

ORACIONES DEL CRISTIANO EL LIBRO DE LAS LETAN

Why to estrangement and despite inclin'st thou with the spy? Yet that a bough (14) from side to side incline (15) small wonder 'twere..? ? ? ?
Ay, and the monks, for on the Day of Palms a fawn there was Among the servants of the church, a loveling blithe and gay..?STORY OF THE
FULLER AND HIS WIFE..When the king heard this, he said in himself, "Since the tither repented, in consequence of the admonitions [of the
woodcutter], it behoves that I spare this vizier, so I may hear the story of the thief and the woman." And he bade Er Rehwan withdraw to his
lodging.."By Allah, he treadeth no carpet of mine! Who is at the door other than he?" "Jerir ibn el Khetefa," answered Adi; and Omar said, "It is he
who saith ... " [And he recited as follows:].? ? ? ? d. The Lover's Trick against the Chaste Wife dlxxx.? ? ? ? After your loss, nor trace of me nor
vestige would remain, Did not the hope of union some whit my strength sustain..? ? ? ? I watch the stars for wake and pray that the belov'd May
yet to me relent and bid my tears be dried..? ? ? ? Make drink your usance in my company And flout the time that languishing doth go..? ? ? ?
w. The King's Son and the Afrit's Mistress dcii.155. Hassan of Bassora and the King's Daughter of the Jinn dcclxxviii.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..? ? ? ? When clear'd my sky was by the sweet of our
foregathering And not a helper there remained to disuniting Fate.,Accordingly, the king bade fetch the girl [and she came]. Then there befell that
which befell of his foregathering with the elder sister, and when he went up to his couch, that he might sleep, the younger sister said to the elder, 'I
conjure thee by Allah, O my sister, an thou be not asleep, tell us a story of thy goodly stories, wherewithal we may beguile the watches of our
night, against morning come and parting.' 'With all my heart,' answered she and fell to relating to her, whilst the king listened. Her story was goodly
and delightful, and whilst she was in the midst of telling it, the dawn broke. Now the king's heart clave to the hearing of the rest of the story; so he
respited her till the morrow, and when it was the next night, she told him a story concerning the marvels of the lands and the extraordinary chances
of the folk, that was yet stranger and rarer than the first. In the midst of the story, the day appeared and she was silent from the permitted speech. So
he let her live till the ensuing night, so he might hear the completion of the story and after put her to death..Thy presence honoureth us and we, i.
13..128. The Ferryman of the Nile and the Hermit cccclxxix.However, he would not be denied, and when he saw her [constant] refusal of herself to
him, he feared lest she should tell the folk of him. So, when he arose in the morning, he took a scroll and wrote in it what he would of forgery and
falsehood and going up to the Sultan's palace, said, '[I have] an advisement [for the king].' So he bade admit him and he delivered him the writ that
he had forged, saying, 'I found this letter with the woman, the devotee, the ascetic, and indeed she is a spy, a secret informer against the king to his
enemy; and I deem the king's due more incumbent on me than any other and his advisement the first [duty], for that he uniteth in himself all the
people, and but for the king's presence, the subjects would perish; wherefore I have brought [thee] warning.' The king put faith in his words and
sent with him those who should lay hands upon the woman and put her to death; but they found her not..74. The Devout Woman and the Two
Wicked Elders dclix.? ? ? ? ? ? ? ? ea. Story of the Barber's First Brother cxlv.? ? ? ? ? r. Prince Behram of Persia and the Princess Ed Detma
dccccxciv.? ? ? ? ? But when ye saw my writ, the standard ye o'erthrew Of faith, your favours grudged and aught of grace denied..? ? ? ? ? Whenas
mine eyes behold thee not, that day As of my life I do not reckon aye;.Presently, one of the slave-girls brought him a pair of sandals wrought with
raw silk and green silk and embroidered with red gold, and he took them and put them in his sleeve, whereat the slave cried out and said, "Allah!
Allah! O my lord, these are sandals for the treading of thy feet, so thou mayst enter the draught-house." Aboulhusn was confounded and shaking
the sandals from his sleeve, put them on his feet, whilst the Khalif [well-nigh] died of laughter at him. The slave forewent him to the house of
easance, where he entered and doing his occasion, came out into the chamber, whereupon the slave- girls brought him a basin of gold and an ewer
of silver and poured water on his hands and he made the ablution..? ? ? ? ? My kinsmen and my friends for thee I did forsake And left them
weeping tears that poured as 'twere a tide..? ? ? ? ? Lo, since the day I left you, O my masters, Life is not sweet, no aye my heart is light..? ? ? ? ?
Unto its pristine lustre your land returned and more, Whenas ye came, dispelling the gloom that whiles it wore..? ? ? ? ? f. The Sixth Voyage of
Sinbad the Sailor cclxvi.Then they displayed Shehrzad in the sixth and seventh dresses and clad her in youths' apparel, whereupon she came
forward, swaying coquettishly from side to side; and indeed she ravished wits and hearts and ensorcelled with her glances [all who looked on her].

