

THE WITCH OF WILLOW LAKE

54. The Woman whose Hands were cut off for Almsgiving dcxli. Some with religion themselves concern and make it their business all, i. 48.
? How many, in Yemameh, (64) dishevelled widows plain! How many a weakling orphan unsuccoured doth remain., Destiny, Of, i. 136.
Thy haters say and those who malice to thee bear A true word, profiting its hearers everywhere;. b. The Second Calender's Story
xlili. Meanwhile, the eunuch betook himself, he and the horsemen, to her father and said to him, "O my lord, the king is beholden to thee for many
years' service and thou hast not failed him a day of the days; and now, behold, he hath taken thy daughter against thy wish and without thy
permission." And he related to him what had passed and how the king had taken her by force. When Isfehend heard the eunuch's story, he was
exceeding wroth and assembling many troops, said to them, "Whenas the king was occupied with his women [and concerned not himself with the
affairs of his kingdom], we took no reck of him; but now he putteth out his hand to our harem; wherefore methinketh we should do well to look us
out a place, wherein we may have sanctuary." Wind of the East, if thou pass by the land where my loved ones dwell, I pray, The fullest of
greetings bear to them from me, their lover, and say. As I sat one day in my shop, there came up to me a fair woman, as she were the moon at its
rising, and with her a slave-girl. Now I was a handsome man in my time; so the lady sat down on [the bench before] my shop and buying stuffs of
me, paid down the price and went away. I questioned the girl of her and she said, "I know not her name." Quoth I, "Where is her abode?" "In
heaven," answered the slave-girl; and I said, "She is presently on the earth; so when doth she ascend to heaven and where is the ladder by which
she goeth up?" Quoth the girl, "She hath her lodging in a palace between two rivers, (181) to wit, the palace of El Mamoun el Hakim bi Amrillah."
(182) Then said I, "I am a dead man, without recourse;" but she replied, "Have patience, for needs must she return unto thee and buy stuffs of thee
yet again." "And how cometh it," asked I, "that the Commander of the Faithful trusteth her to go out?" "He loveth her with an exceeding love,"
answered she, "and is wrapped up in her and gainsayeth her not." Love's slave, I keep my troth with them; but, when they vowed, Fate
made itself Urcoub, (16) whom never oath could bind. So he abode in this employ, till he had sowed and reaped and threshed and winnowed, and
all was sheer in his hand and the owner appointed neither inspector nor overseer, but relied altogether upon him. Then he bethought himself and
said, '_I_* misdoubt me the owner of this grain will not give me my due; so I were better take of it, after the measure of my hire; and if he give me
my due, I will restore him that which I have taken.' So he took of the grain, after the measure of that which fell to him, and hid it in a privy place.
Then he carried the rest to the old man and meted it out to him, and he said to him, 'Come, take [of the grain, after the measure of] thy hire, for
which I agreed with thee, and sell it and buy with the price clothes and what not else; and though thou abide with me half a score years, yet shall
thou still have this wage and I will acquit it to thee thus.' Quoth the merchant in himself, 'Indeed, I have done a foul thing in that I look it without
his leave.' When she had made an end of her song and laid down the lute, Ishac looked fixedly on her, then took her hand and offered to kiss it; but
she snatched it from him and said to him, 'Allah, O my lord, do not that!' Quoth he, 'Be silent. By Allah, I had said that there was not in the world
the like of me; but now I have found my dinar (180) in the craft but a danic, (181) "for thou art, beyond comparison or approximation or reckoning,
more excellent of skill than I! This very day will I carry thee up to the Commander of the Faithful Haroun er Reshid, and whenas his glance
lighteth on thee, thou wilt become a princess of womankind. So, Allah, Allah upon thee, O my lady, whenas thou becomest of the household of the
Commander of the Faithful, do not thou forget me!' And she replied, saying, 'Allah, O my lord, thou art the source of my fortunes and in thee is my
heart fortified.' So he took her hand and made a covenant with her of this and she swore to him that she would not forget him. Now the merchant
their father lay asleep in the ship, and the crying of the boys troubled him; so he rose to call out to them [and silence them] and let the purse [with
the thousand dinars therein] fall among the bales of merchandise. He sought for it and finding it not, buffeted his head and seized upon the boys,
saying, 'None took the purse but you. Ye were playing about the bales, so ye might steal somewhat, and there was none here but you.' Then he took
a staff and laying hold of the children, fell to beating them and flogging them, whilst they wept, and the sailors came round about them and said,
'The boys of this island are all thieves and robbers.' Then, of the greatness of the merchant's wrath, he swore that, if they brought not out the purse,
he would drown them in the sea; so when [by reason of their denial] his oath became binding upon him, he took the two boys and lashing them
[each] to a bundle of reeds, cast them into the sea. Mohammed, then, I do confess, God's chosen prophet is, And every man requited is for
that which he doth say. When it was the tenth day, (now this day was called El Miharjan (129) and it was the day of the coming in of the folk, gentle
and simple, to the king, so they might give him joy and salute him and go forth), the counsel of the viziers fell of accord that they should speak
with a company of the notables of the city [and urge them to demand of the king that he should presently put the youth to death]. So they said to
them, "When ye go in to-day to the king and salute him, do ye say to him, 'O king, (to God be the praise!) thou art praiseworthy of policy and
governance, just to all thy subjects; but this youth, to whom thou hast been bountiful, yet hath he reverted to his base origin and wrought this foul
deed, what is thy purpose in his continuance [on life]? Indeed, thou hast prisoned him in thy house, and every day thou hearest his speech and thou
knowest not what the folk say.'" And they answered with "Hearkening and obedience." Reshid (Haroun er) and the Woman of the Barmecides, i.
57. Still do I yearn, whilst passion's fire flames in my liver are, iii. 111. As if the maid the day resplendent and her locks The night that o'er
it spreads its shrouding darkness were. Thief, A Merry Jest of a, ii. 186. King Shehriyar marvelled at these things and Shehrzad said to him, "Thou
marvelledst at that which befell thee on the part of women; yet hath there befallen the kings of the Chosroes before thee what was more grievous

