

THE CHEMISTRY OF PAINTS AND PAINTING

g. The Crows and the Hawk dcxiii. The Twenty-Eighth and Last Night of the Month. O hills of the sands and the rugged piebald plain, iii. 20. 42. Er Reshid and the Barmecides dlxvii. "Be thou not hard of heart," quoth I. Had ye but deigned To visit me in dreams, I had been satisfied. "O king," answered the youth, "there is no great forgiveness save in case of a great crime, for according as the offence is great, in so much is forgiveness magnified and it is no dishonour to the like of thee if he spare the like of me. Verily, Allah knoweth that there is no fault in me, and indeed He commandeth unto clemency, and no clemency is greater than that which spareth from slaughter, for that thy forgiveness of him whom thou purposest to put to death is as the quickening of a dead man; and whoso doth evil shall find it before him, even as it was with King Bihkerd." "And what is the story of King Bihkerd?" asked the king. "O king," answered the youth, aa. The Merchant and the Parrot xiv. When the night darkened on her, she called him to mind and her heart clave to him and sleep visited her not; and on this wise she abode days and nights, till she sickened and abstained from food. So her lord went in to her and said to her, "O Sitt el Milah, how findest thou thyself?" "O my lord," answered she, "I am dead without recourse and I beseech thee to bring me my shroud, so I may look on it before my death." Therewithal he went out from her, sore concerned for her, and betook himself to a friend of his, a draper, who had been present on the day when the damsel was cried [for sale]. Quoth his friend to him, "Why do I see thee troubled?" And he answered, "Sitt el Milah is at the point of death and these three days she hath neither eaten nor drunken. I questioned her to-day of her case and she said, 'O my lord, buy me a shroud, so I may look on it before my death.'" Quoth the draper, "Methinks nought ails her but that she is enamoured of the young Damascene and I counsel thee to mention his name to her and avouch to her that he hath foregathered with thee on her account and is desirous of coming to thy house, so he may hear somewhat of her singing. If she say, 'I reckon not of him, for there is that to do with me which distracteth me from the Damascene and from other than he,' know that she saith sooth concerning her sickness; but, if she say to thee other than this, acquaint me therewith." Your image midst mine eye sits nor forsakes me aye; Ye are my moons in gloom of night and shadowtide. 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. b. The Controller's Story cxix. Now the king was a very old man and destiny decreed the ending of his term of life; so he died and when he was buried, the folk assembled and many were the sayings of the people and of the king's kinsfolk and officers, and they took counsel together to slay the princess and the young pilgrim, saying, "This fellow dishonoureth us with yonder strumpet and none accepteth dishonour but the base." So they fell upon them and slew the princess, without questioning her of aught; whereupon the pious woman (whom they deemed a boy) said to them, "Out on ye, O misbelievers I Ye have slain the pious lady." Quoth they, "Lewd fellow that thou art, dost thou bespeak us thus? Thou lovedst her and she loved thee, and we will slay thee without mercy." "God forbid!" answered she, "Indeed, the affair is the contrary of this." "What proof hast thou of that?" asked they, and she said, "Bring me women." So they brought her women, and when they looked on her, they found her a woman. Whenas the couriers came with news of thee, how fair Thou wast and sweet and how thy visage shone with light, ed. Story of the Barber's Fourth Brother clii. d. The Tailor's Story cxxxvi. "There was once a man, a merchant, who had a wife and abundant wealth. He set out one day on a journey with merchandise, leaving his wife big with child, and said to her, 'If it be the will of God the Most High, I will return before the birth of the child.' Then he took leave of her and setting out, journeyed from country to country till he came to the court of one of the kings and foregathered with him. Now this king was in need of one who should order his affairs and those of his kingdom and seeing the merchant well-bred and intelligent, he charged him abide with him and entreated him with honour and munificence. After awhile, he sought of the king leave to go to his own house, but the latter would not consent to this; whereupon he said to him, 'O king, suffer me go and see my children and come again.' So he gave him leave for this and took surety of him for his return. Moreover, he gave him a purse, wherein were a thousand gold dinars, and the merchant embarked in a ship and set sail, intending for his own country. 9. The History of King Omar ben Ennuman and his Sons Sherkan and Zoulmekan xlv. h. The Serpent-Charmer and his Wife dcxiv. ha. The Thief's Story dccccxxxviii. Story of Ilan Shah and Abou Teman. "There was once, of old time, a king and he had a son [named Bihzad], there was not in his day a goodlier than he and he loved to consort with the folk and to sit with the merchants and converse with them. One day, as he sat in an assembly, amongst a number of folk, he heard them talking of his own goodness and grace and saying, 'There is not in his time a goodlier than he.' But one of the company said, 'Indeed, the daughter of King Such-an-one is handsomer than he.' When Bihzad heard this saying, his reason fled and his heart fluttered and he called the last speaker and said to him, 'Repeat to me that which thou saidst and tell me the truth concerning her whom thou avouchest to be handsomer than I and whose daughter she is.' Quoth the man, 'She is the daughter of King Such-an-one;' whereupon Bihzad's heart clave to her and his colour changed. 54. The Poor Man and his Generous Friend cccli. ee. Story of the Barber's Fifth Brother cliv. 102. Joudar and his Brothers dclxxv. What strength have I solicitude and long desire to bear? Why art thou purposed to depart and leave me to despair? Meanwhile, Queen Kemeriyeh and her company sailed on, without ceasing, till they came under the palace wherein was Tuhfeh, to wit, that of Meimoun the Sworder; and by the ordinance of destiny, Tuhfeh herself was then sitting on the belvedere of the palace, pondering the affair