She shook her sides and wagged her hips, then put her hair on the hilt of her sword and went up to King Shehriyar, who embraced her, as the hospitable man embraces the guest, and threatened her in her ear with the taking of the sword; and indeed she was even as saith of her the poet in these verses: Then will he say to thee, 'Then thou art an ape-leader of the tribe of the mountebanks?' And do thou reply, 'I may in nowise deny my origin, for the sake of thy daughter and in her honour.' The Cadi will say, 'It may not be that thou shalt be given the daughter of a sheikh who sitteth upon the carpet of the Law and whose descent is traceable by genealogy to the loins of the Apostle of God, (267) nor is it seemly that his daughter be in the power of a man who is an ape-dancer, a minstrel.' And do thou rejoin, 'Nay, O Effendi, she is my lawful wife and every hair of her is worth a thousand lives, and I will not let her go, though I be given the kingship of the world.' Then be thou persuaded to speak the word of divorce and so shall the marriage be dissolved and ye be delivered from each other." The priests from all the convent came flocking onto it: With cries of joy and welcome their voices they did rear. m. The Dethroned King whose Kingdom and Good were Restored to Him dcccci.36. Jaafer the Barmecide and the Bean-Seller ccxcix. Actions, Of the Issues of Good and Evil, i. 103.. THE TWO KINGS AND THE VIZIER'S DAUGHTERS. (154). Quoth I (and mine a body is of passion all forslain), iii. 81.. I went out one night to the house of one of my friends and when it was the middle of the night, I sallied forth alone [to go home]. When I came into the road, I espied a sort of thieves and they saw me, whereupon my spittle dried up; but I feigned myself drunken and staggered from side to side, crying out and saying, "I am drunken." And I went up to the walls right and left and made as if I saw not the thieves, who followed me till I reached my house and knocked at the door, when they went away..66. The Imam Abou Yousuf with Er Reshid and Zubeideh dclii. Sitt el Milah, Nouredin Ali of Damascus and, iii. 3.. 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.. Like the full moon she shows upon a night of fortune fair, iii. 191.. As stated In the Prefatory Note to my "Book of the Thousand Nights and One Night," four printed Editions (of which three are more or less complete) exist of the Arabic text of the original work, namely those of Calcutta (1839-42), Boulac (Cairo), Breslau (Tunis) and Calcutta (1814-18). The first two are, for purposes of tabulation, practically identical, one whole story only, (222) of those that occur in the Calcutta (1839-42) Edition, (which is the most complete of all,) being omitted from that of Boulac; and I have, therefore, given but one Table of Contents for these two Editions. The Breslau Edition, though differing widely from those of Calcutta (1839-42) and Boulac in contents, resembles them in containing the full number (a thousand and one) of Nights, whilst that of Calcutta (1814-18) is but a fragment, comprising only the first two hundred Nights and the Voyages of Sindbad, as a separate Tale.. Read thou my writ and apprehend its purport, for my case This is and fate hath stricken me with sorrows past allay.. He gained him wealth and returning to his native land, after twenty years' absence, alighted in the neighbourhood of an old woman, whom he bespoke fair and entreated with liberality, requiring of her a wench whom he might lie withal. Quoth she, 'I know none but a certain fair woman, who is renowned for this fashion.' (12) Then she described her charms to him and made him lust after her, and he said, 'Hasten to her forthright and lavish unto her that which she asketh, [in exchange for her favours].' So the old woman betook herself to the damsel and discovered to her the man's wishes and bade her to him; but she answered, saying, 'It is true that I was on this [fashion of] whoredom [aforetime]; but now I have repented to God the Most High and hanker no more after this; nay, I desire lawful marriage; so, if he be content with that which is lawful, I am at his service.' ed. Story of the Barber's Fourth Brother clii. Then, after them came I to thee and union did entreat And unto thee set forth at length my case and my design; It befell, one day of the days, that King Bihkerd embarked in a ship and put out to sea, so he might fish; but the wind blew on them and the ship foundered. The king won ashore on a plank, unknown of any, and came forth, naked, on one of the coasts; and it chanced that he landed in the country whereof the father of the youth aforesaid, [his sometime servant], was king. So he came in the night to the gate of the latter's city and [finding it shut], took up his lodging [for the night] in a burying-place there.. There was once aforetime a certain sharper, who [was so eloquent that he] would turn the ear inside out, and he was a man of understanding and quick wit and skill and perfection. It was his wont to enter a town and [give himself out as a merchant and] make a show of trafficking and insinuate himself into the intimacy of people of worth and consort with the merchants, for he was [apparently] distinguished for virtue and piety. Then he would put a cheat on them and take [of them] what he might spend and go away to another city; and he ceased not to do thus a great while.. The camel-leader singing came with the belov'd; our wish Accomplished was and we were quit of all the railers' prate.. When King El Aziz heard the damsel's song, her speech and her verses pleased him and he said to El Abbas, "O my son, verily, these damsels are weary with long versifying, and indeed they make us yearn after the dwellings and the homesteads with the goodliness of their songs. Indeed, these five have adorned our assembly with the excellence of their melodies and have done well in that which they have said before those who are present; wherefore we counsel thee to enfranchise them for the love of God the Most High." Quoth El Abbas, "There is no commandment but thy commandment;" and he enfranchised the ten damsels in the assembly; whereupon they kissed the hands of the king and his son and prostrated themselves in thanksgiving to God the Most High. Then they put off that which was upon them of ornaments and laying aside the lutes [and other] instruments of music, clave to their houses, veiled, and went not forth. (144). Fair patience practise, for thereon still followeth content, iii. 116.. Mariyeh opened the mantle, and when she saw that necklace, and indeed the place was illumined with the lustre thereof, she looked at her slave-girl and said to her, "By Allah, O Shefikeh, one look at him were liefer to me than all that my hand possesseth! Would I knew what I shall do, whenas Baghdad is empty of him and I hear no tidings of him!" Then she wept and calling for inkhorn* and paper and pen of brass, wrote the following verses: God keep the days of love-delight! How dearly sweet they were! How joyous and how solaceful was life in them

