

## TY OF SALISBURY COMMUNICATED TO THE ANNUAL MEETING OF THE ARCHAEO

???? And aloes-wood, to boot, he brought and caskets full of pearls And priceless rubies and the like of costly gems and bright:????? ? aa. The Merchant and the Parrot xiv. All this while Meimoun's eye was upon her and presently he said to her, 'Harkye, Tuhfeh! Sing to me.' But Queen Zelzeleh cried out at him and said, 'Desist, O Meimoun. Thou sufferest not Tuhfeh to pay heed unto us.' Quoth he, 'I will have her sing to me.' And words waxed between them and Queen Zelzeleh cried out at him. Then she shook and became like unto the Jinn and taking in her hand a mace of stone, said to him, 'Out on thee! What art thou that thou shouldst bespeak us thus? By Allah, but for the king's worship and my fear of troubling the session and the festival and the mind of the Sheikh Iblis, I would assuredly beat the folly out of thy head!' When Meimoun heard these her words, he rose, with the fire issuing from his eyes, and said, 'O daughter of Imlac, what art thou that thou shouldst outrage me with the like of this talk?' 'Out on thee, O dog of the Jinn,' replied she, 'knowest thou not thy place?' So saying, she ran at him and offered to strike him with the mace, but the Sheikh Iblis arose and casting his turban on the ground, said, 'Out on thee, O Meimoun! Thou still dost with us on this wise. Wheresoever thou art present, thou troubleth our life! Canst thou not hold thy peace till thou goest forth of the festival and this bride-feast (222) be accomplished? When the circumcision is at an end and ye all return to your dwelling-places, then do as thou wilt. Out on thee, O Meimoun! Knowest thou not that Imlac is of the chiefs of the Jinn? But for my worship, thou shouldst have seen what would have betided thee of humiliation and punishment; but by reason of the festival none may speak. Indeed thou exceedest: knowest thou not that her sister Wekhimeh is doughtier than any of the Jinn? Learn to know thyself: hast thou no regard for thy life?'.128. The Ferryman of the Nile and the Hermit ccclxxix.??? c. The Jewish Physician's Story cxxix. My flower a marvel on your heads doth show, ii. 254. Sharper and the Merchant, The, ii. 46.??? w. The Sharper and the Merchants dccccxv. Ibn es Semmak and Er Reshid, i. 195. So Aamir took the water-skin and made for the water; but, when he came to the well, behold, two young men with gazelles, and when they saw him, they said to him, "Whither wilt thou, O youth, and of which of the Arabs art thou?" "Harkye, lads," answered he, "fill me my water-skin, for that I am a stranger man and a wayfarer and I have a comrade who awaiteth me." Quoth they, "Thou art no wayfarer, but a spy from El Akil's camp." Then they took him and carried him to [their king] Zuheir ben Shebib; and when he came before him, he said to him, "Of which of the Arabs art thou?" Quoth Aamir, "I am a wayfarer." And Zuheir said, "Whence comest thou and whither wilt thou?" "I am on my way to Akil," answered Aamir. When he named Akil, those who were present were agitated; but Zuheir signed to them with his eyes and said to him, "What is thine errand with Akil?" Quoth he, "We would fain see him, my friend and I." The season of my presence is never at an end, ii. 246.??? Fain, fain would I forget thy love. Alack, my heart denies To be consoled, and 'gainst thy wrath nought standeth me in stead.??? o. The Merchant and the Thieves dcxxix.47. The Man of Yemen and his six Slave-girls dxcv. The fuller gave not over sleeping till sunrise, when he awoke and finding himself in this plight, misdoubted of his affair and imagined that he was a Turk and abode putting one foot forward and drawing the other back. Then said he in himself, 'I will go to my dwelling, and if my wife know me, then am I Ahmed the fuller; but, if she know me not, I am a Turk.' So he betook himself to his house; but when the artful baggage his wife saw him, she cried out in his face, saying, 'Whither away, O trooper? Wilt thou break into the house of Ahmed the fuller, and he a man of repute, having a brother-in-law a Turk, a man of high standing with the Sultan? An thou depart not, I will acquaint my husband and he will requite thee thy deed.'.169. Marouf the Cobbler and his Wife Fatimeh dccccxxxix-Mi. Quoth the king, "O Saad, fetch him to me, for indeed thou describest to me a masterful man." (76) And he answered, saying, "By Allah, O my lord, hadst thou but seen our case with Hudheifeh, what while he challenged me to the field of war and the stead of thrusting and smiting and I held back from doing battle with him! Then, whenas I thought to go forth to him, behold, a cavalier gave loose to his bridle-rein and called out to me, saying, 'O Saad, wilt thou suffer me to fill thy room in waging war with him and I will ransom thee with myself?' And I said, 'By Allah, O youth, whence cometh thou?' Quoth he, 'This is no time for thy questions.'" Then he recounted to the king all that had passed between himself and El Abbas from first to last; whereupon quoth Ins ben Cais, "Bring him to me in haste, so we may learn his tidings and question him of his case." "It is well," answered Saad, and going forth of the king's presence, repaired to his own house, where he put off his harness of war and took rest for himself. Now his parts and fashions pleased the Khalif and the excellence of his composition and his frankness, and he said in himself, "I will assuredly make him my cup-companion and sitting-mate." So he rose forthright and saying to Mesrou, "Take him up," [returned to the palace]. Accordingly, Mesrou took up Aboulhusn and carrying him to the palace of the Khalifate, set him down before Er Reshid, who bade the slaves and slave-girls encompass him about, whilst he himself hid in a place where Aboulhusn could not see him..? ???? So eat what I offer in surety and be The Lord of all things with thanks-giving repaid!. When her people arose in the morning and saw her not, they sought her in the camp, but, finding her not and missing me also, doubted not but she had fled with me. Now she had four brothers, as they were falcons, and they mounted and dispersed in quest of us. When the day dawned [on the fourth morning], the dog began to bark and the other dogs answered him and coming to the mouth of the pit, stood howling to him. My wife's father, hearing the howling of the dogs, came up and standing at the brink of the pit, [looked in and] beheld a marvel. Now he was a man of valour and understanding, an elder versed (62) in affairs so he fetched a rope and bringing us both forth, questioned us of our case. I told him all that had betided and he abode pondering the affair..? ???? ???? aa. Story of Aziz and Azizeh cxliii. Mariyeh folded the letter and gave it to Shefikeh, bidding her carry it to El Abbas. So she took it and going with it to his door, would have entered; but the chamberlains and serving-men forbade her, till they had gotten her leave from the prince.