than that which befell thee, and indeed I have set forth unto thee that which betided khalifs and kings and others than they with their women, but the exposition is long and hearkening groweth tedious, and in this [that I have already told thee] is sufficiency for the man of understanding and admonishment for the wise." Prince Bihzad, *Story of*, i. 99. On the morrow, she said to the old man, "Get thee to the money-changer and fetch me the ordinary." So he repaired to the money-changer and delivered him the message, whereupon he made ready meat and drink, as of his wont, [with which the old man returned to the damsel and they ate till they had enough. When she had eaten,] she sought of him wine and he went to the Jew and fetched it. Then they sat down and drank; and when she grew drunken, she took the lute and smiting it, fell a-singing and chanted the following verses: . . . So, by Allah, O richest of all men in charms, Vouchsafe to a lover, who's bankrupt well-nigh. 46. The Sharper of Alexandria and the Master of Police cccxli. 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, . . . Nay, though ye read therein discourse that sure should speak To heart and soul, no word thereunto ye replied, . . . j. The Two Kings dcxvi. . . Whose streams beneath the myrtle's shade and cassia's welled amain And birds made carol jubilant from every blossomed spray. . . And for another story of the same kind,' continued the officer, . . . b. The Story of Janshah cccxcix. 89. Mesrour and Ibn el Caribi cccxcix. 10. The Enchanted Horse ccxli. . . Who dares with them to cope draws death upon himself; Yea, of the deadly lance incontinent he's slain. When Selim found himself in that sorry plight and considered that wherewith he was afflicted of tribulation and the contrariness of his fortune, in that he had been a king and was now returned to shackles and prison and hunger, he wept and groaned and lamented and recited the following verses: The old woman returned to the man and told him what the damsel said; and he lusted after her, by reason of her beauty and her repentance; so he took her to wife, and when he went in to her, he loved her and she also loved him. On this wise they abode a great while, till one day he questioned her of the cause of a mark (13) he espied on her body, and she said, 'I know nought thereof save that my mother told me a marvellous thing concerning it.' 'What was that?' asked he, and she answered, 'She avouched that she gave birth to me one night of the nights of the winter and despatched a hired man, who was with us, in quest of fire for her. He was absent a little while and presently returning, took me and slit my belly and fled. When my mother saw this, affliction overcame her and compassion possessed her; so she sewed up my belly and tended me till, by the ordinance of God (to whom belong might and majesty), the wound healed up.' . . . A MERRY JEST OF A THIEF. . . a. Story of the Physician Douban iv. My heart will never credit that I am far from thee, ii. 275. 11. The Hermits cxlviii. By Allah, but that I trusted that I should meet you again, ii. 266. Eighth Officer's Story, The, ii. 155. . . At their appointed terms souls die; but for despair My soul is like to die, or ere its term betide. . . Until they left my heart on fire without allay. 89. Firous and his Wife dclxxv. . . f. The King's Son who fell in Love with the Picture dcccxciv. Accordingly, Ishac bade admit her; so she entered, and when her eyes fell upon the Commander of the Faithful, she kissed the earth before him and said, 'Peace be upon thee, O Commander of the Faithful and asylum of the people of the faith and reviver of justice among all creatures! May God make plain the treading of thy feet and vouchsafe thee enjoyment of that which He hath bestowed on thee and make Paradise thy harbourage and the fire that of thine enemies!' Quoth Er Reshid, 'And on thee be peace, O damsel! Sit.' So she sat down and he bade her sing; whereupon she took the lute and tightening its strings, played thereon in many modes, so that the Commander of the Faithful and Jaafer were confounded and like to fly for delight. Then she returned to the first mode and sang the following verses: 114. El Abbas and the King's Daughter of Baghdad dcccclxvi. "Out on thee!" exclaimed the king. "How great is thy craft and thy talk! Tell me, what was their story." And the youth said, "O king, . . . How many an one, with loss of wealth, hath turned mine enemy!." Leave the mention of him. Who is at the door?" Quoth Adi, "El Akhwes el Ansari." (54) "God the Most High put him away and estrange him from His mercy!" cried Omar. "Is it not he who said, berhyming on a man of Medina his slave-girl, so she might outlive her master . . . ?" [And he repeated the following line: . . . Make drink your usance in my company And flout the time that languishing doth go. The Third Day. . . Most like a wand of emerald my shape it is, trow I; Amongst the fragrant flow'rets there's none with me can vie. So we abode there, daily expecting death, and whoso of us had with him a day's victual ate it in five days, and after this he died; and whoso had with him a month's victual ate it in five months and died also. As for me, I had with me great plenty of victual; so I buried it in a certain place and brought it out, [little by little,] and fed on it; and we ceased not to be thus, burying one the other, till all died but myself and I abode alone, having buried the last of my companions, and but little victual remained to me. So I said in myself, 'Who will bury me in this place?' And I dug me a grave and abode in expectation of death, for that I was in a state of exhaustion. Then, of the excess of my repentance, I blamed and reproached myself for my much [love of] travel and said, 'How long wilt thou thus imperil thyself?' And I abode as I were a madman, unable to rest; but, as I was thus melancholy and distracted, God the Most High inspired me with an idea, and it was that I looked at the river aforesaid, as it entered in at the mouth of the cavern in the skirt of the mountain, and said in myself, 'Needs must this water have issue in some place.' . . . Yea, he thou lov'st shall be hard-hearted, recking not Of fortune's turns or fate's caprices, in his pride. Then came forward the thirteenth officer and said, 'I will tell you a story that a man of my friends told me. (Quoth he) 