of Haroun er Reshid and her own and that which had befallen her and weeping for that she was doomed to slaughter. She saw the ship and what was therein of those whom we have named, and they in mortal guise, and said, 'Alas, my sorrow for yonder ship and the mortals that be therein!' As for Kemeriyeh and her company, when they drew near the palace, they strained their eyes and seeing Tuhfeh sitting, said, 'Yonder sits Tuhfeh. May God not bereave [us] of her!' Then they moored their ship and making for the island, that lay over against the palace, spread carpets and sat eating and drinking; whereupon quoth Tuhfeh, 'Welcome and fair welcome to yonder faces! These are my kinswomen and I conjure thee by Allah, O Jemreh, that thou let me down to them, so I may sit with them awhile and make friends with them and return.' Quoth Jemreh, 'I may on no wise do that.' And Tuhfeh wept. Then the folk brought out wine and drank, what while Kemeriyeh took the lute and sang the following verses: Fourteenth Officer's Story, The, ii. 183..? ? ? ? ? To whom save thee shall I complain, of whom relief implore, Whose image came to visit me, what while in dreams I lay? ? ? ? ? O friends, the East wind waxes, the morning draweth near; A plaintive voice (114) bespeaks me and I rejoice to hear. When King Shah Bekht heard this, he said, "Most like all they say of the vizier is leasing and his innocence will appear, even as that of the pious woman appeared." Then he comforted the vizier's heart and bade him go to his house. The Ninth Day. 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. 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 the dead man found himself alone, he sprang up, as he were a Satan, and donning the washer's clothes, (39) took the bowls and water-can and wrapped them up in the napkins. Then he took his shroud under his arm and went out. The doorkeepers thought that he was the washer and said to him, 'Hast thou made an end of the washing, so we may tell the Amir?' 'Yes,' answered the sharper and made off to his lodging, where he found El Merouzi soliciting his wife and saying to her, 'Nay, by thy life, thou wilt never again look upon his face; for that by this time he is buried. I myself escaped not from them but after travail and trouble, and if he speak, they will put him to death.' Quoth she, 'And what wilt thou have of me?' 'Accomplish my desire of thee,' answered he, 'and heal my disorder, for I am better than thy husband.' And he fell a-toying with her. Then said Selim to his sister, 'Know that I am resolved to slay yonder man, if he return this next night, and I will say to the folk, "He was a thief," and none shall know that which hath befallen. Moreover, I will address myself to the slaughter of whosoever knoweth that which is between yonder fellow and my mother.' But Selma said, 'I fear lest, if thou slay him in our dwelling-place and he savour not of robberhood, (69) suspicion will revert upon ourselves, and we cannot be assured but that he belongeth unto folk whose mischief is to be feared and their hostility dreaded, (70) and thus wilt thou have fled from privy shame to open shame and abiding public dishonour.' 'How then deemest thou we should do?' asked Selim and she said, 'Is there nothing for it but to slay him? Let us not hasten unto slaughter, for that the slaughter of a soul without just cause is a grave [matter].! ? ? ? ? h. The Eighth Officer's Story dccccxxv. He abode weeping for the loss of his wife and children till the morning, when he went forth wandering at a venture, knowing not what he should do, and gave not over faring along the sea-shore days and nights, unknowing whither he went and taking no food therein other than the herbs of the earth and seeing neither man nor beast nor other living thing, till his travel brought him to the top of a mountain. He took up his sojourn in the mountain and abode there [awhile] alone, eating of its fruits and drinking of its waters. Then he came down thence and fared on along the high road three days, at the end of which time he came upon tilled fields and villages and gave not over going till he sighted a great city on the shore of the sea and came to the gate thereof at the last of the day. The gatekeepers suffered him not to enter; so he abode his night anhungred, and when he arose in the morning, he sat down hard by the gate. 61. Abou Nuwas with the three Boys and the Khalif Haroun er Reshid ccclxxxi. ? ? ? ? ? It chances whiles that the blind man escapes a pit, Whilst he who is clear of sight falls into it. Thy letter reached me; when the words thou wrot'st therein I read, iii. 84. Meanwhile, when the thieves halted, one of them said to the others, 'Let us return and see;' and the captain said, 'This thing is impossible of the dead: never heard we that they came to life on this wise. So let us return and take our good, for that the dead have no occasion for good.' And they were divided in opinion as to returning: but [presently they came to a decision and] said, 'Indeed, our arms are gone and we cannot avail against them and will not draw near the place where they are: only let one of us [go thither and] look at it, and if he hear no sound of them, let him advertise us what we shall do.' So they agreed that they should send a man of them