whilere!.Then he went on and presently there met him a third woodcutter and he said to him, 'Pay what is due from thee.' And he answered, 'I will pay thee a dirhem when I enter the city; or take of me four danics (246) [now].' Quoth the tither, 'I will not do it,' but the old man said to him, 'Take of him the four danics presently, for it is easy to take and hard to restore.' 'By Allah,' quoth the tither, 'it is good!' and he arose and went on, crying out, at the top of his voice and saying, 'I have no power to-day [to do evil].' Then he put off his clothes and went forth wandering at a venture, repenting unto his Lord. Nor," added the vizier, "is this story more extraordinary than that of the thief who believed the woman and sought refuge with God against falling in with her like, by reason of her cunning contrivance for herself.".So saying, he put his hand to his poke and bringing out therefrom three hundred dinars, gave them to the merchant, who said in himself, "Except I take the money, he will not abide in the house." So he pouched the money and sold him the house, taking the folk to witness against himself of the sale. Then he arose and set food before El Abbas and they ate of the good things which he had provided; after which he brought him dessert and sweetmeats. They ate thereof till they had enough, when the tables were removed and they washed their hands with rose-water and willow-flower-water. Then the merchant brought El Abbas a napkin perfumed with the fragrant smoke of aloes-wood, on which he wiped his hand, (80) and said to him, "O my lord, the house is become thy house; so bid thy servant transport thither the horses and arms and stuffs." El Abbas did this and the merchant rejoiced in his neighbourhood and left him not night nor day, so that the prince said to him, "By Allah, I distract thee from thy livelihood." "God on thee, O my lord," replied the merchant, "name not to me aught of this, or thou wilt break my heart, for the best of traffic is thy company and thou art the best of livelihood." So there befell strait friendship between them and ceremony was laid aside from between them..? ? ? ? ? Ye know I'm passion-maddened, racked with love and languishment, Yet ye torment me, for to you 'tis pleasing to torment..Officer's Story, The Sixth, ii. 146..? ? ? ? ? O Amir of justice, be kind to thy subjects; For justice, indeed, of thy nature's a trait..? ? ? ? ? She comes in a robe the colour of ultramarine, Blue as the stainless sky, unflecked with white;.? ? ? ? ? e. The Niggard and the Loaves of Bread dlxxx.So the girl's owner betook himself to the bazaar, where he found the youth seated at the upper end of the merchants' place of session, selling and buying and taking and giving, as he were the moon on the night of its full, and saluted him. The young man returned his salutation and he said to him, "O my lord, be not thou vexed at the girl's speech the other day, for her price shall be less than that [which thou badest], to the intent that I may propitiate thy favour. If thou desire her for nought, I will send her to thee, or if thou wouldst have me abate thee of her price, I will well, for I desire nought but what shall content thee; for that thou art a stranger in our land and it behoveth us to entreat thee hospitably and have consideration for thee." "By Allah," answered the youth, "I will not take her from thee but at an advance on that which I bade thee for her aforetime; so wilt thou now sell her to me for seventeen hundred dinars?" And the other answered," O my lord, I sell her to thee, may God bless thee in her.".Officer's Story, The Fifth, ii. 144..? ? ? ? ? aa. Selim and