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, "Hearken 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..? ? ? ? Still, as my transports wax, grows restlessness on me And woes have ta'en the place of love-delight denied..111 El Melik es Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of Police dccccxx. Still by your ruined camp a dweller I abide, ii. 209..Then they went to the youth and said to him, 'Know that the king thanketh thee for thy dealing yesternight and exceedeth in [praise of] thy good deed;' and they prompted him to do the like again. So, when the next night came, the king abode on wake; watching the youth; and as for the latter, he went to the door of the pavilion and drawing his sword, stood in the doorway. When the king saw him do thus, he was sore disquieted and bade seize him and said to him, 'Is this my requital from thee? I showed thee favour more than any else and thou wouldst do with me this vile deed.' Then arose two of the king's servants and said to him, 'O our lord, if thou command it, we will strike off his head.' But the king said, 'Haste in slaying is a vile thing, for it (107) is a grave matter; the quick we can slay, but the slain we cannot quicken, and needs must we look to the issue of affairs. The slaying of this [youth] will not escape us.' (108) Therewith he bade imprison him, whilst he himself returned [to the city] and despatching his occasions, went forth to the chase..? ? ? ? Then was my heart by that which caused my agitation seared, And from mine eyelids still the tears poured down without relent..All this while the Khalif was diverting himself with watching him and laughing, and at nightfall he bade one of the slave-girls drop a piece of henbane in the cup and give it to Aboulhusn to drink. So she did as he bade her and gave Aboulhusn the cup, whereof no sooner had he drunken than his head forewent his feet [and he fell down, senseless]. Therewith the Khalif came forth from behind the curtain, laughing, and calling to the servant who had brought Aboulhusn to the palace, said to him, "Carry this fellow to his own place." So Mesroul took him up [and carrying him to his own house], set him down in the saloon. Then he went forth from him and shutting the saloon-door upon him, returned to the Khalif, who slept till the morrow..What strength have I solicitude and long desire to bear, iii. 20..147. Isaac of Mosul and his Mistress and the Devil dxcrc.[Then they went up to the palace and] the interpreter went in to Selma and said to her, 'O king of the age, here is an Indian woman, who cometh from the land of Hind, and she hath laid hands on a young man, a servant, avouching that he is her husband, who hath been missing these two years, and she came not hither but on his account, and indeed these many days she hath done almsdeeds [in the city]. And here is a man, a cook, who avoucheth that the young man is his slave.' When the queen heard these words, her entrails quivered and she groaned from an aching heart and called to mind her brother and that which had betided him. Then she bade those who were about her bring them before her, and when she saw them, she knew her brother and was like to cry aloud; but her reason restrained her; yet could she not contain herself, but she must needs rise up and sit down. However, she enforced herself unto patience and said to them, 'Let each of you acquaint me with his case.'? ? ? ? c. The Fishes and the Crab dxcxi.? ? ? ? b. Story of the Eunuch Kafour ..92. El Amin and his Uncle Ibrahim ben el Mehdi dclxxxii.8. Noureddin Ali and the Damsel Enis el Jelii cxcix.Accordingly, the servant carried this message to the lieutenant of police, who was standing at the assessor's door, and he said, "This is reasonable." Then said [the assessor] to the servant, "Harkye, O eunuch! Go and fetch us such an one the notary;" for that he was his friend [and it was he whose name he had forged as the drawer-up of the contract]. So the lieutenant of police sent after him and fetched him to the assessor, who, when he saw him, said to him, "Get thee to such an one, her with whom thou marriedst me, and cry out upon her, and when she cometh to thee, demand of her the contract and take it from her and bring it to us." And he signed to him, as who should say, "Bear me out in the lie and screen me, for that she is a strange woman and I am in fear of the lieutenant of police who standeth at the door; and we beseech God the Most High to screen us and you from the trouble of this world. Amen." Then the rest of the women of the palace came all to him and lifted him into a sitting posture, when he found himself upon a couch, stuffed all with floss-silk and raised a cubit's height from the ground. (19) So they seated him upon it and propped him up with a pillow, and he looked at the apartment and its greatness and saw those eunuchs and slave-girls in attendance upon him and at his head, whereat he laughed at himself and said, "By Allah, it is not as I were on wake, and [yet] I am not asleep!" Then he arose and sat up, whilst the damsels laughed at him and hid [their laughter] from him; and he was confounded in his wit and bit upon his finger. The bite hurt him and he cried "Oh!" and was vexed; and the Khalif watched him, whence he saw him not, and laughed..? ? ? ? b. The Fakir and his Pot of Butter dccccii.Then he turned to the viziers and said to them, "Out on ye! What liars ye are! What excuse is left you?" "O king," answered they, "there abideth no excuse for us and our sin hath fallen upon us and broken us in pieces. Indeed we purposed evil to this youth and it hath reverted upon us, and we plotted mischief against him and it hath overtaken us; yea, we digged a pit for him and have fallen ourselves therein." So the king bade hoist up the viziers upon the gibbets and crucify them there, for that God is just and ordaineth that which is right. Then Azadbekht and his wife and son abode in joyance and contentment, till there came to them the Destroyer of Delights and they died all; and extolled be the perfection of the [Ever-]Living One, who dieth not, to whom be glory and whose mercy be upon us for ever and ever! Amen..81. Mohammed el Amin and Jaafer ben el Hadi cccxcii.? ? ? ? Who art thou, wretch, that thou shouldst hope to win me? With thy rhymes What wouldst of me? Thy reason, sure, with passion is ferspent..Then she returned home, troubled and careful; and when her