and assigned him [for this service] two parts [of the booty]..Thirteenth Officer's Story, The, ii. 181..Girl, The Journeyman and the, ii. 17..Then he gave me the present and letter and money for my expenses. So I kissed his hand and going out from before him, repaired to the sea-coast, where I took ship with many other merchants and we sailed days and nights, till, after a prosperous voyage, God vouchsafed us a safe arrival at the island of Serendib. We landed and went up to the city, where I carried the letter and present to the king and kissing the earth fell [prostrate before him], invoking blessings on him. When he saw me, 'Welcome to thee, O Sindbad!' quoth he. 'By the Most Great God, we have longed for thy sight and the day is blessed on which we behold thee once more.' Then he took my hand and seating me by his side, welcomed me and entreated me friendly and rejoiced in me with an exceeding joy; after which he fell to conversing with me and caressing me and said, 'What brings thee to us, O Sindbad?' I kissed his hand and thanking him, said, 'O my lord, I bring thee a present and a letter from my lord the Khalif Haroun er Reshid.' Then I brought out to him the present and the letter and he read the latter and accepted the former, rejoicing therein with an exceeding joy..? ? ? ? ? Ye've drowned me in the sea of love for you; my heart Denies to be consoled for those whom I adore..There was once a king of the kings of Hind, who was goodly of polity, praiseworthy in administration, just to his subjects, beneficent to men of learning and piety and asceticism and devoutness and worship and shunning traitors and froward folk and those of lewd life. On this wise of polity he abode in his kingship what God the Most High willed of days and hours and years, and he married the daughter of his father's brother, a beautiful and lovesome woman, endowed with brightness and perfection, who had been reared in the king's house in splendour and delight. She bore him two sons, the comeliest that might be of boys. Then came fore-ordained fate, which there is no warding off, and God the Most High raised up against the king another king, who came forth upon his realm, and all the folk of the city, who had a mind unto evil and lewdness, joined themselves unto him. So he fortified himself against the king and made himself master of his kingdom, putting his troops to the rout and slaying his guards..We abode thus till the setting-in of the time of mid-afternoon, when she said, "Needs must I wash before I go." Quoth I, "Get water wherewithal we may wash," and pulled out from my pocket about a score of dirhems, thinking to give them to her; but she said, "I seek refuge with God!" and brought out of her pocket a handful of silver, saying, "But for destiny and that God hath caused the love of thee fall into my heart, there had not happened that which hath happened." Quoth I, "Take this in requital of that which thou hast spent;" and she said, "O my lord, by and by, whenas companionship is prolonged between us, thou wilt see if the like of me looketh unto money and gain or no." Then she took a pitcher of water and going into the lavatory, washed (111) and presently coming forth, prayed and craved pardon of God the Most High for that which she had done..King Suleiman Shah and his Sons, Story of, i. 150.? ? ? ? ? And whenas the dogs at a fountain have lapped, The lions to drink of the water forbear."..They ate and drank and sported and made merry awhile of the day; and as they were thus engaged, up came the master of the house, with his friends, whom he had brought with him, that they might carouse together, as of wont. He saw the door opened and knocked lightly, saying to his friends, 'Have patience with me, for some of my family are come to visit me; wherefore excuse belongeth [first] to God the Most High, and then to you.' (263) So they took leave of him and went their ways, whilst he gave another light knock at the door. When the young man heard this, he changed colour and the woman said to him, 'Methinks thy servant hath returned.' 'Yes,' answered he; and she arose and opening the door to the master of the house, said to him, 'Where hast thou been? Indeed, thy master is wroth with thee.' 'O my lady,' answered he, 'I have but been about his occasions.'? ? ? ? ? O blamer of me for the love of him who denieth his grace, Which be the delightsome of things, but those which the people deny.? ? ? ? ? By Allah, but that I trusted that I should meet you again, Your camel-leader to parting had summoned you in vain!.When El Abbas heard her verses, they pleased him and he said to her, "Well done, O Sitt el Husn! Indeed, thou hast done away trouble from my heart and [banished] the things that had occurred to my mind." Then he heaved a sigh and signing to the fifth damsel, who was from the land of the Persians and whose name was Merziyeh (now she was the fairest of them all and the sweetest of speech and she was like unto a splendid star, endowed with beauty and loveliness and brightness and perfection and justness of shape and symmetry and had a face like the new moon and eyes as they were gazelle's eyes) and said to her, "O Merziyeh, come forward and tune thy lute and sing to us on the [same] subject, for indeed we are resolved upon departure to the land of Yemen." Now this damsel had met many kings and had consorted with the great; so she tuned her lute and sang the following verses:.The Tenth Day..? ? ? ? ? e. The Barber's Story cxliii.?Story of King Suleiman Shah and His Sons..Damascus is all gardens decked for the pleasance of the eyes; For the seeker there are black-eyed girls and boys of Paradise."..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.'? ? ? ? ? Whenas the soul desireth one other than its peer, It winneth not of fortune the wish it holdeth dear..It is said that the most extraordinary of that which happened to Er Reshid was as follows: His brother El Hadi, (153) when he succeeded to the Khalifate, enquired of a seal-ring of great price, that had belonged to his father El Mehdi, (154) and it came to his knowledge that Er Reshid had taken it. So he required it of the latter, who refused to give it up, and El Hadi insisted upon him, but he still denied the seal-ring of the Khalifate. Now this was on the bridge [over the Tigris], and he threw the ring into the river. When El Hadi died and Er Reshid succeeded to the Khalifate, he came in person to that bridge, with a seal-ring of lead, which he threw into the river at the same place, and bade the divers seek it. So they did [his bidding] and brought up the first ring, and this was reckoned [an omen] of Er Reshid's good fortune and [a presage of] the continuance of his reign. (155).So the affair was concluded and we drew up the contract of marriage and I made

