. As for that which hath befallen thee, verily, it hath befallen [many] kings before thee and their women have played them false, for all they were greater of puissance than thou, yea, and mightier of kingship and more abounding in troops. If I would, I could relate unto thee, O king, concerning the wiles of women, that whereof I could not make an end all my life long; and indeed, aforetime, in all these my nights that I have passed before thee, I have told thee [many stories and anecdotes] of the artifices of women and of their craft and perfidy; but indeed the things abound on me; (173) wherefore, if it like thee, O king, I will relate unto thee [somewhat] of that which befell kings of old time of the perfidy of their women and of the calamities which overtook them by reason of these latter." "How so?" asked the king. "Tell on." "Harkening and obedience," answered Shehrazad. "It hath been told me, O king, that a man once related to a company and spoke as follows: My fruit is a jewel all wroughten of gold, ii. 245. An if I live, in love of her I'll live, and if I die Of love and longing for her sight, O rare! O excellent! The two girls let me down from fourscore fathoms' height, i. 49. EL MELIK EZ ZAHIR RUKNEDDIN BIBERS EL BUNDUCDARI AND THE SIXTEEN OFFICERS OF POLICE. (83). Hawk and the Locust, The, ii. 50. b. The Second Calender's Story xlii. a. Story of the Chief of the New Cairo Police dciv. There was once in the land [of Egypt and] the city of Cairo, [under the dynasty] of the Turks, (84) a king of the valiant kings and the exceeding mighty Sultans, by name El Melik ez Zahir Rukneddin Bibers el Bunducdari. (85) He was used to storm the Islamite strongholds and the fortresses of the Coast (86) and the Nazarene citadels, and the governor of his [capital] city was just to the folk, all of them. Now El Melik ez Zahir was passionately fond of stories of the common folk and of that which men purposed and loved to see this with his eyes and hear their sayings with his ears, and it befell that he heard one night from one of his story-tellers (87) that among women are those who are doughtier than men of valour and greater of excellence and that among them are those who will do battle with the sword and others who cozen the quickest-witted of magistrates and baffle them and bring down on them all manner of calamity; whereupon quoth the Sultan, 'I would fain hear this of their craft from one of those who have had to do theiewith, so I may hearken unto him and cause him tell.' And one of the story-tellers said, 'O king, send for the chief of the police of the town.' Voyage of Sindbad the Sailor, The Sixth, iii. 203. First Officer's Story, The, ii. 122. Sans fault of mine, my blood and tears he shed and beggared me Of him I love, yet for himself gained nought thereby whate'er. When in the sitting-chamber we for merry-making sate, iii. 135. Haroun er Reshid, Tuhfet el Culoub and, ii. 203. A friend of mine once invited me to an entertainment; so I went with him, and when we came into his house and sat down on his couch, he said to me, "This is a blessed day and a day of gladness, and [blessed is] he who liveth to [see] the like of this day. I desire that thou practise with us and deny (124) us not, for that thou hast been used to hearken unto those who occupy themselves with this." (125) I fell in with this and their talk happened upon the like of this subject. (126) Presently, my friend, who had invited me, arose from among them and said to them, "Harken to me and I will tell you of an adventure that happened to me. There was a certain man who used to visit me in my shop, and I knew him not nor he me, nor ever in his life had he seen me; but he was wont, whenever he had need of a dirhem or two, by way of loan, to come to me and ask me, without acquaintance or intermediary between me and him, [and I would give him what he sought]. I told none of him, and matters abode thus between us a long while, till he fell to borrowing ten at twenty dirhems [at a time], more or less. The hands of noble folk do tend me publicly; With waters clear and sweet my thirsting tongue they ply. One day, as I was thus feigning sleep, I felt a hand in my lap, and in it a magnificent purse. So I seized the hand and behold, it was that of a fair woman. Quoth I to her, "O my lady, who art thou?" And she said, "Rise [and come away] from here, that I may make myself known to thee." So I arose and following her, fared on, without tarrying, till she stopped at the door of a lofty house, whereupon quoth I to her, "O my lady, who art thou? Indeed, thou hast done me kindness, and what is the reason of this?" "By Allah," answered she, "O Captain Mum, I am a woman on whom desire and longing are sore for the love of the daughter of the Cadi Amin el Hukm. Now there was between us what was and the love of her fell upon my heart and I agreed with her upon meeting, according to possibility and convenience. But her father Amin el Hukm took her and went away, and my heart cleaveth to her and love-longing and distraction are sore upon me on her account." The Twenty-Second Night of the Month. There abode once, of old days and in bygone ages and times, in the city of Baghdad, the Abode of Peace, the Khalif Haroun er Reshid, and he had boon-companions and story-tellers, to entertain him by night Among his boon-companions was a man called Abdallah ben Nan, who was high in favour with him and dear unto him, so that he was not forgetful of him a single hour. Now it befell, by the ordinance of destiny, that it became manifest to Abdallah that he was grown of little account with the Khalif and that he paid no heed unto him; nor, if he absented himself, did he enquire concerning him, as had been his wont. This was grievous to Abdallah and he said in himself, "Verily, the heart of the Commander of the Faithful and his fashions are changed towards me and nevermore shall I get of him that cordiality wherewith he was wont to entreat me." And this was distressful to him and concern waxed upon him, so that he recited the following verses: There was once a man who was exceeding cautious over himself, and he set out one day on a journey to a land abounding in wild beasts. The caravan wherein he was came by night to the gate of a city; but the warders refused to open to them; so they passed the night without the city, and there were lions there. The man aforesaid, of the excess of his caution, could not fix upon a place wherein he should pass the night, for fear of the wild beasts and reptiles; so he went about seeking an empty place wherein he might lie. Then he girt his middle with a handkerchief and