When she went in to him, she found him sitting in the midst of the five damsels aforesaid, whom his father had brought him. So she gave him the letter and he took it and read it. Then he bade one of the damsels, whose name was Khefifeh and who came from the land of China, tune her lute and sing upon the subject of separation. So she came forward and tuning the lute, played thereon in four-and-twenty modes; after which she returned to the first mode and sang the following verses: . . . . a. Story of Taj el Mulouk and the Princess Dunya cvii. All those who were present marvelled at this story with the utmost marvel, and the twelfth officer came forward and said, 'I will tell you a pleasant trait that I had from a certain man, concerning an adventure that befell him with one of the thieves. (Quoth he). . . . His sides the tamarisk's slenderness deride, so lithe they are, Whence for conceit in his own charms still drunken doth he fare..73. The Miller and his Wife ccclxxxvii. Therewithal the young man was moved to delight and exclaimed, "By Allah, thou sayest well, O Sitt el Milan! Let me hear more." Then he handselled her with fifty dinars and they drank and the cups went round among them; and her seller said to her, "O Sitt el Milah, this is the season of leave-taking; so let us hear somewhat on the subject." Accordingly she struck the lute and avouching that which was in her heart, sang the following verses: . . . . The fire of love-longing I hide; severance consumeth me, A thrall of care, for long desire to wakefulness a prey.. . . . To me your rigour love-delight, your distance nearness is; Ay, your injustice equity, and eke your wrath consent.. . . . Hath spent thereon his substance, withouten stint; indeed, In his own cloak he wrapped it, he tendered it so dear. (116). Then said Azadbekht to him (and indeed his words were [prompted] by anger and those of the youth by presence of mind and good breeding), "I bought thee with my money and looked for fidelity from thee, wherefore I chose thee over all my grandees and servants and made thee keeper of my treasuries. Why, then, hast thou outraged my honour and entered my house and played the traitor with me and tookest no thought unto that which I have done thee of benefits?" "O king," answered the youth, "I did this not of my choice and freewill and I had no [evil] intent in being there; but, of the littleness of my luck, I was driven thither, for that fate was contrary and fair fortune lacking. Indeed, I had striven with all endeavour that nought of foul should proceed from me and kept watch over myself, lest default appear in me; but none may avail to make head against ill fortune, nor doth endeavour profit in case of lack of luck, as appeareth by the example of the merchant who was stricken with ill luck and his endeavour profited him not and he succumbed to the badness of his fortune." "What is the story of the merchant," asked the king, "and how was his luck changed upon him by the sorriness of his fortune?" "May God prolong the king's continuance!" answered the youth. . . . . O'er all the fragrant flowers that be I have the preference aye, For that I come but once a year, and but a little stay..98. The Haunted House in Baghdad dclxxxviii. I fear to be seen in the air, ii. 255.. . . . Him with my life I'd ransom whose rigours waste away My frame and cause me languish; yet, if he would but hear.,78. The Water-Carrier and the Goldsmith's Wife cccxc. God knows I ne'er recalled thy memory to my thought, iii. 46.. When God caused the morning morrow, the two armies drew out in battle array and the troops stood looking at one another. Then came forth El Harith ibn Saad between the two lines and played with his lance and cried out and recited the following verses: . They have departed, but the steeds yet full of them remain, ii. 239.. Advantages of Patience, Of the, i. 89.. . . . All through the day its light and when the night grows dark, My grief forsakes me not, no, nor my heavy cheer.. As for the Khalif, he swooned away for laughing and said, "O Aboulhusn, thou wilt never cease to be a wag and do rarities and oddities!" Quoth he, "O Commander of the Faithful, I played off this trick, for that the money was exhausted, which thou gavest me, and I was ashamed to ask of thee again. When I was single, I could never keep money; but since thou marriedst me to this damsel here, if I possessed thy wealth, I should make an end of it. So, when all that was in my hand was spent, I wrought this trick, so I might get of thee the hundred dinars and the piece of silk; and all this is an alms from our lord. But now make haste to give me the thousand dinars and quit thee of thine oath." . . . . . ab. Story of the King's Son and the Ogress xv. So he was concerned with an exceeding concern for his lack of travel and discovered this to his father, who said to him, "O my son, why do I see thee chagrined?" And he answered, "I would fain travel." Quoth Aboulhusn, "O my son, none travelleth save those whose occasion is urgent and those who are compelled thereunto [by need]. As for thee, O my son, thou enjoyest ample fortune; so do thou content thyself with that which God hath given thee and be bounteous [unto others], even as He hath been bounteous unto thee; and afflict not thyself with the toil and hardship of travel, for indeed it is said that travel is a piece of torment." (5) But the youth said, "Needs must I travel to Baghdad, the abode of peace." . . . . . So, by Allah, O richest of all men in charms, Vouchsafe to a lover, who's bankrupt well-nigh. At this Queen Es Shuhba was stirred to exceeding delight and said, 'Well done, O queen of delight! By Allah, I know not how I shall do to render thee thy due! May God the Most High grant us to enjoy thy long continuance [on life]!' Then she strained her to her breast and kissed her on the cheek; whereupon quoth Iblis (on whom be malison!), 'Indeed, this is an exceeding honour!' Quoth the queen, 'Know that this lady Tuhfeh is my sister and that her commandment is my commandment and her forbiddance my forbiddance. So hearken all to her word and obey her commandment.' Therewithal the kings rose all and kissed the earth before Tuhfeh, who rejoiced in this. Moreover, Queen Es Shuhba put off on her a suit adorned with pearls and jewels and jacinths, worth an hundred thousand dinars, and wrote her on a sheet of paper a patent in her own hand, appointing her her deputy. So Tuhfeh rose and kissed the earth before the queen, who said to her, 'Sing to us, of thy favour, concerning the rest of the sweet-scented flowers and herbs, so I may hear thy singing and divert myself with witnessing thy skill.' 'Harkening and obedience, O lady mine,' answered Tuhfeh and taking the lute, improvised the following verses: . Munir drank off his cup and ordered her eight hundred thousand dinars, whereat Kemeriyehe rejoiced and rising to her feet, kissed Tuhfeh on her face and said to her, 'May the world not be bereaved of thee, O thou who lordest it over the hearts of Jinn and mortals!' Then she returned to her place and the Sheikh Iblis arose and danced, till all present were confounded; after which he said to Tuhfeh, 'Indeed, thou embellishest my festival, O thou who

