

RISPARMIO GESTITO IL

87. El Mamoun and the Pyramids of Egypt cccxcviii. Idiot and the Sharper, The, i. 298.. On this wise they abode till the morning, tasting not the savour of sleep; and when the day lightened, behold, the eunuch came with the mule and said to Sitt el Milah, "The Commander of the Faithful calleth for thee." So she arose and taking her lord by the hand, committed him to the old man, saying, "I commend him to thy care, under God, (40) till this eunuch cometh to thee; and indeed, O elder, I owe thee favour and largesse such as filleth the interspace betwixt heaven and earth." Presently, the king [of the city] was minded to go forth to his garden, (206) a-pleasuring, and bade the cook forego him thither and appoint in his stead one who should dress meat for the king, so that, when he returned, he might find it ready. So the cook fell a-considering of whom he should appoint and was bewildered concerning his affair. As he was on this wise, the old man came to him and seeing him perplexed how he should do, said to him, "Tell me what is in thy mind; belike, I may avail to relieve thee." So he acquainted him with the king's wishes and he said, "Have no care for this, but leave me one of the serving-men and go thou in peace and surety, for I will suffice thee of this." So the cook departed with the king, after he had brought the old man what he needed and left him a man of the guards.. When the prefect saw this, he said, "By Allah, the captain is excused!" Then my comrades came round about me and sprinkled water on my face, [till I came to myself,] when I arose and accosting the Cadi, who was covered with confusion, said to him, "Thou seest that suspicion is fallen on thee, and indeed this affair is no light matter, for that this woman's family will assuredly not sit down under her loss." Therewith the Cadi's heart quaked and he knew that the suspicion had reverted upon him, wherefore his colour paled and his limbs smote together; and he paid of his own money, after the measure of that which he had lost, so we would hush up the matter for him. (106) Then we departed from him in peace, whilst I said in myself, "Indeed, the woman deceived me not." Then the two kings entered the bath, and when they came forth, they sat down on a couch, inlaid with pearls and jewels, whereupon the two sisters came up to them and stood before them, as they were moons, swaying gracefully from side to side in their beauty and grace. Presently they brought forward Shehrzad and displayed her, for the first dress, in a red suit; whereupon King Shehriyar rose to look upon her and the wits of all present, men and women, were confounded, for that she was even as saith of her one of her describers: . . . ? ? ? ? ? I wept, but those who spied to part us had no ruth on me nor on the fires that in my vitals flare.. Then she took Tuhfeh under her armpit and flying up, swiffler 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!' Presently, there came in upon us a spunger, without leave, and we went on playing, whilst he played with us. Then quoth the Sultan to the Vizier, "Bring the spunger who cometh in to the folk, without leave or bidding, that we may enquire into his case. Then will I cut off his head." So the headsman arose and dragged the spunger before the Sultan, who bade cut off his head. Now there was with them a sword, that would not cut curd; (151) so the headsman smote him therewith and his head flew from his body. When we saw this, the wine fled from our heads and we became in the sorriest of plights. Then my friends took up the body and went out with it, that they might hide it, whilst I took the head and made for the river.. Quoth I (and mine a body is of passion all forslain), iii. 81.. ? ? ? ? ? So I stretch out my root neath the flood And my branches turn back to it there.. The Eleventh Night of the Month.. ? ? ? ? ? Of me he got not what he sought and brideless did return, For that estrangement and disdain were pleasing in my sight.. Now there was in his neighbourhood a poor man, who had a slave-girl of surpassing beauty and loveliness, and the youth became enamoured of her and suffered grief and concern for the love of her and her loveliness, so that he was like to perish for passion; and she also loved him with a love yet greater than his love for her. So she called an old woman who used to visit her and acquainted her with her case, saying, 'An I foregather not with him, I shall die.' The old woman promised her that she would do her endeavour to bring her to her desire; so she veiled herself and repairing to the young man, saluted him and acquainted him with the girl's case, saying, 'Her master is a covetous man; so do thou invite him [to thy lodging] and tempt him with money, and he will sell thee the damsel.' Then they went on a little, and thieves met them and despoiling them of that which remained with them, stripped them of their raiment and took the children from them; whereupon the woman wept and said to her husband, 'O man, put away from thee this folly and arise, let us follow the thieves, so haply they may have compassion on us and restore the children to us.' 'O woman,' answered he, 'have patience, for he who doth evil shall be requited with evil and his wickedness shall revert upon him. Were I to follow them, most like one of them would take his sword and smite off my head and slay me; but have patience, for the issue of patience is praised.' Then they fared on till they drew near a village in the land of Kirman, and by it a river of water. So he said to his wife, 'Abide thou here, whilst I enter the village and look us out a place wherein we may take up our lodging.' And he left her by the water and entered the village.. On the fourth day, all the troops and the people of the realm assembled together to the [supposed] king and standing at his gate, craved leave to enter. Selma bade admit them; so they entered and paid her the service of the kingship and gave her joy of her brother's safe return. She bade them do suit and service to Selim, and they consented and paid him homage; after which they kept silence awhile, so