entering, saluted the young merchant, who said to him, 'Where hast thou been?' Quoth he, 'I have done thine errands;' and the youth said, 'Go and eat and come hither and drink.' So he went away, as he bade him, and ate. Then he washed and returning to the saloon, sat down on the carpet and fell to talking with them; whereupon the young merchant's heart was comforted and his breast dilated and he addressed himself to joyance. They abode in the most delightsome life and the most abounding pleasance till a third part of the night was past, when the master of the house arose and spreading them a bed, invited them to lie down. So they lay down and the youth abode on wake, pondering their affair, till daybreak, when the woman awoke and said to her companion, 'I wish to go.' So he bade her farewell and she departed; whereupon the master of the house followed her with a purse of money and gave it to her, saying, 'Blame not my master,' and made his excuse to her for the young merchant..? ? ? ? ? Whenas the couriers came with news of thee, how fair Thou wast and sweet and how thy visage shone with light,.? ? ? ? ? r. Prince Behram of Persia and the Princess Ed Detma dccccxiv.O'erbold art thou in that to me, a stranger, thou hast sent, iii. 83..There was once in the city of Hemadan (191) a young man of comely aspect and excellently skilled in singing to the lute, and he was well seen of the people of the city. He went forth one day of his city, with intent to travel, and gave not over journeying till his travel brought him to a goodly city. Now he had with him a lute and what pertained thereto, (192) so he entered and went round about the city till he fell in with a druggist, who, when he espied him, called to him. So he went up to him and he bade him sit down. Accordingly, he sat down by him and the druggist questioned him of his case. The singer told him what was in his mind and the other took him up into his shop and brought him food and fed him. Then said he to him, 'Arise and take up thy lute and beg about the streets, and whenas thou smellst the odour of wine, break in upon the drinkers and say to them, "I am a singer." They will laugh and say, "Come, [sing] to us." And when thou singest, the folk will know thee and bespeak one another of thee; so shall thou become known in the city and thine affairs will prosper.'? ? ? ? ? So hath the Merciful towards Hudheifeh driven you, A champion ruling over all, a lion of great might..? ? ? ? ? My kinsmen and my friends for thee I did forsake And left them weeping tears that poured as 'twere a tide..? ? ? ? ? Tis gazed at for its slender swaying shape And cherished for its symmetry and sheen..As the eunuch was speaking with the king, behold, the damsel raised a corner of the curtain that shut in the litter, so she might look upon the speaker, and saw the king. When Azadbekht beheld her and noted her fashion and her loveliness (and indeed never set story-teller (95) eyes on her like,) his soul inclined to her and she took hold upon his heart and he was ravished by her sight. So he said to the eunuch, "Turn the mule's head and return, for I am King Azadbekht and I will marry her myself, for that Isfehend her father is my vizier and he will accept of this affair and it will not be grievous to him." "O king," answered the eunuch, "may God prolong thy continuance, have patience till I acquaint my lord her father, and thou shalt take her in the way of approof, for it befitteth thee not neither is it seemly unto thee that thou take her on this wise, seeing that it will be an affront to her father if thou take her without his knowledge." Quoth Azadbekht, "I have not patience [to wait] till thou go to her father and return, and no dishonour will betide him, if I marry her." "O my lord," rejoined the eunuch, "nought that is done in haste is long of durance nor doth the heart rejoice therein; and indeed it behoveth thee not to take her on this foul wise. Whatsoever betideth thee, destroy not thyself with [undue] haste, for I know that her father's breast will be straitened by this affair and this that thou dost will not profit thee." But the king said, "Verily, Isfehend is [my boughten] servant and a slave of my slaves, and I reckon not of her father, if he be vexed or pleased." So saying, he drew the reins of the mule and carrying the damsel, whose name was Behrjaur, to his house, married her..The learned man bethought him awhile of this, then made for Khelbes's house, which adjoined his own, still holding the latter; and when they entered, they found the young man lying on the bed with Khelbes's wife; whereupon quoth he to him, 'O accursed one, the calamity is with thee and in thine own house!' So Khelbes put away his wife and went forth, fleeing, and returned not to his own land. This, then," continued the vizier, "is the consequence of lewdness, for whoso purposeth in himself craft and perfidy, they get possession of him, and had Khelbes conceived of himself that (266) which he conceived of the folk of dishonour and calamity, there had betided him nothing of this. Nor is this story, rare and extraordinary though it be, more extraordinary or rarer than that of the pious woman whose husband's brother accused her of lewdness." "When I returned from my fifth voyage, I gave myself up to eating and drinking and passed my time in solace and delight and forgot that which I had suffered of stresses and afflictions, nor was it long before the thought of travel again presented itself to my mind and my soul hankered after the sea. So I brought out the goods and binding up the bales, departed from Baghdad, [intending] for certain of the lands, and came to the sea-coast, where I embarked in a stout ship, in company with a number of other merchants of like mind with myself, and we [set out and] sailed till we came among certain distant islands and found ourselves in difficult and dangerous case..It is said that El Mamoun (164) came one day upon Zubeideh, mother of El Amin, (165) and saw her moving her lips and muttering somewhat he understood not; so he said to her, "O mother mine, dost thou imprecate [curses] upon me, for that I slew thy son and despoiled him of his kingdom?" "Not so, by Allah, O Commander of the Faithful!" answered she, and he said, "What then saidst thou?" Quoth she, "Let the Commander of the Faithful excuse me." But he was instant with her, saying, "Needs must thou tell it." And she replied, "I said, 'God confound importunity!'" "How so?" asked the Khalif, and she said, "I played one day at chess with the Commander of the Faithful [Haroun er Reshid] and he imposed on me the condition of commandment and acceptance. (166) He beat me and bade me put off my clothes and go round about the palace, naked; so I did this, and I incensed against him. Then we fell again to playing and I beat him; so I bade him go to the kitchen and swive the foulest and sorriest wench of the wenches thereof. [I went to the kitchen] and found not a slave-girl fouler and filthier than thy mother; (167) so I bade him swive her. He did as I bade him and she became with child by him of thee, and thus was I [by my unlucky insistence] the cause of the slaying of my son and the despoiling him of his kingdom." When