hast commandment over men and Jinn and rejoicest their hearts with thy loveliness and the excellence of thy faithfulness to thy lord. All that thy hands possess shall be borne to thee [in thy palace and placed] at thy service; but now the dawn is near at hand; so do thou rise and rest thee, as of thy wont' Tuhfeh turned and found with her none of the Jinn; so she laid her head on the ground and slept till she had gotten her rest; after which she arose and betaking herself to the pool, made the ablution and prayed. Then she sat beside the pool awhile and pondered the affair of her lord Er Reshid and that which had betided him after her and wept sore..57. Abou Nuwas with the Three Boys and the Khalif Haroun er Reshid dcxlv.Midst colours, my colour excelleth in light, ii. 258..82. The Ignorant Man who set up for a Schoolmaster dclxvii.Now it was the night-season. So the soldiers carried him without the city, thinking to crucify him, when, behold, there came out upon them thieves and fell in on them with swords and [other] weapons. Thereupon the guards left him whom they purposed to put to death [and took to flight], whilst the man who was going to slaughter fled forth at a venture and plunging into the desert, knew not whither he went before he found himself in a thicket and there came out upon him a lion of frightful aspect, which snatched him up and set him under him. Then he went up to a tree and tearing it up by the roots, covered the man therewith and made off into the thicket, in quest of the lioness..? ? ? ? ? The billows of thy love o'erwhelm me passing sore; I sink and all in vain for succour I implore..? ? ? ? ? And pliedst us with cups of wine, whilst from the necklace pearls (142) A strange intoxicating bliss withal did circulate.,O friends, the tears flow ever, in mockery of my pain, iii. 116..Then he conferred on him a dress of honour and engaged to him for the completion of the dowry and sent to his father, giving him the glad news and comforting his heart with [the tidings of] his son's safety; after which he said to Bihzad, Arise, O my son, and go to thy father.' 'O king,' rejoined the prince, 'complete thy kindness to me by [hastening] my going-in to my wife; for, if I go back to my father, till he send a messenger and he return, promising me, the time will be long.' The king laughed and marvelled at him and said to him, 'I fear for thee from this haste, lest thou come to shame and attain not thy desire.' Then he gave him wealth galore and wrote him letters, commending him to the father of the princess, and despatched him to them. When he drew near their country, the king came forth to meet him with the people of his realm and assigned him a handsome lodging and bade hasten the going-in of his daughter to him, in compliance with the other king's letter. Moreover, he advised the prince's father [of his son's coming] and they busied themselves with the affair of the damsel..Melik (El) Ez Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of Police, ii. 117..When her husband came home, she said to him, 'I desire to go a-pleasuring.' And he said, ' With all my heart.' So he went, till he came to a goodly place, abounding in vines and water, whither he carried her and pitched her a tent beside a great tree; and she betook herself to a place beside the tent and made her there an underground hiding-place, [in which she hid her lover]. Then said she to her husband, 'I desire to mount this tree.' And he said, 'Do so.' So she climbed up and when she came to the top of the tree, she cried out and buffeted her face, saying, 'Lewd fellow that thou art, are these thy usages? Thou sworest [fidelity to me] and liedst.' And she repeated her speech twice and thrice..Presently, up came a horseman in quest of water, so he might water his horse. He saw the woman and she was pleasing in his sight; so he said to her, 'Arise, mount with me and I will take thee to wife and entreat thee kindly.' Quoth she, 'Spare me, so may God spare thee! Indeed, I have a husband.' But he drew his sword and said to her, 'An thou obey me not, I will smite thee and kill thee.' When she saw his malice, she wrote on the ground in the sand with her finger, saying, 'O Abou Sabir, thou hast not ceased to be patient, till thy wealth is gone from thee and thy children and [now] thy wife, who was more precious in thy sight than everything and than all thy wealth, and indeed thou abidest in thy sorrow all thy life long, so thou mayst see what thy patience will profit thee.' Then the horseman took her, and setting her behind him, went his way..When the king heard this, he said, 'This proof sufficeth me,' and rising forthright in the night, let bring the youth and the eunuch. Then he examined the former's throat with a candle and saw [the scar where] it [had been] cut from ear to ear, and indeed the place had healed up and it was like unto a stretched-out thread. Therewithal the king fell down prostrate to God, [in thanksgiving to Him] for that He had delivered the prince from all these perils and from the stresses that he had undergone, and rejoiced with an exceeding joy for that he had wrought deliberately and had not made haste to slay him, in which case sore repentance had betided him. As for the youth," continued the young treasurer, "he was not saved but because his term was deferred, and on like wise, O king, is it with me; I too have a deferred term, which I shall attain, and a period which I shall accomplish, and I trust in God the Most High that He will give me the victory over these wicked viziers."