husband saw her on this wise, he questioned her of her case and she said to him, 'Verily, my breast is straitened by reason of thee and of the simpleness of thine intent. Straitness liketh me not and thou in thy [present] craft gaiuest nought; so either do thou seek out a craft other than this or pay me my due (17) and let me go my way.' Her husband chid her for this and admonished her; (18) but she would not be turned from her intent and said to him, 'Go forth and watch yonder physician how he doth and learn from him what he saith.' Quoth he, 'Let not thy heart be troubled: I will go every day to the physician's assembly.'? ? ? ? e. The Fifth Voyage of Sindbad the Sailor cclxiii. Fair patience practise, for thereon still followeth content, iii. 116..137. Otbeh and Reyya dclxxx.54. The Poor Man and his Generous Friend cccli.53. Abou Hassan es Ziyadi and the Man from Khorassan Night ccxlix. When she awoke, she said to the old man, "O elder, hast thou aught of food?" And he answered, "O my lady, I have bread and olives." Quoth she, "That is food fit but for the like of thee. As for me, I will have nought but roast lamb and broths and fat rissoled fowls and stuffed ducks and all manner meats dressed with [pounded nuts and almond-]kernels and sugar." "O my lady," replied the Muezzin, "I never heard of this chapter in the Koran, nor was it revealed unto our lord Mohammed, whom God bless and keep!" (31) She laughed and said, "O elder, the matter is even as thou sayest; but bring me inkhorn and paper." So he brought her what she sought and she wrote a letter and gave it to him, together with a seal-ring from her finger, saying, "Go into the city and enquire for such an one the money-changer and give him this my letter." When thou comest to the house, begin by searching the roofs; then search the closets and cabinets; and if thou find nought, humble thyself unto the Cadi and make a show of abjection and feign thyself defeated, and after stand at the door and look as if thou soughtest a place wherein to make water, for that there is a dark corner there. Then come forward, with a heart stouter than granite, and lay hold upon a jar of the jars and raise it from its place. Thou wilt find under it the skirt of a veil; bring it out publicly and call the prefect in a loud voice, before those who are present. Then open it and thou wilt find it full of blood, exceeding of redness, (103) and in it [thou wilt find also] a woman's shoes and a pair of trousers and somewhat of linen." When I heard this from her, I rose to go out and she said to me, "Take these hundred dinars, so they may advantage thee; and this is my guest-gift to thee." So I took them and bidding her farewell, returned to my lodging..?THE TENTH OFFICER'S STORY..The raft fared on with me, running along the surface of the river, and entered into the inward of the mountain, where the light of day forsook me and I abode dazed and stupefied, unknowing whither I went. Whenas I hungered, I ate a little of the victual I had with me, till it was all spent and I abode expecting the mercy of the Lord of all creatures. (206) Presently I found myself in a strait [channel] in the darkness and my head rubbed against the roof of the cave; and in this case I abode awhile, knowing not night from day, whilst anon the channel grew straiter and anon widened out; and whenas my breast was straitened and I was confounded at my case, sleep took me and I knew neither little nor much..Meinsoun drank off his cup and said to her, 'Well done, O perfect of attributes!' Then he signed to her and was absent awhile, after which he returned and with him a tray of jewels worth an hundred thousand dinars, [which he gave to Tuhfeh]. So Kemeriyeh arose and bade her slave-girl open the closet behind her, wherein she laid all that wealth. Then she delivered the key to Tuhfeh, saying, 'All that cometh to thee of riches, lay thou in this closet that is by thy side, and after the festival, it shall be carried to thy palace on the heads of the Jinn.' Tuhfeh kissed her hand, and another king, by name Munir, took the cup and filling it, said to her, 'O fair one, sing to me over my cup upon the jasmine.' 'Harkening and obedience,' answered she and improvised the following verses:.INDEX TO THE NAMES OF THE "TALES FROM THE ARABIC".144. The Lovers of the Benou Udhreh dclxxxviii.O hills of the sands and the rugged piebald plain, iii. 20..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!".One day, another of my friends came to me and said 'A neighbour of mine hath invited me to hear [music]. [And he would have me go with him;] but I said, 'I will not foregather with any one.' However, he prevailed upon me [to accompany him]; so we repaired to the place and found there a man, who came to meet us and said, '[Enter,] in the name of God!' Then he pulled out a key and opened the door, whereupon we entered and he locked the door after us. Quoth I, 'We are the first of the folk; but where are their voices?' (128) '[They are] within the house,' answered he. "This is but a privy door; so be not amazed at the absence of the folk.' And my friend said to me, 'Behold, we are two, and what can they avail to do with us?' [Then he brought us into the house,] and when we entered the saloon, we found it exceeding desolate and repulsive of aspect Quoth my friend, 'We are fallen [into a trap]; but there is no power and no virtue save in God the Most High, the Supreme!' And I said, 'May God not requite thee for me with good!'.Then the king acquainted the people [of his court] with the matter and said to them, 'O folk, how deem ye of my looking to the issues of affairs?' And they all marvelled at his wisdom and foresight. Then he turned to his father and said to him, 'Hadst thou looked to the issue of thine affair and dealt deliberately in that which thou didst, there had not betided thee this repentance and grief all this time.' Then he let bring his mother and they rejoiced in each other and lived all their days in joy and gladness. What then," continued the young treasurer, "is more grievous than the lack of looking to the issues of affairs? Wherefore hasten thou not in the slaying of me, lest repentance betide thee and sore concern."? ? ? ? ? k. The Prisoner and how God gave him Relief . cccclxxxv.85. Isaac of Mosul and the Merchant dclxx.? ? ? ? ? Your image midst mine eye sits nor forsakes me aye; Ye are my moons in gloom of night and shadowtide..? ? ? ? ? O hills of the sands and the rugged piebald plain, Shall the bondman of love win ever free from pain!.One day he went forth to