El Mamoun heard this, he turned away, saying, "God curse the importunate!" to wit, himself, who had importuned her till she acquainted him with that matter. Then she was silent, and when the king heard her speech and profited by that which she said, he summoned up his reasoning faculties and cleansed his heart and caused his understanding revert [to the right way] and turned [with repentance] to God the Most High and said in himself, "Since there befell the kings of the Chosroes more than that which hath befallen me, never, whilst I abide [on life], shall I cease to blame myself [for that which I did in the slaughter of the daughters of the folk]. As for this Shehrzad, her like is not found in the lands; so extolled be the perfection of Him who appointed her a means for the deliverance of His creatures from slaughter and oppression!" Then he arose from his session and kissed her head, whereat she rejoiced with an exceeding joy, she and her sister Dinarzad. It is said that the most extraordinary of that which happened to Er Reshid was as follows: His brother El Hadi, (153) when he succeeded to the Khalifate, enquired of a seal-ring of great price, that had belonged to his father El Mehdi, (154) and it came to his knowledge that Er Reshid had taken it. So he required it of the latter, who refused to give it up, and El Hadi insisted upon him, but he still denied the seal-ring of the Khalifate. Now this was on the bridge [over the Tigris], and he threw the ring into the river. When El Hadi died and Er Reshid succeeded to the Khalifate, he came in person to that bridge, with a seal-ring of lead, which he threw into the river at the same place, and bade the divers seek it. So they did [his bidding] and brought up the first ring, and this was reckoned [an omen] of Er Reshid's good fortune and [a presage of] the continuance of his reign. (155). The drums of glad tidings beat and they entered in the utmost of worship and magnificence. Moreover, the tribes heard of them and the people of the towns and brought them the richest of presents and the costliest of rarities and the prince's mother rejoiced with an exceeding joy. Then they slaughtered beasts and made mighty bride-feasts to the people and kindled fires, that it might be visible afar to townsman [and Bedouin] that this was the house of the guest-meal and the wedding, festival, to the intent that, if any passed them by, [without partaking of their hospitality], it should be of his own fault (126) So the folk came to them from all parts and quarters and on this wise they abode days and months..?THE SIXTH OFFICER'S STORY..As I was passing one day in the market, I found that a thief had broken into the shop of a money-changer and taken thence a casket, with which he had made off to the burial-grounds. So I followed him thither [and came up to him, as] he opened the casket and fell a-looking into it; whereupon I accosted him, saying, "Peace be on thee!" And he was startled at me. Then I left him and went away from him..She abode with Ins ben Cais twelve years, during which time he was blessed with no children by her; wherefore his breast was straitened, by reason of the failure of lineage, and he besought his Lord to vouchsafe him a child. Accordingly the queen conceived, by permission of God the Most High; and when the days of her pregnancy were accomplished, she gave birth to a maid-child, than whom never saw eyes a goodlier, for that her face was as it were a pure pearl or a shining lamp or a golden (50) candle or a full moon breaking forth of a cloud, extolled be the perfection of Him who created her from vile water (51) and made her a delight to the beholders! When her father saw her on this wise of loveliness, his reason fled for joy, and when she grew up, he taught her the art of writing and polite letters (52) and philosophy and all manner of tongues. So she excelled the folk of her time and overpassed her peers; (53) and the sons of the kings heard of her and all of them desired to look upon her..? ? ? ? w. The Fox and the Folk (235) M. ? ? ? ? ? ? ? ? ab. Story of the King's Son and the Ogress v. ? ? ? ? ? So I stretch out my root neath the flood And my branches turn back to it there..35. The Lover who feigned himself a Thief to save his Mistress's Honour ccxcvii. ? ? ? ? s. The Journeyman and the Girl dccccix. ? ? ? ? All for a wild deer's love, whose looks have snared me And on whose brows the morning glitters bright. Then the captain looked on her [and she pleased him]; so he took her for himself and she abode with him a whole year, doing her endeavour in their service. till they became accustomed to her [and felt assured of her]. One night she plied them with drink and they drank [till they became intoxicated]; whereupon she arose and took her clothes and five hundred dinars from the captain; after which she fetched a razor and shaved all their chins. Then she took soot from the cooking-pots and blackening their faces withal, opened the doors and went out; and when the thieves awoke, they abode confounded and knew that the woman had practised upon them."".117. The Righteousness of King Anoushirwan cccclxiv. Would we may live together, and when we come to die, i. 47..Fifth Officer's Story, The, ii. 144..? ? ? ? w. The Sharper and the Merchants dccccv. ? ? ? ? May the place of my session ne'er lack thee I Oh, why, My heart's love, hast thou saddened my mind and mine eye? (108). Sindbad the Sailor, The Sixth Voyage of, iii. 203..So, when the night darkened, we sallied forth to make our round, attended by men with sharp swords, and went round about the streets and compassed the city, till we came to the by-street where was the woman, and it was the middle of the night Here we smelt rich scents and heard the clink of earrings; so I said to my comrades, "Methinks I spy an apparition," And the captain of the watch said, "See what it is." So I came forward and entering the lane, came presently out again and said, "I have found a fair woman and she tells me that she is from the Citadel and that the night surprised her and she espied this street and seeing its cleanness and the goodness of its ordinance, knew that it appertained to a man of rank and that needs must there be in it a guardian to keep watch over it, wherefore she took shelter therein." Quoth the captain of the watch to me, "Take her and carry her to thy house." But I answered, "I seek refuge with Allah! (93) My house is no place of deposit (94) and on this woman are trinkets and apparel [of price]. By Allah, we will not deposit her save with Amin el Hukrn, in whose street she hath been since the first of the darkness; wherefore do thou leave her with him till the break of day." And he said, "As thou wilt." Accordingly, I knocked at the Cadi's door and out came a black slave of his slaves, to whom said I, "O my lord, take this woman and let her be with you till break of day, for that the lieutenant of the Amir Ilmeddin hath found her standing at the door of your house, with trinkets and apparel [of price] on her, and we feared lest her responsibility be upon you; (95) wherefore it is most fit that she pass the night with you." So the slave opened and took her in with him..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 came forward the thirteenth officer and said, 'I will tell you a story that a man of my friends told me. (Quoth he).110. The Haunted House in Baghdad ccccxiv. Then he bade fetch the youth; so they brought him before him and the viziers said, "O base of origin, out on thee! Thy term is at hand and the earth hungereth for thy body, so it may devour it." But he answered them, saying, "Death is not in your word nor in your envy; nay, it is an ordinance written upon the forehead; wherefore, if aught be written upon my forehead, needs must it come to pass, and neither endeavour nor thought-taking nor precaution will deliver me therefrom; [but it will surely happen] even as happened to King Ibrahim and his son." Quoth the king, "Who was King Ibrahim and who was his son?" And the youth said, "O king, . . . For whom is thy departure even as a father's loss! To fly or creep, like nestlings, alone, they strive in vain..69. Musab ben ez Zubeir and Aaisheh his Wife ccclxxxvi.162. Aboukir the Dyer and Abousir the Barber dccccxxx. . . e. The Fox and the Wild Ass dxi. . . The nobles' hands, for that my place I must forsake, Do solace me with beds, whereon at ease I lie. . . A moon is my love, in a robe of loveliness proudly arrayed, And the splendours of new-broken day from his cheeks and his forehead shine clear. . . b. The Fakir and his Pot of Butter dccccii. After he had slain him, he fell into repentance and mourning and chagrin waxed upon him, and none, who questioned him, would he acquaint with the cause thereof, nor, of his love for his wife, did he tell her of this, and whenas she asked him of [the cause of] his grief, he answered her not. When the viziers knew of Abou Temam's death, they rejoiced with an exceeding joy and knew that the king's grief arose from regret for him. As for Ilan Shah, he used, after this, to betake himself by night to the sleeping-chamber of the two boys and spy upon them, so he might hear what they said concerning his wife. As he stood one night privily at the door of their chamber, he saw them spread out the gold before them and play with it and heard one of them say, 'Out on us! What doth this gold profit us? For that we cannot buy aught therewith neither spend it upon ourselves. Nay, but we have sinned against Abou Temam and done him to death unjustly.' And the other answered, 'Had we known that the king would presently kill him, we had not done what we did.' Then Ishac seized upon her hand and carrying her into the house, said to her, 'Take the lute and sing; for never saw I nor heard thy like in smiting upon the lute; no, not even myself!' 'O my lord,' answered she, 'thou makest mock of me. Who am I that thou shouldst say all this to me? Indeed, this is but of thy kindness.' 'Nay, by Allah,' exclaimed he, 'I said but the truth to thee and I am none of those on whom pretence imposeth. These three months hath nature not moved thee to take the lute and sing thereto, and this is nought but an extraordinary thing. But all this cometh of strength in the craft and self-restraint.' Then he bade her sing; and she said, 'Harkening and obedience.' So she took the lute and tightening its strings, smote thereon a number of airs, so that she confounded Ishac's wit and he was like to fly for delight. Then she returned to the first mode and sang thereto the following verses:.54. The Woman whose Hands were cut off for Almsgiving dcxli. . . Read then my writ and pity thou the blackness of my fate, Sick, love- distraught, without a friend to whom I may complain..25. The City of Brass cccclxxxvii. I went forth one day, purposing to make a journey, and fell in with a man whose wont it was to stop the way. When he came up with me, he offered to slay me and I said to him, "I have nothing with me whereby thou mayst profit." Quoth he, "My profit shall be the taking of thy life." "What is the cause of this?" asked I. "Hath there been feud between us aforetime?" And he answered, "No; but needs must I slay thee." Therewithal I fled from him to the river-side; but he overtook me and casting me to the ground, sat down on my breast. So I sought help of the Sheikh El Hejjaj (156) and said to him, "Protect me from this oppressor!" And indeed he had drawn a knife, wherewith to cut my throat, when, behold, there came a great crocodile forth of the river and snatching him up from off my breast, plunged with him into the water, with the knife still in his hand; whilst I abode extolling the perfection of God the Most High and rendering thanks for my preservation to Him who had delivered me from the hand of that oppressor. . . Ay, and we would have spread our bosoms in thy way, That so thy feet might fare on eyelids, carpet-wise..As for the eunuch, the chamberlain, who had counselled King Dadbin [not to slay her, but] to [cause] carry her to the desert [and there abandon her], she bestowed on him a sumptuous dress of honour and said to him, "The like of thee it behoveth kings to hold in favour and set in high place, for that thou spokest loyally and well, and a man is still requited according to his deed." And Kisra the king invested him with the governance of one of the provinces of his empire. Know, therefore, O king," continued the youth, "that whoso doth good is requited therewith and he who is guiltless of sin and reproach feareth not the issue of his affair. And I, O king, am free from guilt, wherefore I trust in God that He will show forth the truth and vouchsafe me the victory over enemies and enviers.".73. The Woman's Trick against her Husband dclviii. . . The railers for your loss pretend that I should patient be: 'Away!' I answer them: ' 'tis I, not you, that feel the pain.' . . c. The Sparrow and the Eagle clii.40. Jaafer ben Yehya and Abdulmelik ben Salih dlxv. . . Now God forbid thou shouldst attain thy wishes! What care I If thou have looked on me a look that caused thee languishment?.66. El Mutelemmis and his Wife Umeimeh ccclxxxv. . . My virtues 'mongst men are extolled and my glory and station rank high. . . "Fair patience practise, for thereon still followeth content." So runs the rede 'mongst all that dwell in city or in tent..When she came to Alaeddin's shop, she sat down thereat and said to him, "May the day be blessed to thee, O my lord