they might hear what the king should command. Then said Selma, 'Harkye, all ye soldiers and subjects, ye know that ye enforced me to [accept] the kingship and besought me thereof and I consented unto your wishes concerning my investment [with the royal dignity]; and I did this [against my will]; for know that I am a woman and that I disguised myself and donned man's apparel, so haply my case might be hidden, whenas I lost my brother. But now, behold, God hath reunited me with my brother, and it is no longer lawful to me that I be king and bear rule over the people, and I a woman; for that there is no governance for women, whenas men are present. Wherefore, if it like you, do ye set my brother on the throne of the kingdom, for this is he; and I will busy myself with the worship of God the Most High and thanksgiving [to Him] for my reunion with my brother. Or, if it like you, take your kingship and invest therewith whom ye will.'? ? ? ? ? The best of all religions your love is, for in you Are love and life made easeful, untroubled and sincere..The Eleventh Day..ER RESHID AND THE BARMECIDES. (152).153. Julnar of the Sea and her Son King Bedr Basim of Persia iccxxxviii.6. Isaac of Mosul's Story of Khedijeh and the Khalif El Mamoun xciv.? ? ? ? ? Parting afar hath borne you, but longing still is fain To bring you near; meseemeth mine eye doth you contain..A white one, from her sheath of tresses now laid bare, ii. 291..Then they returned to Shehrzad and displayed her in the second dress. They clad her in a dress of surpassing goodliness, and veiled her face to the eyes with her hair. Moreover, they let down her side locks and she was even as saith of her one of her describers in the following verses:..?STORY OF THE SHARPERS WITH THE MONEY-CHANGER AND THE ASS..? ? ? ? ? When the flies light on food, from the platter my hand I raise, though my spirit should long for the fare;.28. Hatim Tai; his Generosity after Death dxxxi.? ? ? ? ? Indeed, your long estrangement hath caused my bowels yearn. Would God I were a servant in waiting at your door!.Now Afifeh and her daughter Mariyeh were behind the curtain, looking at him; and when he came before the king, he saluted him and greeted him with the greeting of kings, whilst all who were present stared at him and at his beauty and grace and perfection. The king seated him at the head of the table; and when Afifeh saw him and straitly considered him, she said, "By the virtue of Mohammed, prince of the Apostles, this youth is of the sons of the kings and cometh not to these parts but for some high purpose!" Then she looked at Mariyeh and saw that her face was changed, and indeed her eyes were dead in her face and she turned not her gaze from El Abbas a glance of the eyes, for that the love of him had gotten hold upon her heart. When the queen saw what had befallen her daughter, she feared for her from reproach concerning El Abbas; so she shut the wicket of the lattice and suffered her not to look upon him more. Now there was a pavilion set apart for Mariyeh, and therein were privy chambers and balconies and lattices, and she had with her a nurse, who served her, after the fashion of kings' daughters..He found it every way complete and saw therein ten great trays, full of all fruits and cakes and all manner sweetmeats. So he sat down and ate thereof after the measure of his sufficiency, and finding there three troops of singing-girls, was amazed and made the girls eat. Then he sat and the singers also seated themselves, whilst the black slaves and the white slaves and the eunuchs and pages and boys stood, and the slave-girls, some of them, sat and some stood. The damsels sang and warbled all manner melodies and the place answered them for the sweetness of the songs, whilst the pipes cried out and the lutes made accord with them, till it seemed to Aboulhusn that he was in Paradise and his heart was cheered and his breast dilated. So he sported and joyance waxed on him and he bestowed dresses of honour on the damsels and gave and bestowed, challenging this one and kissing that and toying with a third, plying one with wine and another with meat, till the night fell down..? ? ? ? ? Sure God shall yet, in pity, reknit our severed lives, Even as He did afflict me with loneliness after thee..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.'? ? ? ? ? k. The Blind Man and the Cripple dccccx.How long, O Fate, wilt thou oppress and baffle me? ii. 69..Trust in God, Of, 114..Queen Es Shubha rejoiced in this with an exceeding delight and said, 'Well done! By Allah, there is none surpasseth thee.' Tuhfeh kissed the earth, then returned to her place and improvised on the tuberoses, saying:..? ? ? ? ? Had we thy coming known, we would for sacrifice Have poured thee out heart's blood or blackness of the eyes;.With this the Cadi's wrath redoubled and he swore by the most solemn of oaths that I should go with him and search his house. "By Allah," replied I, "I will not go, except the prefect be with us; for, if he be present, he and the officers, thou wilt not dare to presume upon me." And the Cadi rose and swore an oath, saying, "By Him who created mankind, we will not go but with the Amir!" So we repaired to the Cadi's house, accompanied by the prefect, and going up, searched high and low, but found nothing; whereupon fear gat hold upon me and the prefect turned to me and said, "Out on thee, O ill-omened fellow! Thou puttest us to shame before the men." And I wept and went round about right and left, with the tears running down my face, till we were about to go forth and drew near the door of the house. I looked at the place [behind the door] and said, "What is yonder dark place that I see?" And I said to the sergeants, "Lift up this jar with me." They did as I bade them and I saw somewhat appearing under the jar and said, "Rummage and see what is under it." So they searched and found a woman's veil and trousers full of blood, which when I beheld, I fell down in a swoon..O friends, the tears flow ever, in mockery of my pain, iii. 116..When the boy grew up, his father feared for him from poverty and change of case, so he said to him, 'Dear my son, know that in my youth I wronged my brothers in the