..?Story of Abou Sabir..? ? ? ? ? I supplicate Him, who parted us and doomed Our separation, that we may meet again..Then she took Tuhfeh under her armpit and flying up, swiftilier 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!'.Then Mesroul carried her to the other end of the sitting-chamber and bound her eyes and making her sit, stood awaiting a second commandment; whereupon quoth the Lady Zubeideh, "O Commander of the Faithful, with thy permission, wilt thou not vouchsafe this damsel a share of thy clemency? Indeed, if thou slay her, it were injustice." Quoth he, "What is to be done with her?" And she said, "Forbear to slay her and send for her lord. If he be as she describeth him in grace and goodness, she is excused, and if he be not on this wise, then slay her, and this shall be thy justification against her." (22).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: 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.. From mine own land, to visit thee, I came at love's command, For all the distance did forbid, 'twixt me and thee that spread..76. The Khalif El Hakim and the Merchant cclxxxix. Death, The Man whose Caution was the Cause of his, i. 291.. Why to estrangement and despite inclin'st thou with the spy? Yet that a bough (14) from side to side incline (15) small wonder 'twere..As for Zubeideh, she went in to the Khalif and talked with him awhile; then she fell to kissing him between the eyes and on his hand and asked him that which she had promised Sitt el Milah, saying, "O Commander of the Faithful, I doubt me her lord is not found in this world; but, if she go about in quest of him and find him not, her hopes will be cut off and her mind will be set at rest and she will sport and laugh; for that, what while she abideth in hope, she will never cease from her frowardness." And she gave not over cajoling him till he gave Sitt el Milah leave to go forth and make search for her lord a month's space and ordered her an eunuch to attend her and bade the paymaster [of the household] give her all she needed, were it a thousand dirhems a day or more. So the Lady Zubeideh arose and returning to her palace, sent for Sitt el Milah and acquainted her with that which had passed [between herself and the Khalif]; whereupon she kissed her hand and thanked her and called down blessings on her..Me, till I stricken was therewith, to love thou didst excite, iii. 113. Then he lighted him three candles and three lamps and spreading the drinking-cloth, brought clarified wine, limpid, old and fragrant, the scent whereof was as that of virgin musk. He filled the first cup and saying, "O my boon-companion, by thy leave, be ceremony laid aside between us! I am thy slave; may I not be afflicted with thy loss!" drank it off and filled a second cup, which he handed to the Khalif, with a reverence. His fashion pleased the Khalif and the goodliness of his speech and he said in himself, "By Allah, I will assuredly requite him for this!" Then Aboulhusn filled the cup again and handed it to the Khalif, reciting the following verses: It is told of Jaafer ben Yehya the Barmecide that he sat down one day to drink and being minded to be private (with his friends), sent for his boon-companions, in whom he delighted, and charged the chamberlain (145) that he should suffer none of the creatures of God the Most High to enter, save a man of his boon-companions, by name Abdulmelik ben Salih, (146) who was behindhand with them. Then they donned coloured clothes, (147) for that it was their wont, whenas they sat in the wine-chamber, to don raiment of red and yellow and green silk, and sat down to drink, and the cups went round and the lutes pulsed..When she had made an end of her song, she threw the lute from her hand and wept till she swooned away. So they sprinkled on her rose-water, mingled with musk, and willow-flower water; and when she came to herself, Er Reshid said to her, "O Sitt el Milah, this is not fair dealing in thee. We love thee and thou lovest another." "O Commander of the Faithful," answered she, "there is no help for it." Therewithal he was wroth with her and said, "By the virtue of Hemzeh (19) and Akil (20) and Mohammed, Prince of the Apostles, if thou name one other than I in my presence, I will bid strike off thy head!" Then he bade return her to her chamber, whilst she wept and recited the following verses: b. The Second Old Man's Story (236) iv. When they heard me speak in Arabic, one of them came up to me and saluting me [in that language], questioned me of my case. Quoth I, 'What [manner of men] are ye and what country is this?' 