Alaeddin! God prosper thee and be good to thee and accomplish thy gladness and make it a wedding of weal and content!" He knitted his brows and frowned in answer to her; then said he to her, "Tell me, how have I failed of thy due, or what have I done to injure thee, that thou shouldst play me this trick?" Quoth she, "Thou hast no wise offended against me; but this inscription that is written on the door of thy shop irketh me and vexeth my heart. If thou wilt change it and write up the contrary thereof, I will deliver thee from thy predicament." And he answered, "This that thou seekest is easy. On my head and eyes be it." So saying, he brought out a ducat (264) and calling one of his mamelukes, said to him, "Get thee to such an one the scribe and bid him write us an inscription, adorned with gold and ultramarine, in these words, to wit, 'THERE IS NO CRAFT BUT WOMEN'S CRAFT, FOR THAT INDEED THEIR CRAFT IS A MIGHTY CRAFT AND OVERCOMETH AND HUMBLETH THE FABLES (265) OF MEN.'" And she said to the servant, "Go forthright." Since thou hast looked on her, mine eye, be easy, for by God Nor mote nor ailment needst thou fear nor evil accident. When in the sitting-chamber we for merry-making sate, With thine eyes' radiance the place thou didst illuminate. Then was my heart by that which caused my agitation seared, And from mine eyelids still the tears poured down without relent. Assemble, ye people of passion, I pray; For the hour of our torment hath sounded to-day.