Selma dccccxii.Meanwhile, Belehwan the froward addressed himself to pay court to Caesar, King of the Greeks, (131) and seek help of him in making war upon his father, and he inclined unto him and gave him a numerous army. His father the king heard of this and sent to Caesar, saying, 'O king of illustrious might, succour not an evil-doer. This is my son and he hath done thus and thus and cut his brother's throat and that of his brother's son in the cradle.' But he told not the King of the Greeks that the child [had recovered and] was alive. When Caesar heard [the truth] of the matter, it was grievous to him and he sent back to Suleiman Shah, saying, 'If it be thy will, O king, I will cut off his head and send it to thee.' But he made answer, saying, 'I reckon not of him: the reward of his deed and his crimes shall surely overtake him, if not to-day, then to-morrow.' And from that day he continued to correspond with Caesar and to exchange letters and presents with him..92. El Amin and his Uncle Ibrahim ben el Mehdi dclxxxii.Ali of Damascus and Sitt el Milah, Noureddin, iii. 3..Meanwhile, news came to his wife that her husband had taken service with King Such-an-one; so she arose and taking her two sons, (for she had given birth to twin boys in his absence,) set out for those parts. As fate would have it, they happened upon an island and her husband came thither that very night in the ship. [When the woman heard of the coming of the ship], she said to her children, 'This ship cometh from the country where your father is; so go ye to the sea-shore, that ye may enquire of him.' So they repaired to the sea-shore and [going up into the ship], fell to playing about it and occupied themselves with their play till the evening..? ? ? ? ? What had it irked them, had they'd ta'en farewell of him they've left Lone, whilst estrangement's fires within his entrails rage amain?.Viziers, Story of King Dadbin and his. i. 104..134. The Malice of Women dlxxviii.? ? ? ? ? Whenas the fire of passion flamed in my breast, with tears, Upon the day of wailing, to quench it I was fain..Cairo (The Merchant of) and the Favourite of the Khalif El Mamoun El Hakim bi Amrillah, iii. 171..Now, as destiny would have it, a band of thieves, whose use it was, whenas they had stolen aught, to resort to that place and divide [their booty], came thither [that night], as of their wont; and they were ten in number and had with them wealth galore, which they were carrying. When they drew near the sepulchre, they heard a noise of blows within it and the captain said, 'This is a Magian whom the angels (43) are tormenting.' So they entered [the burial-ground] and when they came over against El Merouzi, he feared lest they should be the officers of the watch come upon him, wherefore he [arose and] fled and stood among the tombs. (44) The thieves came up to the place and finding Er Razi bound by the feet and by him near seventy sticks, marvelled at this with an exceeding wonderment and said, 'God confound thee! This was sure an infidel, a man of many crimes; for, behold, the earth hath rejected him from her womb, and by my life, he is yet fresh! This is his first night [in the tomb] and the angels were tormenting him but now; so whosoever of you hath a sin upon his conscience, let him beat him, as a propitiatory offering to God the Most High.' And the thieves said, 'We all have sins upon our consciences.!?STORY OF THE FOUL-FAVOURER AND HIS FAIR WIFE..Selim and Selma, ii. 81..Presently, Jesus, son of Mary (on whom be peace!) passed by and seeing this, besought God the Most High for tidings of their case; so He told him what had betided them, whereat