matter of our father's good, and I see thee in weal; but, if thou [come to] need, ask not of one of them nor of any other, for I have laid up for thee in yonder chamber a treasure; but do not thou open it until thou come to lack thy day's food.' Then he died, and his wealth, which was a great matter, fell to his son. The young man had not patience to wait till he had made an end of that which was with him, but rose and opened the chamber, and behold, it was [empty and its walls were] whitened, and in its midst was a rope hanging down and half a score bricks, one upon another, and a scroll, wherein was written, 'Needs must death betide; so hang thyself and beg not of any, but kick away the bricks, so there may be no escape (225) for thee, and thou shall be at rest from the exultation of enemies and enviers and the bitterness of poverty.'? ? ? ? ? How many a victim of the pangs of love-liking hath died! Tired is my patience, but of blame my censors never tire..? ? ? ? ? Yea, passion raged in me and love-longing was like To slay me; yet my heart to solace still it wrought..? ? ? ? ? Under me's a slender camel, a devourer of the waste; Those who pass a cloudlet deem it, as it flitteth o'er the way..Presently, one of the eunuchs sat down at his head and said to him, "Sit up, O Commander of the Faithful, and look on thy palace and thy slave-girls." Quoth Aboulhusn, "By the protection of God, am I in truth Commander of the Faithful and dost thou not lie? Yesterday, I went not forth neither ruled, but drank and slept, and this eunuch cometh to rouse me up." Then he sat up and bethought himself of that which had betided him with his mother and how he had beaten her and entered the hospital, and he saw the marks of the beating, wherewithal the superintendant of the hospital had beaten him, and was perplexed concerning his affair and pondered in himself, saying, "By Allah, I know not how my case is nor what is this that betideth me!".100. The Rogueries of Delileh the Crafty and her Daughter Zeyneb the Trickstress dclvi.Now this servant was of the sons of the kings and had fled from his father, on account of an offence he had committed. Then he went and took service with King Bihkerd and there happened to him what happened. After awhile, it chanced that a man recognized him and went and told his father, who sent him a letter, comforting his heart and mind and [beseeching him] to return to him. So he returned to his father, who came forth to meet him and rejoiced in him, and the prince's affairs were set right with him..? ? ? ? ? Raiment of silk and sendal, too, he brought to us for gift, And me in marriage sought therewith; yet, all his pains despite..? ? ? ? ? e. The Fifth Voyage of Sindbad the Sailor..? ? ? ? ? My place is the place of the fillet and pearls And the fair are most featly with jasmine bedight..? ? ? ? ? a. Nimeh ben er Rebya and Num his Slave-girl cccxxvii.When the evening evened, the king let fetch the vizier and required of him the [promised] story. So he said, "Know, O king, that..? ? ? ? ? Our stead, that late was desert, grew green and eke our trees, That barren were, grew loaded with ripened fruits galore..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)..? ? ? ? ? a. The Hawk and the Partridge cxlix.In my soul the fire of yearning and affliction rageth aye, iii. 65..Now Ilmeddin Senjer was at that time Master of Police and he was a man of experience, well versed in affairs: so the king sent for him and when he came before him, he discovered to him that which was in his mind. Quoth Ilmeddin Senjer, 'I will do my endeavour for that which our lord the Sultan seeketh.' Then he arose and returning to his house, summoned the captains of the watch and the lieutenants of police and said to them, 'Know that I purpose to marry my son and make him a bride-feast, and it is my wish that ye assemble, all of you, in one place. I also will be present, I and my company, and do ye relate that which ye have heard of extraordinary occurrences and that which hath betided you of experiences.' And the captains and sergeants and agents of police made answer to him, saying, 'It is well: in the name of God! We will cause thee see all this with thine eyes and hear it with thine ears.' Then the master of police arose and going up to El Melik ez Zahir, informed him that the assembly would take place on such a day at his house; and the Sultan said, 'It is well,' and gave him somewhat of money for his expenses..When Dabdin heard this, he burnt with rage and said to one of his eunuchs, (115) 'Go and slay her in her chamber.' But the eunuch said to him, 'O king, may God prolong thy continuance! Indeed, the killing of her may not be at this time; but do thou bid one of thine eunuchs take her up on a camel and carry her to one of the trackless deserts and cast her down there; so, if she be at fault, God shall cause her to perish, and if she be innocent, He will deliver her, and the king shall be free from sin against her, for that this damsel is dear to thee and thou slewest her father by reason of thy love for her.' Quoth the king, 'By Allah, thou sayst sooth!' Then he bade one of his eunuchs carry her on a camel to one of the far-off deserts and there leave her and go away, and he forbade [him] to prolong her torment. So he took her up and betaking himself with her to the desert, left her there without victual or water and returned, whereupon she made for one of the [sand-]hills and ranging stones before her [in the form of a prayer-niche], stood praying..? ? ? ? ? b. The Second Calender's Story xlii.Daughters, The Two Kings and the Vizier's, iii. 145..When the evening evened, the king sat in his privy chamber and bade fetch the vizier, who presented himself before him, and the king required of him the promised story. So the vizier answered, "With all my heart. Know, O king, that..? ? ? ? ? a. The Physician Douban xi.Sixteenth Officer's Story, The, ii. 193..INDEX TO THE NAMES OF THE "TALES FROM THE ARABIC".The prefect released the man and gave him back all that the thieves had taken from him; and he laid hands on the woman and the rest and took forth of the house treasures galore. Amongst the rest, they found the money-bag of the Turcoman sheep-merchant. The thieves they nailed up incontinent against the wall of the house, whilst, as for the woman, they wrapped her in one of her veils and nailing her [to a board, set her] upon a camel and went round about the town with her. Thus God razed their dwelling-places and did away from me that which I feared. All this befell, whilst I looked on, and I saw not my friend who had saved me from