STORY OF THE TWO SHARPERS WHO CHEATED EACH HIS FELLOW. Though over me be the tombstone laid, if ever thou call on me, Though rotten my bone should be, thy voice I'll answer, come what will. The two girls let me down from fourscore fathoms' height, As swoops a hawk, with wings all open in full flight; 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. Whilst the Sheikh was thus occupied with taking leave of the kings, Meimoun sought his opportunity, whenas he saw the place empty, and taking up Tuhfeh on his shoulders, soared up with her to the confines of the sky and flew away with her. Presently, Iblis came to look for Tuhfeh and see what she purposed, but found her not and saw the slave-girls buffeting their faces; so he said to them, 'Out on ye! What is to do?' 'O our lord,' answered they, 'Meimoun hath snatched up Tuhfeh and flown away with her.' When Iblis heard this, he gave a cry, to which the earth trembled, and said, 'What is to be done? Out on ye! Shall he carry off Tuhfeh from my very palace and outrage mine honour? Doubtless, this Meimoun hath lost his wits.' Then he cried out a second time, that the earth quaked therefor, and rose up into the air. To return to El Abbas, when he alighted from his charger, he put off his harness of war and rested awhile; after which he brought out a shirt of Venetian silk and a gown of green damask and donning them, covered himself with a turban of Damietta stuff and girt his middle with a handkerchief. Then he went out a-walking in the thoroughfares of Baghdad and fared on till he came to the bazaar of the merchants. There he found a merchant, with chess before him; so he stood watching him and presently the other looked up at him and said to him, "O youth, what wilt thou stake upon the game?" And he answered, "Be it thine to decide." "Then be it a hundred dinars," said the merchant, and El Abbas consented to him, whereupon quoth he, "O youth, produce the money, so the game may be fairly stablished." So El Abbas brought out a satin purse, wherein were a thousand dinars, and laid down an hundred dinars therefrom on the edge of the carpet, whilst the merchant did the like, and indeed his reason fled for joy, whenas he saw the gold in El Abbas his possession. 'Thou liest, O accursed one,' cried the king and bade lay hands on him and clap him in irons. Then he turned to the two youths, his sons, and strained them to his breast, weeping sore and saying, 'O all ye who are present of cadis and assessors and officers of state, know that these twain are my sons and that this is my wife and the daughter of my father's brother; for that I was king aforetime in such a region.' And he recounted to them his history from beginning to end, nor is there aught of profit in repetition; whereupon the folk cried out with weeping and lamentation for the stress of that which they heard of marvellous chances and that rare story. As for the king's wife, he caused carry her into his palace and lavished upon her and upon her sons all that behoved and beseemed them of bounties, whilst the folk flocked to offer up prayers for him and give him joy of [his reunion with] his wife and children. As for the vizier, the sultan discovereth unto him his affairs, private and public; and know, O king, that the similitude of thee with the people is that of the physician with the sick man; and the condition (169) of the vizier is that he be truthful in his sayings, trustworthy in all his relations, abounding in compassion for the folk and in tender solicitude over them. Indeed, it is said, O king, that good troops (170) are like the druggist; if his perfumes reach thee not, thou still smellst the sweet scent of them; and ill troops are like the black-smith; if his sparks burn thee not, thou smellst his nauseous smell. So it behoveth thee take unto thyself a virtuous vizier, a man of good counsel, even as thou takest unto thee a wife displayed before thy face, for that thou hast need of the man's righteousness for thine own amendment, (171) seeing that, if thou do righteously, the commons will do likewise, and if thou do evil, they also will do evil." x. The Sandal-wood Merchant and the Sharpers dciii. Story of the Merchant and His Sons. I'll say. If for my loved ones' loss I rent my heart for dole, Officer's Story, The Ninth, ii. 167. Khorassan, his Son and his Governor, Story of the Man of, i. 218. 140. Younus the Scribe and the Khalif Welid ben Sehl dclxxxiv. So King Suleiman Shah made answer unto Caesar with 'Harkening and obedience.' Then he arose and despatched her to him, and Cassar went in to her and found her overpassing the description wherewithal they had described her to him; wherefore he loved her with an exceeding love and preferred her over all his women and his love for Suleiman Shah was magnified; but Shah Khatoun's heart still clave to her son and she could say nought. As for Suleiman Shah's rebellious son, Belehwan, when he saw that Shah Khatoun had married the king of the Greeks, this was grievous to him and he despaired of her. Meanwhile, his father Suleiman Shah kept strait watch over the child and cherished him and named him Melik Shah, after the name of his father. When he reached the age of ten, he made the folk swear fealty to him and appointed him his heir apparent, and after some days, [the hour of] the old king's admission [to the mercy of God] drew near and he died. In glory's raiment clad, by thee the stars of heaven are shamed And in amaze the