great was his wonderment and he related to his disciples what he had seen. Quoth one of them, 'O Spirit of God, (251) nought resembleth this but my own story.' 'How so?' asked Jesus, and the other said, 'Sharpers who cheated each his Fellow, The Two, ii. 28..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..This story pleased King Shah Bekht and he marvelled thereat; but the vizier said to him, "This story is not more extraordinary than that of the rich man who married his fair daughter to the poor old man." The king's mind was occupied with the [promised] story and he bade the vizier withdraw to his lodging. So he [returned to his house and] abode there the rest of the night and the whole of the following day..Relief of God, Of the Speedy, i. 174..? ? ? ? ? Were I cut off, beloved, from hope of thy return, Slumber, indeed, for ever my wakeful lids would flee..Then they brought trays and tables and amongst the rest a platter of red gold, inlaid with pearls and jewels; its margents were of gold and emerald, and thereon were graven the following verses:..When the youth saw this, he marvelled at that which his father had done and said, 'This is a sorry treasure.' Then he went forth and fell to eating and drinking with the folk, till nothing was left him and he abode two days without tasting food, at the end of which time he took a handkerchief and selling it for two dirhems, bought bread and milk with the price and left it on the shelf [and went out. Whilst he was gone,] a dog came and took the bread and spoiled the milk, and when the man returned and saw this, he buffeted his face and went forth, distraught, at a venture. Presently, he met a friend of his, to whom he discovered his case, and the other said to him, 'Art thou not ashamed to talk thus? How hast thou wasted all this wealth and now comest telling lies and saying, "The dog hath mounted on the shelf," and talking nonsense?' And he reviled him..Presently, up came the Khalif and the Lady Zubeideh and Mesrou and the old woman and entering, found Aboulhusn and his wife both stretched out [apparently] dead; which when the Lady Zubeideh saw, she wept and said, "They ceased not to bring [ill] news of my slave- girl, till she died; methinketh Aboulhusn's death was grievous to her and that she died after him." (39). Quoth the Khalif, "Thou shalt not forestall me with talk and prate. She certainly died before Aboulhusn, for he came to me with his clothes torn and his beard plucked out, beating his breast with two bricks, and I gave him a hundred dinars and a piece of silk and said to him, 'Go, carry her forth [and bury her] and I will give thee a concubine other than she and handsomer, and she shall be in stead of her.' But it would appear that her death was no light matter to him and he died after her; (40) so it is I who have beaten thee and gotten thy stake." ? ? ? ? ? Reproach me not for what I did, but be thou kind to one Who's sick of body and whose heart is wasted all away..? ? ? ? ? Would we may live together and when we come to die, God grant the death-sleep bring me within her tomb to lie!.23. Hatim et Tal; his Generosity after Death cclxx..When the merchants saw him, they accosted him and said, "O youth, wilt thou not open thy shop?" As they were bespeaking him, up came a woman, having with her a boy, bareheaded, and [stood] looking at El Abbas, till he turned to her, when she said to him, "O youth, I conjure thee by Allah, look at this boy and have pity on him, for that his father hath forgotten his cap in the shop [he lost to thee]; so if thou wilt well to give it to him, thy reward be with God! For indeed the child maketh our hearts ache with his much weeping, and God be witness for us that, were there left us aught wherewithal to buy him a cap in its stead, we had not sought it of thee." "O adornment of womankind," replied El Abbas, "indeed, thou bespeakest me with thy fair speech and supplicatest me with thy goodly words ...But bring me thy husband." So she went and fetched the merchant, whilst the folk assembled to see what El Abbas would do. When the man came, he returned him the gold he had won of him, all and part, and delivered him the keys of the shop, saying, "Requite us with thy pious prayers." Therewithal the woman came up to him and kissed his feet, and on like wise did the merchant her husband; and all who were present blessed him, and there was no talk but of El Abbas..Queen Es Shubha rejoiced in this with an exceeding delight and said, 'Well done! By Allah, there is none surpasseth thee.' Tuhfeh kissed the earth, then returned to her place and improvised on the tuberose, saying: .?STORY OF THE OLD WOMAN AND THE DRAPER'S WIFE..Ibrahim and his Son, Story of King, i. 138..Full many a man incited me to infidelity, i. 205..?STORY OF THE OLD WOMAN, THE MERCHANT AND THE KING..The young man marvelled at his story and lay the night with him; and when he arose in the morning, he found his strays. So he took them and returning [to his family.], acquainted them with what he had seen and that which had betided him. Nor," added the vizier, "is this more marvellous or rarer than the story of the king who lost kingdom and wealth and wife and children and God restored them unto him and requited him with a kingdom more magnificent than that which he had lost and goodlier and rarer and greater of wealth and elevation."..Now it was the night-season. So the soldiers carried him without the city, thinking to crucify him, when, behold, there came out upon them thieves and fell in on them with swords and [other] weapons. Thereupon the guards left him whom they purposed to put to death [and took to flight], whilst the man who was going to slaughter fled forth at a venture and plunging into the desert, knew not whither he went before he found himself in a thicket and there came out upon him a lion of frightful aspect, which snatched him up and set him under him. Then he went up to a tree and tearing it up by the roots, covered the man therewith and made off into the thicket, in quest of the lioness..Endeavour against Persistent Ill Fortune, Of the Uselessness of, i. 70..? ? ? ? ? x. The King and his Chamberlain's Wife dccccvii.? ? ? ? ? I am become, for severance from my loved one, Like a left hand, forsaken of the right..? ? ? ? ? My flower a marvel on your heads doth show, Yet homeless (237) am I in your land, I trow..King's Son of Cashghar, Abdullah ben Nafi and the, ii. 195..When the banquet was ended and the folk had dispersed, the king said to El Abbas, "I would fain have thee