the bride-feast; but on the wedding-night I beheld a thing (214) than which never made God the Most High aught more loathly. Methought her people had contrived this by way of sport; so I laughed and looked for my mistress, whom I had seen [at the lattice], to make her appearance; but saw her not. When the affair was prolonged and I found none but her, I was like to go mad for vexation and fell to beseeching my Lord and humbling myself in supplication to Him that He would deliver me from her. When I arose in the morning, there came the chamber-woman and said to me, "Hast thou occasion for the bath?" "No," answered I; and she said, "Art thou for breakfast?" But I replied, "No;" and on this wise I abode three days, tasting neither meat nor drink..So, when the night darkened, we sallied forth to make our round, attended by men with sharp swords, and went round about the streets and compassed the city, till we came to the by-street where was the woman, and it was the middle of the night Here we smelt rich scents and heard the clink of earrings; so I said to my comrades, "Methinks I spy an apparition," And the captain of the watch said, "See what it is." So I came forward and entering the lane, came presently out again and said, "I have found a fair woman and she tells me that she is from the Citadel and that the night surprised her and she espied this street and seeing its cleanness and the goodness of its ordinance, knew that it appertained to a man of rank and that needs must there be in it a guardian to keep watch over it, wherefore she took shelter therein." Quoth the captain of the watch to me, "Take her and carry her to thy house." But I answered, "I seek refuge with Allah! (93) My house is no place of deposit (94) and on this woman are trinkets and apparel [of price]. By Allah, we will not deposit her save with Amin el Hukrn, in whose street she hath been since the first of the darkness; wherefore do thou leave her with him till the break of day." And he said, "As thou wilt." Accordingly, I knocked at the Cadi's door and out came a black slave of his slaves, to whom said I, "O my lord, take this woman and let her be with you till break of day, for that the lieutenant of the Amir Ilmeddin hath found her standing at the door of your house, with trinkets and apparel [of price] on her, and we feared lest her responsibility be upon you; (95) wherefore it is most fit that she pass the night with you." So the slave opened and took her in with him..? ? ? ? ? v. The Stolen Purse dccccxcix..So she donned a devotee's habit and betaking herself to the goldsmith, said to him, 'To whom belongeth the bracelet that is in the king's hand?' Quoth he, 'It belongeth to a man, a stranger, who hath bought him a slave-girl from this city and lodgeth with her in such a place.' So the old woman repaired to the young man's house and knocked at the door. The damsel opened to her and seeing her clad in devotee's apparel, (184) saluted her and said to her, 'Belike thou hast an occasion with us?' 'Yes,' answered the old woman; 'I desire privacy and ablution.' (185) Quoth the girl, 'Enter.' So she entered and did her occasion and made the ablution and prayed. Then she brought out a rosary and began to tell her beads thereon, and the damsel said to her, 'Whence comest thou, O pilgrim?' (186) Quoth she '[I come] from [visiting] the Idol (187) of the Absent in such a church. (188) There standeth up no woman [to prayer] before him, who hath an absent friend and discovereth to him her need, but he acquainteth her with her case and giveth her tidings of her absent one.' 'O pilgrim,' said the damsel, 'we have an absent one, and my lord's heart cleaveth to him and I desire to go to the idol and question him of him.' Quoth the old woman, '[Wait] till to-morrow and ask leave of thy husband, and I will come to thee and go with thee in weal.' Vizier Er Rehwan, King Shah Bekht and his, i. 215..When a year had elapsed, there came to the city a ship, wherein were merchants and goods galore. Now it was of their usance, from time immemorial, that, when there came a ship to the city, the king sent unto it such of his servants as he trusted in, who took charge of the goods, so they might be [first of all] shown to the king, who bought such of them as befitted him and gave the merchants leave to sell the rest. So he sent, as of wont, one who should go up to the ship and seal up the goods and set over them who should keep watch over them..120. The Pious Black Slave cccclxvii..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."? ? ? ? ? No sin is there in drinking of wine, for it affords All that's foretold (117) of union and love and happy cheer..With this the Khalif waxed wroth, and the Hashimi vein (36) started out from between his eyes and he cried out to Mesrour and said to him, "Go forth and see which of them is dead." So Mesrour went out, running, and the Khalif said to Zubeideh, "Wilt thou lay me a wager?" "Yes," answered she; "I will wager, and I say that Aboulhusn is dead." "And I," rejoined the Khalif, "wager and say that none is dead save Nuzhet el Fuad; and the stake shall be the Garden of Pleasance against thy palace and the Pavilion of Pictures." So they [agreed upon this and] abode awaiting Mesrour, till such time as he should return with news..? ? ? ? ? k. The Blind Man and the Cripple dcxvi..Sharpers, The Money-Changer and the Ass, The, ii. 41..? ? ? ? ? The fire of love-longing I hide; severance consumeth me, A thrall of care, for long desire to wakefulness a prey..Ilan Shah and Abou Temam, Story of, i. 126..8. Ali ben Bekkar and Shemsennehar clxiii.."There was once a king of the kings, whose name was Bekhtzeman, and he was a great eater and drinker and carouser. Now enemies of his made their appearance in certain parts of his realm and threatened him; and one of his friends said to him, 'O king, the enemy maketh for thee: be on thy guard against him.' Quoth Bekhtzeman, 'I reckon not of him, for that I have arms and wealth and men and am not afraid of aught.' Then said his friends to him, 'Seek aid of God, O king, for He will help thee more than thy wealth and thine arms and thy men.' But he paid no heed to the speech of his loyal counsellors, and presently the enemy came upon him and waged war upon him and got the victory over him and his trust in other than God the Most High profited him nought.