the chase and left Tuhfeh in her pavilion. As she sat looking upon a book, with a candlestick of gold before her, wherein was a perfumed candle, behold, a musk-apple fell down before her from the top of the saloon. (190) So she looked up and beheld the Lady Zubeideh bint el Casim, (191) who saluted her and acquainted her with herself, whereupon Tuhfeh rose to her feet and said, 'O my lady, were I not of the number of the upstarts, I had daily sought thy service; so do not thou bereave me of thine august visits.' (192) The Lady Zubeideh called down blessings upon her and answered, 'By the life of the Commander of the Faithful, I knew this of thee, and but that it is not of my wont to go forth of my place, I had come out to do my service to thee.' Then said she to her, 'Know, O Tuhfeh, that the Commander of the Faithful hath forsaken all his concubines and favourites on thine account, even to myself. Yea, me also hath he deserted on this wise, and I am not content to be as one of the concubines; yet hath he made me of them and forsaken me, and I am come to thee, so thou mayst beseech him to come to me, though it be but once a month, that I may not be the like of the handmaids and concubines nor be evened with the slave-girls; and this is my occasion with thee.' 'Hearkening and obedience,' answered Tuhfeh. 'By Allah, O my lady, I would well that he might be with thee a whole month and with me but one night, so thy heart might be comforted, for that I am one of thy handmaids and thou art my lady in every event.' The Lady Zubeideh thanked her for this and taking leave of her, returned to her palace. Then he bade set up for her a tent and another for himself, facing hers, so he might worship God with her, and fell to sending her food; and she said in herself, 'This is a king and it is not lawful for me that I suffer him forsake his subjects and his kingdom for my sake. So she said to the serving-woman, who used to bring her the food, 'Speak to the king, so he may return to his women, for he hath no need of me and I desire to abide in this place, so I may worship God the Most High therein.' The slave-girl returned to the king and told him this, whereupon he sent back to her, saying, 'I have no need of the kingship and I also desire to abide here and worship God with thee in this desert.' When she found this earnestness in him, she consented to his wishes and said, 'O king, I will consent unto thee in that which thou desirest and will be to thee a wife, but on condition that thou bring me Dadbin the king and his Vizier Kardan and his chamberlain (116) and that they be present in thine assembly, so I may speak a word with them in thy presence, to the intent that thou mayest redouble in affection for me.' Quoth Kisra, 'And what is thine occasion unto this?' So she related to him her story from first to last, how she was the wife of Dadbin the king and how the latter's vizier had miscalled her honour..? ? ? ? ? Were my affliction thine, love's anguish hadst thou dreed And in the flaming hell of long estrangement sighed..? ? ? ? ? Still do I yearn, whilst passion's fire flames in my liver aye; For parting's shafts have smitten me and done my strength away..?Story of Prince Bihzad..? ? ? ? ? A fire in mine entrails burns, than which the fire of the hells denounced For sinners' torment less scathing is: it seeketh me to slay..The money-changer thought they did but finesse with him, that they might get the ass at their own price; but, when they went away from him and he had long in vain awaited their return, he cried out, saying, 'Woe!' and 'Ruin!' and 'Alack, my sorry chance!' and shrieked aloud and tore his clothes. So the people of the market assembled to him and questioned him of his case; whereupon he acquainted them with his plight and told them what the sharpers had said and how they had beguiled him and how it was they who had cajoled him into buying an ass worth half a hundred dirhems (47) for five thousand and five hundred. (48) His friends blamed him and a company of the folk laughed at him and marvelled at his folly and his credulity in accepting the sharpers' talk, without suspicion, and meddling with that which he understood not and thrusting himself into that whereof he was not assured..129. The King of the Island cccclxxix.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 Aboutawaif 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 Aboutawalf,' 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 circumcision. 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..Then he brought out the casket of jewellery [and showed it to an expert,] who told him that the trinkets were gilt and that their worth was but an hundred dirhems. When he heard this, he was sore concerned thereat and presenting himself before the Sultan's deputy, made his complaint to him; whereupon the latter knew that a trick had been put off upon him and that the folk had cozened him and gotten the better of him and taken his stuffs. Now the magistrate in question was a man of good counsel and judgment, well versed in affairs; so he said to the draper, "Remove somewhat from thy shop, [and amongst the rest the casket,] and on the morrow break the lock and cry out and come to me and complain that they have plundered all thy shop. Moreover, do thou call [upon God for succour] and cry aloud and acquaint the folk, so that all the people may resort to thee and see the breach of the lock and that which is missing from thy shop; and do thou show it to every one who presenteth himself, so the news may be noised abroad, and tell them that thy chief concern is for a casket of great value, deposited with thee by a great man of the town and that thou standest in fear of him. But be thou not afraid and still say in thy converse, 'My casket belonged to such an one, and I fear him and dare not bespeak him; but you, O company and all ye who are present, I call you to witness of this for me.' And if there be with thee more than this talk, [say it;] and the old woman will come to thee.".One night, when the night was half spent, as Selim and Selma sat talking and devising with each other, they heard a noise below the house; so they looked out from a lattice that gave upon the gate of their father's mansion and saw a man of goodly