[abide] with me and I will buy thee a house, so haply we may requite thee the high services for which we are beholden to thee; for indeed thy due is imperative [upon us] and thy worth is magnified in our eyes; and indeed we have fallen short of thy due in the matter of distance." (83) When the prince heard the king's speech, he rose and sat down (84) and kissing the earth, returned thanks for his bounty and said, "I am the king's servant, wheresoever I may be, and under his eye." Then he recounted to him the story of the merchant and the manner of the buying of the house, and the king said, "Indeed, I would fain have had thee with me and in my neighbourhood." 61. Abou Nuwas with the three Boys and the Khalif Haroun er Reshid cccclxxxi. Presently, her husband entered and saw the girdle and knew it. Now he was ware of the king's love for women; so he said to his wife, 'What is this that I see with thee?' Quoth she, 'I will tell thee the truth,' and recounted to him the story; but he believed her not and doubt entered into his heart. As for the king, he passed that night in chagrin and concern, and when it morrowed, he summoned the chamberlain and investing him with the governance of one of his provinces, bade him betake himself thither, purposing, after he should have departed and come to his destination, to foregather with his wife. The chamberlain perceived [his intent] and knew his design; so he answered, saying, 'Hearkening and obedience. I will go and set my affairs in order and give such charges as may be necessary for the welfare of my estate; then will I go about the king's occasion.' And the king said, 'Do this and hasten.' I'm the crown of every sweet and fragrant weed, ii. 255.. Then he kept them under guard, and when the morning morrowed, he referred their case to El Hejjaj, who caused bring them before him and enquiring into their affair, found that the first was the son of a barber-surgeon, the second of a [hot] bean-seller and the third of a weaver. So he marvelled at their readiness of speech (82) and said to his session-mates, "Teach your sons deportment; (83) for, by Allah, but for their ready wit, I had smitten off their heads!"