So he fled from before him and seeking one of the kings, said to him, 'I come to thee and lay hold upon thy skirts and take refuge with thee, so thou mayst help me against mine enemy.' . . . eb. Story of the Barber's Second Brother cliv. ?STORY OF KHELBEES AND HIS WIFE AND THE LEARNED MAN.. . . All for a wild deer's love, whose looks have snared me And on whose brows the morning glitters bright. There was once a man who was exceeding cautious over himself, and he set out one day on a journey to a land abounding in wild beasts. The caravan wherein he was came by night to the gate of a city; but the warders refused to open to them; so they passed the night without the city, and there were lions there. The man aforesaid, of the excess of his caution, could not fix upon a place wherein he should pass the night, for fear of the wild beasts and reptiles; so he went about seeking an empty place wherein he might lie. But she said, 'There is a thing wherewith we will make her confess, and all that is in her heart shall be discovered to thee.' 'What is that?' asked the king, and she answered, 'I will bring thee a hoopoe's heart, (138) which, when she sleepeth, do thou lay upon her heart and question her of all thou wilt, and she will discover this unto thee and show forth the truth to thee.' The king rejoiced in this and said to his nurse, 'Hasten and let none know of thee.' So she arose and going in to the queen, said to her, 'I have done thine occasion and it is on this wise. This night the king will come in to thee and do thou feign thyself asleep; and if he ask thee of aught, do thou answer him, as if in thy sleep.' The queen thanked her and the old woman went away and fetching the hoopoe's heart, gave it to the king. . . . Temam (Abou), Story of Ilan Shah and, i. 126. His father rejoiced in him with the utmost joy and his heart was solaced and he was glad; and he made banquets to the folk and clad the poor and the widows. He named the boy Sidi (3) Noureddin Ali and reared him in fondness and delight among the slaves and servants. When he came to seven years of age, his father put him to school, where he learned the sublime Koran and the arts of writing and reckoning: and when he reached his tenth year, he learned horsemanship and archery and to occupy himself with arts and sciences of all kinds, part and parts. (4) He grew up pleasant and subtle and goodly and lovesome, ravishing all who beheld him, and inclined to companying with brethren and comrades and mixing with merchants and travellers. From these latter he heard tell of that which they had seen of the marvels of the cities in their travels and heard them say, "He who leaveth not his native land diverteth not himself [with the sight of the marvels of the world,] and especially of the city of Baghdad." . . . The pitcher then of goblets filled full and brimming o'er With limpid wine we plunder, that pass from friend to friend. "O father mine," answered the prince, "I have heard tell that in the land of Irak is a woman of the daughters of the kings, and her father is called King Ins ben Cais, lord of Baghdad; she is renowned for beauty and grace and brightness and perfection, and indeed many folk have sought her in marriage of the kings; but her soul consented not unto any one of them. Wherefore I am minded to travel to her, for that my heart cleaveth unto her, and I beseech thee suffer me to go to her." "O my son," answered his father, "thou knowest that I have none other than myself of children and thou art the solace of mine eyes and the fruit of mine entrails; nay, I cannot brook to be parted from thee an instant and I purpose to set thee on the throne of the kingship and marry thee to one of the daughters of the kings, who shall be fairer than she." El Abbas gave ear to his father's word and dared not gainsay him; so he abode with him awhile, whilst the fire raged in his entrails. . . . 14. The Mouse and the Weasel cl. David and Solomon, i. 275. . . . Therewith Wekhimeh was moved to exceeding delight and drinking off the cup, ordered her twenty dresses of Greek brocade and a tray, wherein were thirty thousand dinars. Then she gave the cup to Queen Shuaaeh, Queen of the Fourth Sea, who took it and said, 'O my lady Tuhfeh, sing to me on the gillyflower.' Quoth she 'Hearkening and obedience,' and improvised the following verses: . . . Between mine eyes and wake ye have your dwelling-place, and thus My tears flow on unceasingly, my sighs know no relent. The vizier's story pleased King Shah Bekht and his heart clave to the story of the merchant and the old woman; so he bade Er Rehwan withdraw to his lodging, and he went away to his house and abode there the next day. . . . I'm the crown of every sweet and fragrant weed; When the loved one calls, I keep the tryst agreed. . . . ?STORY OF THE DETHRONED KING WHOSE KINGDOM AND GOOD WERE RESTORED TO HIM.. . . The intercessor who to thee herself presenteth veiled Is not her like who naked comes with thee to intercede. . . . ?Story of the Prisoner and How God Gave Him Relief. . . . 158. Ali Noureddin and the Frank King's Daughter dccclxiii. Ill Fortune, Of the Uselessness of Endeavour against Persistent, i 70. So he went round about, as the druggist bade him, till the sun grew hot, but found none drinking. Then he entered a by-street, that he might rest himself, and seeing there a handsome and lofty house, stood in its shade and fell to observing the goodness of its ordinance. As he was thus engaged, behold, a window opened and there appeared thereat a face, as it were the moon. Quoth she, (193) 'What aileth thee to stand there? Dost thou want aught?' And he answered, 'I am a stranger,' and acquainted her with his case; whereupon quoth she, 'What sayst thou to meat and drink and the enjoyment of a fair-face[d one] and getting thee what thou mayst spend?' 'O my lady,' answered he, 'this is my desire and that in quest whereof I am going about.' . . . a. The Cat and the Mouse dcix. . . . b. The Second Old Man's Story ii. Now it was the enemy's wont, at every year's end, to bring forth their prisoners and cast them down from the top of the citadel to the bottom. So they brought them forth, at the end of the year, and cast them down, and Melik Shah with them. However, he fell upon the [other] men and the earth touched him not, for his term was [God-]guarded. Now those that were cast down there were slain and their bodies ceased not to lie there till the wild beasts ate them and the winds dispersed them. Melik Shah abode cast down in his place, aswoon, all that day and night, and when he recovered and found himself whole, he thanked God the Most High for his safety [and rising, fared on at a venture]. He gave not over walking, unknowing whither he went and feeding upon the leaves of the trees; and by day he hid himself whereas he might and fared on all his night at hazard; and thus he did some days, till he came to an inhabited land and seeing folk there, accosted them and acquainted them with his case, giving them to know that he had been imprisoned in the fortress and that they had cast him down, but God the Most High had delivered him and brought him off alive. . . . ? Repression's draught, by cups, from the