presence, whose clothes were hidden by a wide cloak, which covered him. He came up to the gate and laying hold of the door-ring, gave a light knock; whereupon the door opened and out came their sister, with a lighted flambeau, and after her their mother, who saluted the stranger and embraced him, saying, 'O beloved of my heart and light of mine eyes and fruit of mine entrails, enter.' So he entered and shut the door, whilst Selim and Selma abode amazed..King who knew the Quintessence of Things, The, i. 230..? ? ? ? A dark affair thou littest up with Islam and with proof Quenchedst the flaming red-coals of error and dismay..The king marvelled, he and his company, and praised God the Most High for that he had come thither; after which he turned to the eunuch and said to him, 'What is this youth thou hast with thee?' 'O king,' answered he, 'this is the son of a nurse who belonged to us and we left him little. I saw him to-day and his mother said to me, 'Take him with thee.' So I brought him with me, that he might be a servant to the king, for that he is an adroit and quickwitted youth.' Then the king fared on, he and his company, and the eunuch and the youth with them, what while he questioned the former of Belehwan and his dealing with his subjects, and he answered, saying, 'As thy head liveth, O king, the folk with him are in sore straits and not one of them desireth to look on him, gentle or simple.'? ? ? ? Well-ground my polished sword is and thin and keen of edge And trenchant, eke, for smiting and long my steel-barbed spear..Then she wept till her voice rose high and her lamentation was discovered [to those without]; after which she again began to drink and plying the old man with wine, sang the following verses:..?OF DESTINY OR THAT WHICH IS WRITTEN ON THE FOREHEAD..?STORY OF THE IDIOT AND THE SHARPER..? ? ? ? Sure God shall yet, in pity, reknit our severed lives, Even as He did afflict me with loneliness after thee..Hardly was the night come, when he went in to his wife and found her lying back, [apparently] asleep; so he sat down by her side and laying the hoopoe's heart on her breast, waited awhile, so he might be certified that she slept. Then said he to her, 'Shah Khatoun, Shah Khatoun, is this my recompense from thee?' Quoth she, 'What offence have I committed?' And he, 'What offence can be greater than this? Thou sentest after yonder youth and broughtest him hither, on account of the desire of thy heart, so thou mightest do with him that for which thou lustedst.' 'I know not desire,' answered she. 'Verily, among thy servants are those who are comelier and handsomer than he; yet have I never desired one of them.' 'Why, then,' asked he, 'didst thou lay hold of him and kiss him!' And she said, 'This is my son and a piece of my heart; and of my longing and love for him, I could not contain myself, but sprang upon him and kissed him.' When the king heard this, he was perplexed and amazed and said to her, 'Hast thou a proof that this youth is thy son? Indeed, I have a letter from thine uncle King Suleiman Shah, [wherein he giveth me to know] that his unck Belehwan cut his throat.' 'Yes,' answered she, 'he did indeed cut his throat, but severed not the windpipe; so my uncle sewed up the wound and reared him, [and he lived,] for that his hour was not come.' 105. El Feth ben Khacan and El Mutawekkil ccccxix.? ? ? ? Thine approof which shall clothe me in noblest attire And my rank in the eyes of the people raise high..Then he caused rear him among the nurses and matrons; but withal he ceased not to ponder the saying of the astrologers and indeed his life was troubled. So he betook himself to the top of a high mountain and dug there a deep pit and made in it many dwelling-places and closets and filled it with all that was needful of victual and raiment and what not else and made in it conduits of water from the mountain and lodged the boy therein, with a nurse who should rear him. Moreover, at the first of each month he used to go to the mountain and stand at the mouth of the pit and let down a rope he had with him and draw up the boy to him and strain him to his bosom and kiss him and play with him awhile, after which he would let him down again into the pit to his place and return; and he used to count the days till the seven years should pass by..Would God upon that bitterest day, when my death calls for me, i. 47.O amir of justice, be kind to thy subjects, iii. 24..? ? ? ? He, who Mohammed sent, as prophet to mankind, Hath to a just high-priest (61) the Khalifate assigned..Fifth Officer's Story, The, ii. 144.