[Souvenirs DUne Actrice \(3 3\)](#)

[The Writing of the Short Story](#)

[As Concessoes de Direitos Magestaticos a Emprezas Mercantis Para O Ultramar Representacoes Ao Governo](#)

[Marsk Stig a Ballad](#)

[Complete Version of Ye Three Blind Mice](#)

[Little Engel a Ballad with a Series of Epigrams from the Persian](#)

[Taistelu Heikkilan Talosta](#)

[The Nightingale the Valkyrie and Raven and Other Ballads](#)

[Marge Askinfort](#)

[Notes and Queries Number 77 April 19 1851 a Medium of Inter-Communication for Literary Men Artists Antiquaries Genealogists Etc](#)

[Marsk Stigs Daughters and Other Songs and Ballads](#)

[Punch or the London Charivari Vol 147 August 5th 1914](#)

[Pleasing Stories for Good Children with Pictures](#)

[A Romance of Tompkins Square 1891](#)

[Think Before You Speak Or the Three Wishes](#)

[Noites de Insomnia Offerecidas a Quem Nao Pode Dormir N 3 \(de 12\)](#)

[LAMant Rendu Cordelier A LObservance DAMour](#)

[A Newly Discovered System of Electrical Medication](#)

[Tijdtafel Der Geschiedenis Van Het Vaderland in Twintig Lessen](#)

[Punch or the London Charivari Vol 147 August 26th 1914](#)

[An Idyl of the East Side 1891](#)

[The Battle of Spring Hill Tennessee Read After the Stated Meeting Held February 2D 1907](#)

[Punch or the London Charivari Vol 104 May 13 1893](#)

[The Kirk on Rutgers Farm](#)

[The Loss of the Kent East Indiaman in the Bay of Biscay Narrated in a Letter to a Friend](#)

[Children of Our Town](#)

[Iets Over de Grammaticale Beoefening Der Friesche Taal in Haar Geheelen Omvang](#)

[Amona The Child And the Beast And Others from The Strange Adventure of James Shervinton and Other Stories - 1902](#)

[de Honig En Zijn Gebruik](#)

[The Uncle of an Angel 1891](#)

[The Campaign of Trenton 1776-77](#)

[A Democracia Estudo Sobre O Governo Representativo](#)

[The Flemmings and Flash Harry of Savait from The Strange Adventure of James Shervinton and Other Stories - 1902](#)

[The Kitchen Cat and Other Stories](#)

[Tour Du Monde Voyage DUn Naturaliste Journal Des Voyages Et Des Voyageurs 2 Sem 1860 Le Picture and Text 1893](#)

[Essays of Michel de Montaigne - Volume 13](#)