beloved's hand I've quaffed; with colocynth for wine she hath me plied..Woman of the Barmecides, Haroun er Reshid and the, i. 57..Midmost that meadow was a palace soaring high into the air, with battlements of red gold, set with pearls and jewels, and a two-leaved gate; and in the gateway thereof were much people of the chiefs of the Jinn, clad in sumptuous apparel. When they saw the old man, they all cried out, saying, 'The Lady Tuhfeh is come!' And as soon as she reached the palace-gate, they came all and dismounting her from the horse's back, carried her into the palace and fell to kissing her hands. When she entered, she beheld a palace whereof never saw eyes the like; for therein were four estrades, one facing other, and its walls were of gold and its ceilings of silver. It was lofty of building, wide of continence, and those who beheld it would be puzzled to describe it. At the upper end of the hall stood a throne of red gold, set with pearls and jewels, unto which led up five steps of silver, and on the right thereof and on its left were many chairs of gold and silver; and over the dais was a curtain let down, gold and silver wrought and broidered with pearls and jewels..Then they agreed upon a device between them, to wit, that they should feign an occasion in their own country, under pretext that she had there wealth buried from the time of her husband Melik Shah and that none knew of it but this eunuch who was with her, wherefore it behoved that he should go and fetch it. So she acquainted the king her husband with this and sought of him leave for the eunuch to go: and the king granted him permission for the journey and charged him cast about for a device, lest any get wind of him. Accordingly, the eunuch disguised himself as a merchant and repairing to Belehwan's city, began to enquire concerning the youth's case; whereupon they told him that he had been prisoned in an underground dungeon and that his uncle had released him and dispatched him to such a place, where they had slain him. When the eunuch heard this, it was grievous to him and his breast was straitened and he knew not what he should do.