[Memoirs of the Cardinal de Retz Containing the Particulars of His Own Life with the Most Secret Transactions of the French Court and the Civil Wars Translated from the French](#)

[An Introduction to the Study of Social Evolution the Prehistoric Period](#)

[Sketches from Life in Town and Country and Some Verses](#)

[Reno A Book of Short Stories and Information](#)

[Marie Or Glimpses of Life in France](#)

[Preparatory French Reader](#)

[Wonders of Architecture](#)

[Sixty Years in Upper Canada With Autobiographical Recollections](#)

[Poultry-Craft a Text-Book for Poultry Keepers](#)

[English Tragicomedy Its Origin and History](#)

[Elementary Practical Mechanics](#)

[Drugs Their Production Preparation and Properties](#)

[A Three-Foot Stool](#)

[The National Standard Squab Book](#)

[Judaism Christianity and the Modern Social Ideals](#)

[The English Countryside](#)

[The Development of Self-Government in India 1858-1914](#)

[Addison](#)

[The Influence of the Roman Law on the Law of England Being the Yorke Prize Essay of the University of Cambridge for the Year 1884](#)

[The Blossom of Thorns](#)

[The Dramatic Instinct in Education](#)

[Dramatic Stories for Reading and Acting](#)

[Architectural Review](#)

[Every-Bodys Business Is No-Bodys Business Or Private Abuses Publick Grievances](#)

[Poems Songs Ballads](#)

[The Cause and Cure of a Wounded Conscience And Triana Or a Threefold Romanza](#)

[Selections from the Gaelic Bards Metrically Translated with Biographical Prefaces and Explanatory Notes Also Original Poems](#)

[Sir William Herschel His Life and Works](#)

[Bouncing Bet](#)

[Business Organisation](#)

[The Liberal and the New Dispensation Volume 1](#)

[Voyage Round the World by a Course Never Sailed Before To Which Is Prefixed the Life of the Author in Three Volumes Volume 3](#)

[Early Romances of William Morris in Prose and Verse](#)

[Broken Homes A Study of Family Desertion and Its Social Treatment](#)

[Benedict Arnold A Biography](#)

[The Florists Directory A Treatise on the Culture of Flowers to Which Is Added a Supplementary Dissertation on Soils Manures Etc](#)

[Washington Square The Pension Beaurepas A Bundle of Letters](#)