full moon stares to see thy goodlihead..Presently a villager passed by [the pit and finding] her [alive,] carried her to his house and tended her, [till she recovered]. Now, he had a son, and when the young man saw her, he loved her and besought her of herself; but she refused and consented not to him, whereupon he redoubled in love and longing and despite prompted him to suborn a youth of the people of his village and agree with him that he should come by night and take somewhat from his father's house and that, when he was discovered, he should say that she was of accord with him in this and avouch that she was his mistress and had been stoned on his account in the city. So he did this and coming by night to the villager's house, stole therefrom goods and clothes; whereupon the old man awoke and seizing the thief, bound him fast and beat him, to make him confess. So he confessed against the woman that she had prompted him to this and that he was her lover from the city. The news was bruited abroad and the people of the city assembled to put her to death; but the old man, with whom she was, forbade them and said, 'I brought this woman hither, coveting the recompense [of God,] and I know not [the truth of] that which is said of her and will not suffer any to hurt her.' Then he gave her a thousand dirhems, by way of alms, and put her forth of the village. As for the thief, he was imprisoned for some days; after which the folk interceded for him with the old man, saying, 'This is a youth and indeed he erred;' and he released him..EL MAMOUN AND ZUBEIDEH (163).? ? ? ? ? 'Twas not of wine that I had drunk; her mouth's sweet honeyed dews It was intoxicated me with bliss and ravishment..? ? ? ? ? h. The Thief and the Woman dcccxcix.Then El Abbas took leave of the king and went away to his own house. Now it befell that he passed under the palace of Mariyeh the king's daughter, and she was sitting at a window. He chanced to look round and his eyes met those of the princess, whereupon his wit departed and he was like to swoon away, whilst his colour changed and he said, "Verily, we are God's and to Him we return!" But he feared for himself lest estrangement betide him; so he concealed his secret and discovered not his case to any of the creatures of God the Most High. When he reached his house, his servant Aamir said to him, "O my lord, I seek refuge for thee with God from change of colour! Hath there betided thee a pain from God the Most High or hath aught of vexation befallen thee? Verily, sickness hath an end and patience doth away vexation." But the prince returned him no answer. Then he brought out inkhorn [and pen] and paper and wrote the following verses:.The merchant went out and returned to the old woman, who, seeing him changed of colour, said to him, 'What did he ask thee, [may God confound] his hoariness?' So he acquainted her with the case and she said to him, 'Fear not; I will bring thee forth of this [strait].' Quoth he, 'God requite thee with good!' And she said, 'To-morrow go to him with a stout heart and say, "The answer to that whereof thou askest me is that thou put the heads of two staves into one of the holes; then take the other two staves and lay them across the middle of the first two and stop with their heads the second hole and with their butts the fourth hole. Then take the butts of the first two staves and stop with them the third hole.'" (232).Bekhtzman, Story of King, i. 115..When she came in sight of the folk, they kissed the earth before her and she said to them, 'Tell me what hath betided Queen Tuhfeh from yonder dog Meimoun and why did ye not send to me and tell me?' Quoth they, 'And who was this dog that we should send to thee, on his account? Indeed, he was the least and meanest [of the Jinn].' Then they told her what Kemeriyyeh and her sisters had done and how they had practised upon Meimoun and delivered Tuhfeh from his hand, fearing lest he should slay her, whenas he found himself discomfited; and she said, 'By Allah, the accursed one was wont to prolong his looking upon her!' And Tuhfeh fell to kissing Queen Es Shuhba's hand, whilst the latter strained her to her bosom and kissed her, saying, 'Trouble is past; so rejoice in assurance of relief.'? ? ? ? ? Were my affliction thine, love's anguish hadst thou dreed And in the flaming hell of long estrangement sighed..Then Khelbes used to attend the learned man's assembly, whilst the other would go in to his wife and abide with her, on such wise as he thought good, till the learned man arose from his session; and when Khelbes saw that he purposed rising, he would speak a word for the lover to hear, whereupon he went forth from Khelbes's wife, and the latter knew not that calamity was in his own house. At last the learned man, seeing Khelbes do on this wise every day, began to misdoubt of him, more by token of that which he knew of his character, and suspicion grew upon him; so, one day, he advanced the time of his rising before the wonted hour and hastening up to Khelbes, laid hold of him and said to him, 'By Allah, an thou speak a single syllable, I will do thee a mischief!' Then he went in to his wife, with Khelbes in his grasp, and behold, she was sitting, as of her wont, nor was there about her aught of suspicious or unseemly..Presently up came the kings of the Jinn from every side and kissed the earth before the queen and stood in her service; and she thanked them for this, but stirred not for one of them. Then came the Sheikh Aboutawaf Iblis (God curse him!) and kissed the earth before her, saying, 'O my lady, may I not be bereft of these steps!' (229) O Sheikh Aboutawaf,' answered she, 'it behoveth thee to thank the bounty of the Lady Tuhfeh, who was the cause of my coming.' 'True,' answered he and kissed the earth. Then the queen fared on [towards the palace] and there [arose and] alighted upon the trees an hundred thousand birds of various colours. Quoth Tuhfeh, 'How many are these birds!' And Queen Wekhimeh said to her, 'Know, O my sister, that this queen is called Queen Es Shuhba and that she is queen over all the Jinn from East to West. These birds that thou seest are of her troops, and except they came in this shape, the earth would not contain them. Indeed, they came forth with her and are present with her presence at this circumcison. She will give thee after the measure of that which hath betided thee (230) from the first of the festival to the last thereof; and indeed she honoureth us all with her presence.'On the morrow they (199) returned to their place, as of their wont, and betook themselves to eating and drinking and merry-making and sporting till the last of the day, when Sindbad bade them hearken to his relation concerning his sixth voyage, the which (quoth he) is of the most extraordinary of pleasant stories and the most startling [for that which it compriseth] of tribulations and disasters. Then said he,.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,