[English Rule and Native Opinion in India From Notes Taken 1870-74](#)

[The Altar at Home Prayers for the Family and the Closet](#)

[The Rambler in Mexico 1834](#)

[Noticia de Los Cuadros Que Se Hallan Colocados En La Galeria del Museo del Rey Nuestro Senor Sito En El Prado de Esta Corte](#)

[Vaterlandische Bilder-Chronik Aus Der Geschichte Des Osterreichischen Kaiserstaates Vol 4](#)

[Tenth Annual Report of the Board of Education Together with The Tenth Annual Report of the Secretary of the Board](#)

[Quinare Und Vigesimal Zahlmethode Bei Volkern Aller Welttheile Die Nebst Ausfuhrlicheren Bemerkungen Uber Die Zahlworter](#)

[Indogermanischen Stammes Und Einem Anhang Uber Fingernamen](#)

[Memoir of Timothy Gilbert](#)

[Appropriation Acts of the General Assembly of the Commonwealth of Pennsylvania Passed at the Session of 1923 in the One Hundred and Forty-Seventh Year of Independence](#)

[Forty Years Experience in Sunday-Schools](#)

[Fifth Annual Report of the State Mineralogist For the Year Ending May 15 1885](#)

[The British Essayists Vol 15 With Prefaces Historical and Biographical](#)

[England That Is to Be And Divers Other Discourses Served Up with Sundry Epiphoremata](#)

[The Green Bay Tree Vol 3 A Tale of To-Day](#)

[Nelly Channell](#)

[The Heroine of 49 A Story of the Pacific Coast](#)

[The Master of Wingbourne Vol 2 of 2 A Novel](#)

[Social and Mental Traits of the Negro Research Into the Conditions of the Negro Race in Southern Towns A Study in Race Traits Tendencies and Prospects](#)

[Modern Methods in the Office How to Cut Corners and Save Money](#)

[Ovid Vol 1 of 2](#)

[Catalogue of a Collection of Books in the Library of Mr Richard Grant White To Be Sold at Auction October 24 1870 and Following Evenings](#)

[The Bull I Th Thorn Vol 1 of 3 A Romance](#)

[Johnny Ludlow Vol 2 of 3](#)

[Scope of Soviet Activity in the Unites States Vol 41 Hearings Before the Subcommittee to Investigate the Administration of the Internal Security ACT and Other Internal Security Laws of the Committee on the Judiciary United States Senate December 5 an](#)

[The Visitations of the County of Surrey Made and Taken in the Years 1530 by Thomas Benolte Clarenceux King of Arms 1572 by Robert Cooke Clarenceux King of Arms And 1623 by Samuel Thompson Windsor Herald and Augustin Vincent Rouge Croix Pursuiva](#)

[A New Treatise on Elements of Mechanics Establishing Strict Precision in the Meaning of Dynamical Terms Accompanied with an Appendix on Duodenal Arithmetic and Metrology](#)

[Remarks on the Volume of Hydrabad Papers Printed for the Use of the East India Proprietors](#)

[Nouveau Traite DInstrumentation](#)

[Odes Satires and Epistles of Horace Done Into English](#)

[Chapters on Man With the Outlines of a Science of Comparative Psychology](#)

[Accounting and Costs Finding Bank Costs How to Check Profit Leaks Simple Cost Systems That Pay Making Every Account Profitable Tested Ways to Reduce Costs](#)

[The British Essayists Vol 14 With Prefaces Historical and Biographical](#)

[The Mining Industry of Japan During the Last Twenty Five Years 1867-1892](#)

[Snow-Bird](#)

[A Dissertation on the Calendar and Zodiac of Ancient Egypt With Remarks on the First Introduction and Use of the Zodiac Among the Greeks](#)

[The Poetical Works of Thomas Campbell Vol 1 of 2](#)

[Castle Avon Vol 3 of 3](#)

[One Hundred Years of History 1802-1902 Second Presbyterian Church Baltimore Maryland](#)

[Judging Live Stock](#)

[Reminiscences of Athens and the Morea Extracts from a Journal of Travels in Greece in 1839](#)

[Forst-Insecten Oder Abbildung Und Beschreibung Der in Den Waldern Preussens Und Der Nachbarstaaten ALS Schadlich Oder Nutzlich Bekannt Gewordenen Insecten Vol 1 Die In Systematischer Folge Und Mit Besonderer Rucksicht Auf Die Vertilgung Der Schad](#)