them the first time, whereat I marvelled to the uttermost of marvel. However, some days afterward, he came up to me, and indeed he had renounced (130) [the world] and donned a fakir's habit; and he saluted me and went away..? ? ? ? My kinsmen and my friends for thee I did forsake And left them weeping tears that poured as 'twere a tide..?THE NINTH OFFICER'S STORY..? ? ? ? And if into the briny sea one day she chanced to spit, Assuredly the salt sea's floods straight fresh and sweet would grow..Then they brought the raft before him and I said to him, 'O my lord, I am in thy hands, I and all my good.' He looked at the raft and seeing therein jacinths and emeralds and crude ambergris, the like whereof was not in his treasuries, marvelled and was amazed at this. Then said he, 'O Sindbad, God forbid that we should covet that which God the Most High hath vouchsafed unto thee! Nay, it behoveth us rather to further thee on thy return to thine own country.' So I called down blessings on him and thanked him. Then he signed to one of his attendants, who took me and established me in a goodly lodging, and the king assigned me a daily allowance and pages to wait on me. And every day I used to go in to him and he entertained me and entreated me friendly and delighted in my converse; and as often as our assembly broke up, I went out and walked about the town and the island, diverting myself by viewing them..When the king heard this story, he deemed it pleasant and said, "This story is near unto that which I know and meseemeth I should do well to have patience and hasten not to slay my vizier, so I may get of him the story of the king and his son." Then he gave the vizier leave to go away to his own house; so he thanked him and abode in his house all that day..? ? ? ? ? ? ? ? aa. Story of King Sindbad and his Falcon v.When she had made an end of her verses, she considered her affair and said in herself, 'By Allah, all these things have betided by the ordinance of God the Most High and His providence and this was written and charactered upon the forehead.' Then she landed and fared on till she came to a spacious place, where she enquired of the folk and hired a house. Thither she straightway transported all that was in the ship of goods and sending for brokers, sold all that was with her. Then she took part of the price and fell to enquiring of the folk, so haply she might scent out tidings [of her lost husband]. Moreover, she addressed herself to lavishing alms and tending the sick, clothing the naked and pouring water upon the dry ground of the forlorn. On this wise she abode a whole year, and every little while she sold of her goods and gave alms to the sick and the needy; wherefore her report was bruited abroad in the city and the folk were lavish in her praise..When it was the Nine hundred and thirtieth Night, Shehrzad said, "O king, there is present in my thought a story which treateth of women's craft and wherein is a warning to whoso will be warned and an admonishment to whoso will be admonished and whoso hath discernment; but I fear lest the hearing of this lessen me with the king and lower my rank in his esteem; yet I hope that this will not be, for that it is a rare story. Women are indeed corruptresses; their craft and their cunning may not be set out nor their wiles known. Men enjoy their company and are not careful to uphold them [in the right way], neither do they watch over them with all vigilance, but enjoy their company and take that which is agreeable and pay no heed to that which is other than this. Indeed, they are like unto the crooked rib, which if thou go about to straighten, thou distortest it, and which if thou persist in seeking to redress, thou breakest it; wherefore it behoveth the man of understanding to be silent concerning them."..When the king heard this story, he smiled and it pleased him and he bade the vizier go away to his own house..Omar ben Abdulaziz and the Poets, The Khalif, i. 45..When I had made an end of washing, I cried out, saying, "Harkye, my lady Rihaneh!" But none answered me. So I went out and found her not; and indeed she had taken my clothes and that which was therein of money, to wit, four hundred dirhems. Moreover, she had taken my turban and my handkerchief and I found not wherewithal to cover my nakedness; wherefore I suffered somewhat than which death is less grievous and abode looking about the place, so haply I might espy wherewithal to hide my shame. Then I sat a little and presently going up to the door, smote upon it; whereupon up came the housekeeper and I said to her, "O my sister, what hath God done with the woman who was here?" Quoth she, "She came down but now and said, 'I am going to cover the boys with the clothes and I have left him sleeping. If he awake, tell him not to stir till the clothes come to him.'" Then said I, "O my sister, secrets are [safe] with the worthy and the freeborn. By Allah, this woman is not my wife, nor ever in my life have I seen her before this day!" And I recounted to her the whole affair and begged her to cover me, informing her that I was discovered of the privities..? ? ? ? ? Accuse me falsely, cruelly entreat me; still ye are My heart's beloved, at whose hands no rigour I resent..Dadbin (King) and his Viziers, Story of, i. 104..? ? ? ? ? q. The Stolen Necklace dccccxiv.108. Aboukir the Dyer and Abousir the Barber dcccclxvii.The Third Night of the Month..When Belekhsa had made an end of her verses, all present were moved to delight and El Abbas said to her, "Well done, O damsel!" Then he bade the fifth damsel come forward and sing. Now she was from the land of Syria and her name was Rihaneh; she was surpassing of voice and when she appeared in an assembly, all eyes were fixed upon her. So she came forward and taking the rebeck (for that she was used to play upon [all manner] instruments) improvised and sang the following verses:.Death, The Man whose Caution was the Cause of his, i. 291..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..? ? ? ? ? u. The Two Sharpers who cheated each his Fellow dccccxi.? ? ? ? a. The Man of Khorassan, his Son and his Governor dcccclxxxvi.131. The Queen of the Serpents ccccclxxxii.Cook, The Lackpenny and the, i.