'O my brother,' answered he, 'we are husbandmen and come to this river, to draw water, wherewithal to water our fields; and whilst we were thus engaged to-day, as of wont, this boat appeared to us on the surface of the water, issuing from the inward of yonder mountain. So we came to it and finding thee asleep therein, moored it to the shore, against thou shouldst awake. Acquaint us, therefore, with thy history and tell us how thou camest hither and whence thou enteredst this river and what land is behind yonder mountain, for that we have never till now known any make his way thence to us.' But I said to them, 'Give me somewhat to eat and after question me.' So they brought me food and I ate and my spirits revived and I was refreshed. Then I related to them all that had befallen me, whereat they were amazed and confounded and said, 'By Allah, this is none other than a marvellous story, and needs must we carry thee to our king, that thou mayst acquaint him therewith.' So they carried me before their king, and I kissed his hand and saluted him..83. Adi ben Zeid and the Princess Hind dclxviii. So the chamberlain went about that which he needed and assembling his wife's kinsfolk, said to them, 'I am resolved to put away my wife.' They took this ill of him and complained of him and summoning him before the king, sat pleading with him. Now the king had no knowledge of that which had passed; so he said to the chamberlain, 'Why wilt thou put her away and how can thy soul consent unto this and why takest thou unto thyself a goodly piece of land and after forsakest it?' 'May God amend the king!' answered the husband. 'By Allah, O king, I saw therein the track of the lion and fear to enter the land, lest the lion devour me; and indeed the like of my affair with her is that which befell between the old woman and the draper's wife.' 'What is their story?' asked the king; and the chamberlain said, 'Know, O king, that.144. The Lovers of the Benou Udhreh dclxxxviii. When the evening evened, the king summoned the vizier, and when he presented himself, he required of him the [promised] story. So he said, "Harkening and obedience. Know, O august king, that. 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..? ? ? ? She hath an eye, whose glances pierce the hearts of all mankind, Nor can cornelian with her cheeks for ruddiness compare..? ? ? ? b. Story of the Eunuch Kafour xxxix.? ? ? ? And dromedaries, too, of price and goodly steeds and swift Of many a noble breed, yet found no favour in my eyne!".When the old man heard her words and that wherewith she menaced him, he arose and went out, perplexed and knowing not what he should do, and there met him a Jew, who was his neighbour, and said to him, "O Sheikh, how cometh it that I see thee strait of breast? Moreover, I hear in thy house a noise of talk, such as I use not to hear with thee." Quoth the Muezzin, "Yonder is a damsel who avoucheth that she is of the slave-girls of the Commander of the Faithful Haroun er Reshid; and she hath eaten food and now would fain drink wine in my house, but I forbade her. However she avoucheth that except she drink thereof, she will perish, and indeed I am bewildered concerning my affair." "Know, O my neighbour," answered the Jew, "that the slave-girls of the Commander of the Faithful are used to drink wine, and whenas they eat and drink not, they perish; and I fear lest some mishap betide her, in which case thou wouldst not be safe from the Khalifs wrath." "What is to be done?" asked the Sheikh; and the Jew replied, "I have old wine that will suit her." Quoth the old man, "[I conjure thee] by the right of neighbourhood, deliver me from this calamity and let me have that which is with thee!" "In the name of God," answered the Jew and going to his house, brought out a flagon of wine, with which the Sheikh returned to Sitt el Milah. This pleased her and she said to him, "Whence hadst thou this?" "I got it from my neighbour the Jew," answered he. "I set out to him my case with thee and he gave me this."? ? ? ? a. The Foolish Weaver clii.? ? ? ? d. The Fourth Voyage of Sindbad the Sailor cclix.Forehead, Of that which is written on the, i. 136..80. The Schoolmaster who fell in Love by Report dclxv.? ? ? ? The pitcher then of goblets filled full and brimming o'er With limpid wine we plunder, that pass from friend to friend..? ? ? ? Ay, and around Baghdad the horsemen shalt behold, Like clouds that wall the world, full many a doughty knight,.85. Isaac of Mosul and the Merchant dclxx.? ? ? ? My heart bereavement of my friends forebode; may God of them The dwellings not bereave, but send them timely home again!.? ? ? ? ? ? ? ? nb. Story of the Old Sharper dccccxl.? ? ? ? For those whom we cherish are parted and gone; They have left us in torment to pine for dismay..Son, The Rich Man and his Wasteful, i. 252..? ? ? ? Sore, sore doth rigour me beset, its onslaughts bring me near Unto the straitness of the grave, ere in the shroud I'm dight.