[Recollections of the Private Life of Napoleon - Volume 09](#)

[Essays of Michel de Montaigne - Volume 12](#)

[The Life and Times of John Wilkins Warden of Wadham College Oxford Master of Trinity College Cambridge And Bishop of Chester](#)

[Radio Shack TRS-80 Expansion Interface Operators Manual Catalog Numbers 26-1140 26-1141 26-1142](#)

[The Parsons Daughter of Oxney Colne](#)

[The Tailor and the Crow An Old Rhyme with New Drawings](#)

[Recollections of the Private Life of Napoleon - Volume 02](#)

[de Rariorum Animalium Atque Stirpium Historia](#)

[The Mistletoe Bough](#)

[Memoirs of Napoleon Bonaparte - Volume 16](#)

[Sihteeri Lundbergin Haat Kertomus Kansan Elamasta](#)

[Essays Before a Sonata](#)

[The Masque of the Elements](#)

[Recollections of the Private Life of Napoleon - Volume 01](#)

[Dor E Luz \(Versos de Um Seminarista\)](#)

[Silva Porto E Livingstone Manuscripto de Silva Porto Encontrado No Seu Espolio](#)

[Memoirs of Napoleon Bonaparte - Volume 13](#)

[The Story of a Cat](#)

[The Woman and the Right to Vote](#)

[Napoleao No Kremlin](#)

[Essays of Michel de Montaigne - Volume 03](#)

[Diffinicao Da Secia](#)

[Punch or the London Charivari Vol 147 September 2nd 1914](#)

[A Mountain Europa](#)

[Fenimore Coopers Literary Offences](#)

[Schnock Ein Niederlandisches Gemalde](#)

[The Lights of the Church and the Light of Science Essay #6 from Science and Hebrew Tradition](#)

[She Stoops to Conquer Or the Mistakes of a Night A Comedy](#)

[On the Method of Zadig Essay #1 from Science and Hebrew Tradition](#)

[Studies and Essays Censorship and Art](#)

[Sexti Properti Elegiarvm Liber Primvs](#)

[The Courtship of Susan Bell](#)

[The Perpetuation of Living Beings Hereditary Transmission and Variation Lecture IV \(of VI\) Lectures to Working Men at the Museum of Practical Geology 1863 on Darwins Work Origin of Species](#)

[A Drift from Redwood Camp](#)

[The Foundations \(an Extravagant Play\)](#)

[The Ink-Stain \(Tache DEncre\) - Volume 3](#)

[Christopher Columbus and the New World of His Discovery - Volume 3](#)

[Greville Fane](#)

[Lectures on Evolution Essay #3 from Science and Hebrew Tradition](#)

[The Second-Story Man](#)

[An Open Letter on Translating](#)

[The Ink-Stain \(Tache DEncre\) - Volume 1](#)

[The Mob A Play in Four Acts](#)

[Fromont and Risler - Volume 1](#)

[Fromont and Risler - Volume 2](#)

[Margery \(Gred\) A Tale of Old Nuremberg - Volume 07](#)

[The Story of My Life - Volume 04](#)

[On Being Human](#)

[The Greylock A Fairy Tale](#)

[Civil Government for Common Schools Prepared as a Manual for Public Instruction in the State of New York](#)

[A Word Only a Word - Volume 03](#)

[Margery \(Gred\) A Tale of Old Nuremberg - Volume 04](#)

[Margery \(Gred\) A Tale of Old Nuremberg - Volume 08](#)

[A Word Only a Word - Volume 02](#)

[In the Blue Pike - Volume 03](#)

[The Story of My Life - Volume 05](#)

[Margery \(Gred\) A Tale of Old Nuremberg - Volume 02](#)

[Barbara Blomberg - Volume 03](#)

[Barbara Blomberg - Volume 06](#)

[In the Blue Pike - Volume 02](#)

[A Word Only a Word - Volume 05](#)

[The Burgomasters Wife - Volume 02](#)

[Barbara Blomberg - Volume 09](#)