9..It befell one day that the king had occasion to make a journey; so he called his Vizier Kardan and said to him, 'I have a trust to commit to thy care, and it is yonder damsel, my wife, the daughter of the Vizier [Zourkhan], and I desire that thou keep her and guard her thyself, for that there is not in the world aught dearer to me than she.' Quoth Kardan in himself, 'Of a truth, the king honoureth me with an exceeding honour [in entrusting me] with this damsel.' And he answered 'With all my heart.' Voyage of Sindbad the Sailor, The Seventh, iii. 224..58. The King's Daughter and the Ape ccclv.And for another story of the same kind,' continued the officer..A certain wealthy merchant had a fair daughter, who was as the full moon, and when she attained the age of fifteen, her father betook himself to an old man and spreading him a carpet in his sitting-chamber, gave him to eat and caroused with him. Then said he to him, 'I desire to marry thee to my daughter.' The other excused himself, because of his poverty, and said to him, 'I am not worthy of her nor am I a match for thee.' The merchant was instant with him, but he repeated his answer to him, saying, 'I will not consent to this till thou acquaint me with the reason of thy desire for me. If I find it reasonable, I will fall in with thy wish; and if not, I will not do this ever.'? ? ? ? ? Till in a robe of sandal green 'twas clad And veil that blended rose and flame (216) in hue..123. The Blacksmith who could Handle Fire without Hurt cccclxxi.The folk marvelled at this story with the utmost wonderment and the seventh officer said, 'There befell me in Alexandria the [God-]guarded a marvellous thing, [and it was that one told me the following story]..When she had made an end of her song, she wept till she made the bystanders weep and the Lady Zubeideh condoled with her and said to her, "God on thee, O Sitt el Milah, sing us somewhat, so we may hearken to thee." "Hearkening and obedience," answered the damsel and sang the following verses: ? ? ? ? ? How oft of dole have I made moan for love and longing pain, What while my body for desire in mortal peril went!.Now the king was leaning back; so he sat up and said, 'Tell me of this.' 'It is well,' answered the tither. 'I go to the man whom I purpose to tithe and circumvent him and feign to be occupied with certain business, so that I seclude myself therewith from the folk; and meanwhile the man is squeezed after the foulest fashion, till nothing is left him. Then I appear and they come in to me and questions befall concerning him and I say, "Indeed, I was ordered worse than this, for some one (may God curse him!) hath slandered him to the king." Then I take half of his good and return him the rest publicly before the folk and send him away to his house, in all honour and worship, and he causeth the money returned to be carried before him, whilst he and all who are with him call down blessings on me. So is it published in the city that I have returned him his money and he himself saith the like, so he may have a claim on me for the favour due to whoso praiseth me. Then I feign to forget him till some time (242) hath passed over him, when I send for him and recall to him somewhat of that which hath befallen aforesaid and demand [of him] somewhat privily. So he doth this and hasteneth to his dwelling and sendeth what I bid him, with a glad heart. Then I send to another man, between whom and the other is enmity, and lay hands upon him and feign to the first man that it is he who hath traduced him to the king and taken the half of his good; and the people praise me.' (243).Then he called