[Le Fils Du Diable Vol 1](#)

[The Medical Times and Gazette Vol 36 A Journal of Medical Science Literature Criticism and News July 4 to December 26 1857](#)

[Sermons Du Pere Bourdaloue de la Compagnie de Jesus Pour LAvent](#)

[Applied Science Vol 22 Incorporated with Transactions of the University of Toronto Engineering Society November 1908](#)

[Sind Gitter? Odhins Trost Die Kreuzfahrer Romane Und Erzihlungen](#)

[Congris Scientifique de France Vol 1 Vingt-Huitieme Session Tenue a Bordeaux En Septembre 1861](#)

[Revue Des Langues Romanes Vol 28 Janvier 1886](#)

[Esopus Vol 1](#)

[Wie Gertrud Ihre Kinder Lehrt Ein Versuch Den Mittern Anleitung Zu Geben Ihre Kinder Selbst Zu Unterrichten in Briefen](#)

[Pensions Et Problemes Des Anciens Combattants Procis-Verbal Des Dilibrations Et Des Timoignages Du Comiti Spicial Des Pensions Et](#)

[Problimes Des Anciens Combattants y Compris Les Modifications Apporties i La Loi Des Pensions Du 3 Mars Au 23 M](#)

[T LIVII Patavini Historiarum Libri Vol 2 Qui Supersunt Omnes Et Deperditorum Fragmenta](#)

[Zeitschrift Fur Volkswirtschaft Socialpolitik Und Verwaltung 1900 Vol 9 Organ Der Gesellschaft OEsterreichischer Volkswirte](#)

[Transactions of the Massachusetts Horticultural Society for the Year 1906 Vol 1](#)

[Archivio Storico Per Le Province Napoletane 1900 Vol 25 Fascicolo I](#)

[The Gentlemans Magazine and Historical Chronicle Vol 91 From July to December 1821 Part the Second](#)

[Catilogo Razonado de Obras Aninimas y Seudinimas de Autores de la Compaiaia de Jesis Pertenecientes i La Antigua Aistencia Espaiola Vol 2 Con](#)

[Un Apindice de Otras de Los Mismos Dignas de Especial Estudio Biblio Bibliografico \(28 Sept 1540-16](#)

[Illustrated School History of the United States and the Adjacent Parts of America from the Earliest Discoveries to the Present Time](#)

[Dictionnaire Des Jardiniers Vol 5 Contenant Les Mithodes Les Plus Sires Et Les Plus Modernes Pour Cultiver Et Amiliorer Les Jardins Potagers i](#)

[Fruits i Fleurs Et Les Pipiniere](#)

[Traiti de Chimie Organique Vol 2](#)

[Histoire Intime de la Russie Sous Les Empereurs Alexandre Et Nicolas Et Particuliirement Pendant La Crise de 1825 Vol 3](#)

[Revista de Espaia 1871 Vol 20 Cuarto Ano](#)

[New York State Museum Bulletin Vol 94 Botany 8 Report of the State Botanist 1904](#)

[Annalen Der Physik Und Chemie 1843 Vol 134](#)