[Golden Rules of Gynecology Aphorisms Observations and Precepts on the Proper Diagnosis and Treatment of Diseases of Women](#)

[The Simple Life](#)

[Robinson Und Robinsonaden Bibliographie Geschichte Kritik Vol 1 Bibliographie](#)

[Real Monasterio de San Juan de la Pena El Monografia Historico-Arqueologica Ilustrada Con Fotografados Seguida de Un Apendice Sobre El Real Monasterio de Santa Cruz de la Seros](#)

[Pollards Advanced Speller Vol 1](#)

[The Summa Theologica of St Thomas Aquinas Vol 1 Oq XXVII-XLIX](#)

[The Mountain Boy of Wildhaus A Life of Ulric Zwingli](#)

[One Hundred Songs by Ten Masters Vol 1 Schubert \(1797-1828\) Schumann \(1810-1856\) Franz \(1815-1892\) Rubinstein \(1830-1894\) Jensen \(1837-1879\) For High Voice](#)

[Letters to My Nephew](#)

[The Application of Statistical Methods to the Problems of Psychophysics](#)

[Les Oberle](#)

[William Butler The Founder of Two Missions of the Episcopal Church](#)

[Le Franiais Pour Tous Par La Methode Directe](#)

[The History of the Saints or an Expose of Joe Smith and Mormonism](#)

[Studies in Organismic and Evolutionary Biology in Honor of A W Crompton](#)

[The Red Stones](#)

[Seeing War Through Gods Eyes](#)

[Leave Your Past Behind](#)

[Booklet for Every Grieving Person in the Whole World](#)

[A Snowflake Never Falls in the Wrong Place](#)

[Iamthatiam](#)

[Time Served and Always There](#)

[Sonias Train Adventure](#)

[Daireen](#)

[Scarred for Life](#)

[The Price for Redemption](#)

[A New Approach to Global Warming](#)

[Chilling Tales](#)

[Rasputins Nephew The Rudy Styne Quadrilogy Book I](#)

[Lentala of the South Seas \(Illustrated Edition\)](#)

[Alltagsgeschichten Die in Keiner Zeitung Stehen](#)

[The Answers That Lie Within](#)

[Shadows of Magnificent Strength](#)

[The Rhyming Book](#)

[Kuriose Platze in Nordrhein-Westfalen](#)

[From Now on](#)

[Lectures on the Origin of the Globe An Universal Deluge-The Destruction Deluge-The Destruction and Re-Formation of Our Solar System](#)

[By Italian Seas Illustrations by the Author](#)

[An Introduction to Projective Geometry and Its Applications An Analytic and Synthetic Treatment](#)

[Sergeant York and His People](#)

[History and Review of Copper Iron Silver Slate And Other Material Interests of the South Shore of Lake Superior](#)

[The Pathways and Abiding Places of Our Lord Illustrated in the Journal of a Tour Through the Land of Promise](#)

[Jahres-Bericht Der Schlesischen Gesellschaft Fur Vaterlandische Kultur Enthalt Den Generalbericht Uber Die Arbeiten Und Veranderungen Der Gesellschaft Im Jahre 1890](#)

[Elements of Phrenology](#)

[Traditions of the North American Indians Vol 2 of 3 Being a Second and Revised Edition of Tales of an Indian Camp](#)

[The Life of Hernando Cortes Vol 1 of 2](#)

[Rhymes and Recollections of a Hand-Loom Weaver](#)

[The Boys Book of Model Aeroplanes How to Build and Fly Them With the Story of the Evolution of the Flying Machine](#)

[Principles and Technique of Crowns and Bridges](#)

[Geschichte Der Oper](#)

[Lancashire and Cheshire Wills and Inventories from the Ecclesiastical Court Chester The Third Portion](#)

[The Christmas Kalends of Provence And Some Other Provençal Festivals](#)

[Proceedings of the Asiatic Society of Bengal January to December 1888](#)

[The Ottawa Naturalist Vol 7](#)

[Warming Buildings by Hot Water A Practical Treatise Upon Warming Industrial and Residential Buildings Places of Worship and Horticultural](#)

[Glass-Houses Heating Drying-Rooms Also Warming by Direct-Indirect and Indirect Methods Embracing All Low-Pressur](#)

[The Publications of the Thoresby Society Vol 12 Established in the Year 1889](#)

[A Report to the Chicago Real Estate Board On the Disposal of the Sewage and Protection of the Water Supply of Chicago Illinois](#)

[Laboratory Exercises in Elementary Physics](#)

[Early Western Travels Vol 24 1748-1846 A Series of Annotated Reprints of Some of the Best and Rarest Contemporary Volumes of Travel](#)

[Descriptive of the Aborigines and Social and Economic Conditions in the Middle and Far West During the Period of Earl](#)