[The Voyage of the Constance A Tale of the Polar Seas](#)

[California Illustrated Including a Description of the Panama and Nicaragua Routes](#)

[Domestic Abuse and Sexual Assault in Popular Culture](#)

[A Brief Introduction to the New Testament](#)

[The School-to-Prison Pipeline Education Discipline and Racialized Double Standards Education Discipline and Racialized Double Standards](#)

[Companion Encyclopedia of the History and Philosophy of the Mathematical Sciences Volume One](#)

[The European Union in a Reconnecting Eurasia Foreign Economic and Security Interests](#)

[Misbehavior in Organizations A Dynamic Approach](#)

[The Arab Imago A Social History of Portrait Photography 1860-1910](#)

[Global Perspectives on Desistance Reviewing what we know and looking to the future](#)

[Islam and the European Empires](#)

[Pollination Services to Agriculture Sustaining and enhancing a key ecosystem service](#)

[The Conduct of Inquiry in International Relations Philosophy of Science and Its Implications for the Study of World Politics](#)

[Oxford Studies in Political Philosophy Volume 2](#)

[Ethics for Behavior Analysts 3rd Edition](#)

[Judaisms A Twenty-First-Century Introduction to Jews and Jewish Identities](#)

[Brothers of the Quill Oliver Goldsmith in Grub Street](#)

[Exploring British Politics](#)

[Hope and Memory Lessons from the Twentieth Century](#)

[Iran in a Reconnecting Eurasia Foreign Economic and Security Interests](#)

[Vision How It Works and What Can Go Wrong](#)

[The Shock of America Europe and the Challenge of the Century](#)

[Collaboration Among Professionals Students Families and Communities Effective Teaming for Student Learning](#)

[The New Formula For Cool Science Technology and the Popular in the American Imagination](#)

[Data at Work Best practices for creating effective charts and information graphics in Microsoft Excel](#)

[The Complete Asian Cookbook \(New edition\)](#)

[Vulnerability Challenging Bioethics](#)

[Counter-Terrorism Narrative Strategies](#)

[Populist Authoritarianism Chinese Political Culture and Regime Sustainability](#)

[On Behalf of the President Presidential Spouses and White House Communications Strategy Today Presidential Spouses and White House Communications Strategy Today](#)

[Conducting Qualitative Research of Learning in Online Spaces](#)

[Rock Climbing Wyoming The Best Routes in the Cowboy State](#)

[Higher-Order Growth Curves and Mixture Modeling with Mplus A Practical Guide](#)

[Autonomy and Pregnancy A Comparative Analysis of Compelled Obstetric Intervention](#)

[The Common Core Mathematics Companion The Standards Decoded Grades 6-8 What They Say What They Mean How to Teach Them Code and the City](#)

[Philosophy and the Novel](#)

[Bourgeois Equality How Ideas Not Capital or Institutions Enriched the World](#)

[The Pacific Crest Trail Exploring Americas Wilderness Trail](#)

[OCR GCSE English Literature Student Book](#)

[Writing the Global City Globalisation Postcolonialism and the Urban](#)

[Net Present Value and Risk Modelling for Projects](#)

[La Ripublique Amiricaine 2e idition Franaise Tome 1](#)

[Catalogue G n ral de la Librairie Fran aise M-Z Tome 8-2](#)

[The Politics of Abolition Revisited](#)

[Catalogue G n ral de la Librairie Fran aise A-L Tome 7-1](#)

[The Doomed City A Thrilling Tale](#)

[Histoire Et Description de Notre-Dame de Reims Tome 2](#)

[Inner Worlds - Hardcover ISBN 978-1-329-98718-0](#)

[The British Spouter](#)

[Scines Populaires Dessinies i La Plume Sirie 2](#)

[Mithode Graphique Dans Les Sciences Expirimentales En Physiologie Et En Midecine La](#)

[Histoire Litt raire de la France Suite Du Xiie Si cle Tome 14](#)

[Rethinking the French New Right Alternatives to Modernity](#)

[Milanges Historiques Critiques de Physique de Littirature Et de Poisie Tome 1](#)

[Vies Des Saints Pour Tous Les Jours de l'Annie Une Priire Et Des Pratiques i La Fin de Chaque Vie](#)

[Developmental Assessment Theory practice and application to neurodisability](#)

[Trait de Physique Tome 2-1](#)

[Dictionnaire Universel Historique Et Comparatif de Toutes Les Religions Du Monde Tome 2 D-I](#)

[Grammaire Des Arts Du Dessin Architecture Sculpture Peinture Jardins Gravure En Pierres Fines](#)

[Encyclopie Du Droit R pertoire de L gislation Jurisprudence Civile Administrative Tome 1](#)

[Des Donations Entre-Vifs Et Des Testaments Commentaire Du Du Code Napol on Tome 4](#)

[Le ons Fran aises de Litt rature de Morale Recueil Des Plus Beaux Morceaux de Notre Langue Tome 1](#)