Sitt el Milah and said to her, "The house [wherein thou lodgest] and that which is therein Is a guerdon [from me] to thy lord. So do thou take him and depart with him in the safeguard of God the Most High; but absent not yourselves from our presence." [So she went forth with Nouredin and] when she came to the house, she found that the Commander of the Faithful had sent them gifts galore and abundance of good things. As for Nouredin, he sent for his father and mother and appointed him agents and factors in the city of Damascus, to take the rent of the houses and gardens and khans and baths; and they occupied themselves with collecting that which accrued to him and sending it to him every year. Meanwhile, his father and mother came to him, with that which they had of monies and treasures and merchandise, and foregathering with their son, saw that he was become of the chief officers of the Commander of the Faithful and of the number of his session-mates and entertainers, wherefore they rejoiced in reunion with him and he also rejoiced in them..[When] Hudheifeh [saw him], he cried out to him, saying, "Haste thee not, O youth! Who art thou of the folk?" And he answered, "I am Saad [ibn] el Wakidi, commander of the host of King Ins, and but that thou vauntedst thyself in challenging me, I had not come forth to thee; for that thou art not of my peers neither art counted equal to me in prowess and canst not avail against my onslaught. Wherefore prepare thee for departure, (73) seeing that there abideth but a little of thy life." When Hudheifeh heard this his speech, he threw himself backward, (74) as if in mockery of him, whereat El Abbas was wroth and called out to him, saying, "O Hudheifeh, guard thyself against me." Then he rushed upon him, as he were a swooper of the Jinn, (75) and Hudheifeh met him and they wheeled about a long while..The Khalif marvelled at my speech and said, 'How great is this king! Indeed, his letter testifieth of him; and as for the magnificence of his dominion, thou hast acquainted us with that which thou hast seen; so, by Allah, he hath been given both wisdom and dominion.' Then he bestowed on me largesse and dismissed me, so I returned to my house and paid the poor-rate (216) and gave alms and abode in my former easy and pleasant case, forgetting the grievous stresses I had suffered. Yea, I cast out from my heart the cares of travel and traffic and put away travail from my thought and gave myself up to eating and drinking and pleasure and delight.".God keep the days of love-delight! How passing sweet they were! ii. 96.107. Abou Suweid and the Handsome Old Woman ccccxliiii.137. Otbeh and Reyya dclxxx.? ? ? ? ? Lo! in the garden-ways, the place of ease and cheer, Still, like the moon at full, my light thou mayst espy..Twere fitter and better my loves that I leave, i. 26..Tuhfeh entered the bath, after she had put off her clothes, and behold, the basin thereof was overlaid with gold set with pearls and red rubies and green emeralds and other jewels; so she extolled the perfection of God the Most High and hallowed Him for the magnificence of that which she saw of the attributes of that bath. Then she made her ablutions in that basin and pronouncing the Magnification of Prohibition, (207) prayed the morning prayer and what else had escaped her of prayers; (208) after which she went out and walked in that garden among jessamine and lavender and roses and camomile and gillyflowers and thyme and violets and sweet basil, till she came to the door of the pavilion aforesaid and sat down therein, pondering that which should betide Er Reshid after her, whenas he should