[Revue Philosophique de la France Et de Litranger Vol 33 Janvier a Juin 1892](#)  
[Revue Philosophique de la France Et de Litranger Vol 82 Quarante Et Uniime Annie Juillet A Dicembre 1916](#)  
[Briefwechsel Der Kinigin Katharina Und Des Kinigs Jirome Von Westphalen Sowie Des Kaisers Napoleon I Vol 2 Mit Dem Kinig Friedrich Von Wirttemberg Vom 20 Mirz 1811 Bis 27 September 1816](#)  
[Geschichte Des Preussischen Staats Vol 1 Von Den iltesten Zeiten Bis 1640](#)  
[Royal Astronomical Society Vol 13 Nov 12 1852](#)  
[The Poems of Allan Ramsay Vol 1 of 2](#)  
[Die Staatswissenschaften Im Lichte Unserer Zeit Vol 1 Das Natur-Und Vilkerkecht Das Staats-Und Staatenrecht Und Die Staatskunst](#)  
[Geografia General de Espana Diccionario General de Todos Los Pueblos](#)  
[M Tulli Ciceronis Tusculanarum Disputationum Libri Quinque Recognivit Et Explanavit Dr Raphail Kihner](#)  
[Elon College Community Church 1967-1969](#)  
[Annuario Bibliografico Della Storia DItalia 1907 Vol 6 Da SEC IV Delle V AI Giorni Nostri](#)  
[Entre Cour Et Jardin Etudes Et Souvenirs Du Theatre](#)  
[An Apologetical Narration of the State and Government of the Kirk of Scotland Since the Reformation Certaine Records Touching the Estate of the Kirk in the Years 1605 1606](#)  
[Abhandlungen Der Churfirstlich-Baierischen Akademie Der Wissenschaften Vol 3](#)  
[Les Martyrs Recueils de Pieces Authentiques Sur Les Martyrs Depuis Les Origines Du Christianisme Jusquau Xxe Siecle Vol 3 Julien LApostat Sapor Genseric](#)  
[Opus Epistolarum Des Erasmi Roterodami Vol 3 Denuo Recognitum Et Auctum 1517 1519](#)  
[Jahrbicher Der Literatur Vol 121 Januar Februar Mirz 1848](#)  
[Recuerdos de Un Diplomatico Vol 2](#)  
[Vie de Mgr Constant IReene Comte Lubienski Eveque de Sejny Vingt Annees de LHistoire Religieuse de la Pologne](#)  
[American Journal of Physiology Vol 50](#)  
[Neue Jahrbucher Fur Padagogik 1914 Vol 17](#)  
[The San Francisco Directory for the Year Commencing September 1861 Embracing a General Directory of Residents a Business Directory a Directory of Streets Public Offices Etc and a New Map of the City and County](#)  
[Sancti Aurelii Augustini Hipponensis Episcopi Opera Omnia Vol 10 Post Lovaniensium Theologorum Recensionem Pars Altera](#)  
[Traite Des Droits DUsage Servitudes Reelles Du Droit de Superficie Et de la Jouissance Des Biens Communaux Et Des Etablissemens Publics Vol 7](#)  
[de Morbis Venereis Libri Novem Vol 2 In Quibus Disseritur Tum de Origine Propagatione Et Contagione Horumce Affectuum in Genere Tum de Singulorum Natura AEtiologia Et Therapeia Cum Brevi Analysis Et Epicrisi Operum Plerorumque Quae de Eodem Arg](#)  
[C Sallusti Crispi Opera Quae Supersunt Vol 2 Ad Fidem Codicum Manu Scriptorum Recensuit Cum Selectis Cortii Notis Suisque Commentariis Edidit Et Indicem Accuratum Adiecit Iugurtham Continens](#)  
[An Union List of Periodicals Transactions and Allied Publications Currently Received in the Principal Libraries of the District of Columbia](#)  
[Annales de la Sociiti Scientifique de Bruxelles 1882-1883](#)  
[The Southern States Vol 2](#)  
[Les Manifestation Fonctionnelles Des Psychonevroses Leur Traitement Par La Psychotherapie](#)  
[Sessional Papers 1900 Vol 32 Part IX Third Session Ninth Legislature of the Province of Ontario](#)  
[Die Anfng Der Cultur Vol 1 Geschichtliche Und Archologische Studien Vorgeschichtliche Archologie Egypten](#)  
[Lette de Ciceron a Atticus Vol 6 Avec Des Remarques Et Le Texte Latin de IEdition de Graevius](#)  
[ACTA Chirurgica Scandinavica 1922 Vol 54](#)  
[The Iron and Steel Magazine Vol 8 Successor to the Metallographist July to December 1904](#)  
[Revue Des Sciences Naturelles Vol 8 15 Juin 1879](#)  
[Boletin de la Sociedad Espanola de Excursiones Vol 7 Marzo a Dicembre de 1899](#)  
[Histoire Generale Des Antilles Vol 4](#)  
[Der Christliche Glaube Vol 2 Nach Den Grundsätzen Der Evangelischen Kirche Im Zusammenhange Dargestellt](#)  
[Bulletin de la Sociiti de Protection Des Apprentis Et Des Enfants Employis Dans Les Manufactures Vol 8](#)  
[Polybiblion Vol 20 Revue Bibliographique Universelle Partie Technique](#)  
[Radio Mirror Vol 11 November 1938](#)  
[Labor Problems A Text Book](#)