[Memoirs of Mrs Inchbald Vol 1 of 2 Including Her Familiar Correspondence with the Most Distinguished Persons of Her Time](#)
[Three Years Adventures of a Minor in England Africa the West Indies South-Carolina and Georgia](#)
[Personal Recollections of the Life and Times with Extracts from the Correspondence of Valentine Lord Cloncurry](#)
[A New Way to Pay Old Debts A Comedy in Five Acts](#)
[The Splendors and Miseries of Courtesans Vol 1 The Way That Girls Love How Much Love Costs Old Men The End of Bad Roads The Last Incarnation of Vautrin](#)
[St Nicholas Vol 16 Part I Six Months November 1888 to April 1889](#)
[As You Like It A Comedy in Five Acts](#)
[Fires of Desire A Tragedy of Modern India](#)
[Catalogue of Portraits in the Possession of the University Colleges City and County of Oxford Vol 1 The Portraits in the University Collections and in the Town and County Halls](#)
[John Stevens Courtship A Story of the Echo Canyon War](#)
[Annals of the Bodleian Library Oxford A D 1598-A D 1867 With a Preliminary Notice of the Earlier Library Founded in the Fourteenth Century](#)
[The Order for Morning and Evening Prayer and Litany Together with the Psalter and Proper Psalms from the Book of Common Prayer Pointed as They Are to Be Said or Sung in Churches](#)
[In Calverts Valley](#)
[The Life and Public Services of Hon Abraham Lincoln With a Portrait on Steel to Which Is Added a Biographical Sketch of Hon Hannibal Hamlin](#)
[Poetical Works of Samuel Taylor Coleridge](#)
[Sketches in Lavender Blue and Green](#)
[The Newcomes Vol 2 of 2 Memoirs of a Most Respectable Family](#)
[French Conversation-Grammar](#)
[Le Romantisme Francais A Selection from Writers of the French Romantic School 1824-1848](#)
[A Treatise on the Integral Calculus and Its Applications With Numerous Examples](#)
[The Lantern Vol 9 November 1928](#)
[A History of the Churches of All Denominations in the City of New York From the First Settlement to the Year 1846](#)
[Our Charlie A Memorial](#)
[Benthamiana or Select Extracts from the Works of Jeremy Bentham With an Outline of His Opinions on the Principal Subjects Discussed in His Works](#)
[Lives of Eminent Individuals Celebrated in American History Vol 1 of 3 Containing Lives of John Stark David Brainerd Robert Fulton and John Smith](#)
[English Harmony of the Four Evangelists Generally Disposed After the Manner of the Greek of William Newcome](#)
[Recollections of Seventy Years Vol 2 of 2](#)
[The Tourist in Spain Granada](#)
[Gray Days and Gold in England and Scotland](#)
[The Cambridge Bible for Schools and Colleges The Acts of the Apostles with Maps Introduction and Notes](#)
[The Annals and Magazine of Natural History Vol 7 Including Zoology Botany and Geology Being a Continuation of the Annals Combined with London and Charlesworths Magazine of Natural History](#)
[The Writings of James Madison Vol 7 Comprising His Public Papers and His Private Correspondence Including Numerous Letters and Documents Now for the First Time Printed 1803-1807](#)
[Die Erlisung Mit Einer Auswahl Geistlicher Dichtungen Herausgegeben](#)
[Modern Chivalry or the Adventures of Captain Farrago and Teague ORegan Vol 1](#)
[Zeitschrift Fur Deutsches Altertum Vol 6 of 18](#)
[LHeroine Chretienne Du Canada Ou Vie de Mlle Le Ber](#)
[The Elements of Physiology and Hygiene A Text-Book for Educational Institutions](#)
[The Odd-Fellows Manual Illustrating the History Principles and Government of the Order and the Instructions and Duties of Every Degree Station and Office in Odd-Fellowship](#)