come to her pavilion and find her not. She abode sunken in the sea of her solicitude, till presently sleep took her and she slept. So the folk resorted to her from all parts and she used to pray God (to whom belong might and majesty) for the oppressed and God granted him relief, and against his oppressor, and He broke him in sunder. Moreover, she prayed for the sick and they were made whole; and on this wise she abode a great space of time. As for her husband, when he returned from the pilgrimage, his brother and the neighbours acquainted him with his wife's affair, whereat he was sore concerned and misdoubted of their story, for that which he knew of her chastity and prayerfulness; and he wept for her loss..? ? ? ? ? O skinker of the vine-juice, let the cup 'twixt us go round, For in its drinking is my hope and all I hold most dear.

[Life in the Roman World of Nero and St Paul](#)

[Escenas Montanesas](#)

[Early Britain-Roman Britain](#)

[The Wild Olive a Novel](#)

[Blackwoods Edinburgh Magazine - Volume 55 No 339 January 1844](#)

[George Washington Volume II](#)

[Selections from the Prose Works of Matthew Arnold](#)

[The Price of Love](#)

[The Roll-Call](#)

[The Wolves of God and Other Fey Stories](#)

[Ethelyns Mistake](#)

[My Year of the War Including an Account of Experiences with the Troops in France and the Record of a Visit to the Grand Fleet Which Is Here Given for the First Time in Its Complete Form](#)

[Empires and Emperors of Russia China Korea and Japan Notes and Recollections by Monsignor Count Vay de Vaya and Luskod](#)

[Popular Law-Making a Study of the Origin History and Present Tendencies of Law-Making by Statute](#)

[Queen Hortense A Life Picture of the Napoleonic Era](#)

[The Merchant of Berlin an Historical Novel](#)

[Love Under Fire](#)

[The Refugees a Tale of Two Continents](#)

[Withered Leaves from Memorys Garland](#)

[Death Valley in 49 Important Chapter of California Pioneer History the Autobiography of a Pioneer Detailing His Life from a Humble Home in the Green Mountains to the Gold Mines of California And Particularly Reciting the Sufferings of the Band of Men](#)

[Wanderings in Wessex an Exploration of the Southern Realm from Itchen to Otter](#)

[de Reis Om de Wereld in Tachtig Dagen](#)

[The House of Cobwebs and Other Stories](#)

[Modern Essays](#)

[The Makers and Teachers of Judaism from the Fall of Jerusalem to the Death of Herod the Great](#)

[O Henry Memorial Award Prize Stories of 1921](#)

[Gas-Engines and Producer-Gas Plants a Practice Treatise Setting Forth the Principles of Gas-Engines and Producer Design the Selection and Installation of an Engine Conditions of Perfect Operation Producer-Gas Engines and Their Possibilities the Care O](#)

[Madcap](#)

[A Compilation of the Messages and Papers of the Presidents Volume 1 Part 1 George Washington](#)

[Without Dogma A Novel of Modern Poland](#)

[The Lives of the Poets of Great Britain and Ireland \(1753\) Volume IV](#)

[The Data of Ethics](#)

[Poems by Emily Dickinson Third Series](#)