[A Dictionary of Books Relating to America from Its Discovery to the Present Time Vol 19](#)  
[Bulletin of the Imperial Institute Vol 15](#)  
[Gesammelte Werke Vol 1 Erste Reihe Romane Und Novellen](#)  
[Commentaire Sur Le Code Civil Du Bas-Canada Vol 1](#)  
[L'Histoire Universelle Du Monde Contenant L'Entière Description Et Situation Des Quatre Parties de la Terre La Division Et l'Étendue De Chaque Région Et Province D'elles](#)  
[Nouvelle Revue Théologique 1871 Vol 3 Ou Syrie D'Articles Et de Consultations Sur Le Droit Canon La Liturgie La Théologie Morale Etc](#)  
[The Monthly Review or Literary Journal Vol 47 From July 1772 to January 1773 With an Appendix Containing the Foreign Literature](#)  
[Revue Belge de Numismatique Et de Sigillographie 1912 Vol 68](#)  
[Codex Astensis Qui de Malabayla Communitate Nuncupatur Vol 3 Pars Quarta Et Quinta Codicis](#)  
[Pharmaceutische Centralhalle Für Deutschland 1888 Vol 29](#)  
[Archivio Storico Italiano Ossia Raccolta Di Opere E Documenti Finora Inediti O Divenuti Rarissimi Risguardanti La Storia D'Italia Vol 4](#)  
[Appendice](#)  
[The Monthly Review or Literary Journal Enlarged Vol 1 From January to April Inclusive 1790](#)  
[The Chemical Catechism With Notes Illustrations and Experiments](#)  
[Encyklopädie Der Gesammten Chemie Vol 1 Theorie](#)  
[Archiv Für Slavische Philologie Vol 14](#)  
[de la Richesse Minérale Vol 3 Considérations Sur Les Mines Usines Et Salines Des Différents États Présenties Comparativement Division Technique \(III E Et IV E Parties\)](#)  
[Histoire Des Français Vol 27](#)  
[Deutsche Geschichte Von Rudolf Von Habsburg Bis Auf Die Neueste Zeit Vol 2](#)  
[Oeuvres Complètes de Saint Augustin Vol 6 Sermons Première Série Sermons Détachés Sur L'Ancien Testament Les Évangiles Et Les Actes Des Apôtres](#)  
[Histoire D'Hérodote Vol 8 Traduite Du Grec Avec Des Remarques Historiques Et Critiques Un Essai Sur La Chronologie D'Hérodote Et Une Table Géographique Table Géographique](#)  
[Bulletins of American Paleontology Vol 5 November 1911-June 1917](#)  
[Directeur de la Jeunesse Ou La Vie Et L'Esprit Du Serviteur de Dieu Jean-Joseph Allemand Le Prêtre Du Diocèse de Marseille Premier Fondateur in France Au XIXe Siècle Des Oeuvres Dites de la Jeunesse](#)  
[Verzeichniss Der Arabischen Handschriften Der Königl. Bibliothek Zu Berlin Vol 3 V Und VI Buch](#)  
[The Dispatches of Field Marshall the Duke of Wellington Vol 11 During His Various Campaigns in India Denmark Portugal Spain the Low Countries and France from 1799 to 1818 Compiled from Official and Authentic Documents](#)  
[Rheinisches Museum Für Philologie Vol 71](#)  
[Recueil Général Des Lois Et Acts Vol 6 Du Gouvernement D'Haiti Depuis La Proclamation de Son Indépendance Jusque Nos Jours](#)  
[Showmen's Trade Review Vol 35 October 4 1941](#)  
[A Treatise on Masonry Construction](#)  
[Anales del Museo Nacional de Historia Natural de Buenos Aires 1912 Vol 22](#)  
[Investigation of Concentration of Economic Power A Study Made Under the Auspices of the Bureau of Labor Statistics for the Temporary National Economic Committee Seventy-Sixth Congress Third Session Monograph No 32 Economic Standards of Government PR](#)  
[Archivio Storico Italiano Ossia Raccolta Di Opere E Documenti Finora Inediti O Divenuti Rarissimi Risguardanti La Storia D'Italia 1842 Vol 3](#)  
[Lecture Illustrée Vol 5 La Rome Contes Nouvelles Poésies Voyages Mémoires Et Souvenirs Sciences Beaux-Arts Critique Variétés Actualités Etc Etc \(Nos 25 à 30\)](#)  
[Karl Friedrich Beckers Weltgeschichte Vol 3](#)  
[L'Urland Furios D'Alfons Ariost Traduit in Bulgare](#)

---