[An Ecclesiastical History of Ireland From the Introduction of Christianity Into That Country to the Commencement of the Thirteenth Century](#)

[Sion College and Library](#)

[Hihencultus Der Asiatischer Und Europiischer Vilker](#)

[A Discourse on Method Meditations on the First Philosophy Principles of Philosophy](#)

[A Hand-Book to the English Pre-Mutiny Records In the Government Records Rooms of the United Provinces of Agra and Oudh](#)

[The Law and Custom of the Constitution Vol 1 Parliament](#)

[Ce Quen Pense Potterat](#)

[Essai Sur LeConte de Lisle](#)

[Adventures on the Roof of the World](#)

[Natural Philosophy Lessons in Physics](#)

[Fuentes de la Historia Espanola Ensayo de Bibliografia Sistemica de Las Monografias Impreas Que Ilustran La Historia Politica Nacional de Espana Excluidas Sus Relaciones Con America](#)

[Opere Di Torquato Tasso Vol 29 Colle Controversie Sulla Gerusalemme Poste in Migliore Ordine Ricorrette Sulledizione Fiorentina Ed Illustrate Dal Professore Gio Rosini](#)

[St Petersburg Und London in Den Jahren 1852-1864](#)

[White Jacket Vol 6 Or the World in a Man-Of-War](#)

[An Introduction to Comparative Psychology](#)

[F Dallongaro E Il Suo Epistolario Scelto Ricordi E Spogli](#)

[Repertoire de la Litterature Ancienne Et Moderne](#)

[Scripta Quae Manserunt Omnia Vol 3](#)

[Sales Espanolas O Agudezas del Ingenio Nacional](#)

[Transactions Vol 25 The American Society of Heating and Ventilating Engineers Twenty-Fifth Annual Meeting New York January 28-30 1919 Semi-Annual Meeting Pittsburgh Pa June 10-12 1919](#)

[Revue Historique Vol 29 Paraissant Tous Les Deux Mois Septembre-December 1885](#)

[Handbuch Der Astronomischen Instrumentenkunde Eine Beschreibung Der Bei Astronomischen Beobachtungen Benutzten Instrumente Sowie Erlauterung Der Ihrem Bau Ihrer Anwendung Und Aufstellung Zu Grunde Liegenden Principien](#)

[Des Principes de la Versification Francaise](#)

[de Jure Belli Libri Tres](#)

[Nuovi Racconti](#)

[Machiavel Vol 1 Son Genie Et Ses Erreurs](#)

[Economie Forestiere Vol 1 LUtilite Des Forets Propriete Et Legislation Forestieres Politique Forestiere La France Forestiere Statistiques](#)

[C Sollius Apollinaris Sidonius Recensuit Paulus Mohr](#)

[Rimatori Bolognesi del Quattrocento](#)

[Oeuvres de Voiture](#)

[Aus Der Dekabristenzeit](#)

[Fenelon Et La Doctrine de LAmour Pur DApres Sa Correspondance Avec Ses Principaux Amis](#)

[Symbolik Vol 1 Oder Christliche Konfessionskunde](#)

[Transformation Des Moyens de Transport La Et Ses Consequences Economiques Et Sociales](#)

[Volupti Vol 1](#)

[Kaiser Franz Und Sein Erbe](#)

[Les Littiratures Vol 13 Populaires de Toutes Les Nations](#)

[Poesie Italiane Inedite Di Dugento Autori Vol 4 Dallorigine Della Lingua Infino Al Secolo Decimosettimo](#)

[Origines Europaeae Die Alten Volker Europas Mit Ihren Sippen Und Nachbarn](#)

[Visit to Spain Detailing the Transactions Which Occurred During a Residence in That Country in the Latter Part of 1822 and the First Four Months of 1823 With General Notices of the Manners Customs Costume and Music of the Country](#)

[The American Geologist 1902 Vol 30 A Monthly Journal of Geology and Allied Sciences](#)

[Book of the Black Bass](#)

[The Magazine of Christian Literature Vol 4 April 1891 to September 1891](#)

[Life and Works of Holbein](#)

[Religion and the State Or the Bible and the Public Schools](#)

[Eighteen Years in Uganda East Africa](#)

[The Practitioner Vol 12 A Journal of Therapeutics and Public Health January to June](#)

[Linley Rochford A Novel](#)

[History of England Vol 2 of 2 The Accession of James I The Disgrace of Chief-Justice Coke 1603 1616](#)

[The Charlotte Medical Journal Vol 66 July 1912](#)

[The Theory of Musical Composition Vol 1 Treated with a View to a Naturally Consecutive Arrangement of Topics](#)

[The Last Campaign of Hanover A Lecture Delivered at the Royal United Service Institution on 1st April 1870 Before Field Marshal H R H the Duke of Cambridge K G Etc Etc Commanding-In-Chief](#)

[Miss Misanthrope](#)

[Miscellaneous Studies in Agriculture and Biology](#)

[The Astrophysical Journal Vol 12 An International Review of Spectroscopy and Astronomical Physics June-December 1900](#)

[Antonio Allegri Da Correggio From the German of Dr Julius Meyer](#)

[History of the Ancient Britons from the Earliest Period to the Invasion of the Saxons Vol 1](#)

[Easy Latin Lessons](#)

[The Journal of Botany Vol 6 British and Foreign](#)

[Journal of the Royal Geological Society of Dublin Vol 8](#)

[Lectures on the History of Rome Vol 1 of 3 From the Earliest Times to the Fall of the Western Empire](#)

[The European Commonwealth Problems Historical and Diplomatic](#)