[K Nguyen Am M U](#)

[Pablo de Segovia the Spanish Sharper](#)

[The Washington Historical Quarterly Volume V 1914](#)

[Poppy the Story of a South African Girl](#)

[The Mapleson Memoirs 1848-1888 Vol II](#)

[Ford Manual \(1919\) for Owners and Operators of Ford Cars and Trucks](#)

[Loyola and the Educational System of the Jesuits](#)

[Valskarin Kertomuksia 42 Vaasan Prinsessa](#)
[Daisy Burns \(Volume 2\)](#)
[The Book of Princes and Princesses](#)
[Glimpses of Indian Birds](#)
[The Organism as a Whole from a Physicochemical Viewpoint](#)
[Indo-China and Its Primitive People](#)
[The Story of Verona](#)
[British Flags Their Early History and Their Development at Sea With an Account of the Origin of the Flag as a National Device](#)
[In Byways of Scottish History](#)
[The Eulogy of Richard Jefferies](#)
[Musings A Collection of Essays Short Stories and Tall Tales](#)
[Panorama de L'Environnement 2015 Les Indicateurs de LOcde](#)
[Daisy Burns \(Volume 1\)](#)
[The Mortal Gods and Other Plays](#)
[Teerelan Perhe](#)
[Argentina](#)
[Oriental Rugs Antique and Modern](#)
[Sagas from the Far East Or Kamouk and Mongolian Traditionary Tales](#)
[The King of Diamonds A Tale of Mystery and Adventure](#)
[These Twain](#)
[Rutledge](#)
[In My Nursery](#)
[Heroines of the Crusades](#)
[The International Monthly Volume 3 No 3 June 1851](#)
[To Leeward](#)
[Letters on Astronomy in Which the Elements of the Science Are Familiarly Explained in Connection with Biographical Sketches of the Most Eminent Astronomers](#)
[Indian and Scout a Tale of the Gold Rush to California](#)
[Paginas Sevillanas Sucesos Historicos Personajes Celebres Monumentos Notables Tradiciones Populares Cuentos Viejos Leyendas y Curiosidades](#)
[Fairy Legends and Traditions of the South of Ireland](#)
[The History of the Thirteen Colonies of North America 1497-1763](#)
[Paris and the Parisians in 1835 \(Vol 2\)](#)
[Musical Myths and Facts Volume II \(of 2\)](#)
[History of the State of California from the Period of the Conquest by Spain to Her Occupation by the United States of America](#)
[The Montessori Method Scientific Pedagogy as Applied to Child Education in The Childrens Houses with Additions and Revisions by the Author](#)
[The Turn of the Balance](#)
[The Knight of Malta](#)
[Histoire Amoureuse Des Gaules Suivie Des Romans Historico-Satiriques Du Xviie Siecle](#)
[The Life of Philip Melanchthon](#)
[The Caged Lion](#)
[Darkness and Daylight](#)
[The Girl from Kellers](#)
[The Counts Millions](#)
[Nature Cure Philosophy Practice Based on the Unity of Disease Cure](#)
[History of the United Netherlands from the Death of William the Silent to the Twelve Years Truce - Complete \(1584-86\)](#)
[A Popular Account of Dr Livingstones Expedition to the Zambesi and Its Tributaries and of the Discovery of Lakes Shirwa and Nyassa 1858-1864](#)
[The Lerouge Case](#)
[The Historical Nights Entertainment First Series](#)
[What Is Property? an Inquiry Into the Principle of Right and of Government](#)
[The Grain of Dust](#)

[How and When to Be Your Own Doctor](#)

[Tish The Chronicle of Her Escapades and Excursions](#)

[The Life Everlasting A Reality of Romance](#)

[Life and Letters of Lord Macaulay Volume 1](#)

[Henry Ossian Flipper the Colored Cadet at West Point Autobiography of Lieut Henry Ossian Flipper USA First Graduate of Color from the US Military Academy](#)

[Personal Memoirs of P H Sheridan General United States Army - Volume 1](#)

[The Saga of Grettir the Strong Grettirs Saga](#)

[Sprachschatz Der Angelsachsischen Dichter](#)

[Executing Windows Command Line Investigations While Ensuring Evidentiary Integrity](#)

[Möglichkeiten Und Grenzen Des Mobile-Marketing Bei Der Markteinführung Von Automobilen](#)

[Die Evangelisch-Lutherische Kirche Ungarns In Ihrer Geschichtlichen Entwicklung](#)
