

PROFESSOR OF MATHEMATICAL PHYSICS IN YALE UNIVERSITY VOL 1 OF 2 THER

???? I view her with yearning eyes and she seems to me A moon of the summer, set in a winter's night..???? They have departed; but the
steads yet full of them remain: Yea, they have left me, but my heart of them doth not complain..???? l. The Wife's Device to Cheat her Husband
dlxxxiv. Accordingly, one night, when they were alone with the king and he leant back, as he were asleep, they said these words and the king heard
it all and was like to die of rage and said in himself, 'These are young boys, not come to years of discretion, and have no intrigue with any; and
except they had heard these words from some one, they had not spoken with each other thereof.' When it was morning, wrath overmastered him, so
that he stayed not neither deliberated, but summoned Abou Temam and taking him apart, said to him, 'Whoso guardeth not his lord's honour, (126)
what behoveth unto him?' Quoth Abou Temam, 'It behoveth that his lord guard not his honour.' 'And whoso entereth the king's house and playeth
the traitor with him,' continued the king, 'what behoveth unto him?' And Abou Temam answered, 'He shall not be left on life.' Whereupon the king
spat in his face and said to him, 'Both these things hast thou done.' Then he drew his dagger on him in haste and smiting him in the belly, slit it and
he died forthright; whereupon the king dragged him to a well that was in his palace and cast him therein..So, when he arose in the morning, he
repaired to the vizier and repeated to him that which the old woman had taught him; whereat the vizier marvelled and said to him, 'What sayst thou
of a man, who seeth in his house four holes, and in each a viper offering to come out and kill him, and in his house are four staves and each hole
may not be stopped but with the ends of two staves? How shall he stop all the holes and deliver himself from the vipers?' When the merchant heard
this, there betided him [of concern] what made him forget the first and he said to the vizier, 'Grant me time, so I may consider the answer.' 'Go out,'
replied the vizier, 'and bring me the answer, or I will seize thy good.' 122. El Hejjaj ben Yousuf and the Pious Man cccclxx.???? My heart will
never credit that I am far from thee; In it thou art, nor ever the soul can absent be..???? After your loss, nor trace of me nor vestige would
remain, Did not the hope of union some whit my strength sustain..???? I'm the crown of every sweet and fragrant weed; When the loved one
calls, I keep the tryst agreed..???? b. Story of the Chief of the Boulac Police dcv. Then he thrust his feet into boots and girt him with a sword and
a girdle and bound about his middle a quiver and a bow and arrows. Moreover, he put money in his pocket and thrust into his sleeve letters-patent
addressed to the governor of Ispahan, bidding him assign to Rustem Khemartekeni a monthly allowance of a hundred dirhems and ten pounds of
bread and five pounds of meat and enrol him among the Turks under his commandment. Then he took him up and carrying him forth, left him in
one of the mosques..Then she folded the letter and giving it to her slave-girl, bade her carry it to El Abbas and bring back his answer thereto.
Accordingly, Shefikeh took the letter and carried it to the prince, after the doorkeeper had sought leave of him to admit her. When she came in to
him, she found with him five damsels, as they were moons, clad in [rich] apparel and ornaments; and when he saw her, he said to her, "What is
thine occasion, O handmaid of good?" So she put out her hand to him with the letter, after she had kissed it, and he bade one of his slave-girls
receive it from her. Then he took it from the girl and breaking it open, read it and apprehended its purport; whereupon "We are God's and to Him
we return!" exclaimed he and calling for ink- horn and paper, wrote the following verses:..Reshid (Er), Tuhfet el Culoub and, ii. 203..????
Sherik ben Amrou, what device avails the hand of death to stay? O brother of the brotherless, brother of all th' afflicted, say..When the two kings
saw that woman's fashion and how she circumvented the Afrit, who had lodged her at the bottom of the sea, they turned back to their kingdoms and
the younger betook himself to Samarcand, whilst the elder returned to China and established unto himself a custom in the slaughter of women, to
wit, his vizier used to bring him a girl every night, with whom he lay that night, and when he arose in the morning, he gave her to the vizier and
bade him put her to death. On this wise he abode a great while, whilst the people murmured and the creatures [of God] were destroyed and the
commons cried out by reason of that grievous affair whereinto they were fallen and feared the wrath of God the Most High, dreading lest He should
destroy them by means of this. Still the king persisted in that fashion and in that his blameworthy intent of the killing of women and the
despoilment of the curtained ones, (159) wherefore the girls sought succour of God the Most High and complained to Him of the tyranny of the
king and of his oppressive dealing with them..After that, there appeared a queen, never saw eyes a goodlier than she nor than her attributes; she was
clad in rich raiment, embroidered with pearls and jewels, and on her head was a crown set with various kinds of pearls and jewels. About her were
five hundred slave-girls, high-bosomed maids, as they were moons, screening her, right and left, and she among them as she were the moon on the
night of its full, for that she was the most of them in majesty and dignity. She gave not over walking, till she came to Tuhfeh, whom she found
gazing on her in amazement; and when the latter saw her turn to her, she rose to her, standing on her feet, and saluted her and kissed the earth
before her..It chanced one day that he fell in upon a company of folk and they overcame him by dint of numbers and taking him prisoner, pinioned
him and carried him to the lord of that country. The latter saw his fashion and grace and misdoubting of him, said, 'This is no robber's favour. Tell
me truly, O youth, who thou art.' Bihzad thought shame to acquaint him with his condition and chose rather death for himself; so he answered, 'I
am nought but a thief and a bandit.' Quoth the king, 'It behoveth us not to act hastily in the matter of this youth, but that we look into his affair, for
that haste still engendereth repentance.' So he imprisoned him in his palace and assigned him one who should serve him..Lackpenny and the Cook,
The, i. 9..???? If I must die, then welcome death to heal My woes; 'twere lighter than the pangs I feel..Aboulhusn abode with his wife in eating
and drinking and all delight of life, till all that was with them was spent, when he said to her, "Harkye, O Nuzhet el Fuad!" "At thy service,"
answered she, and he said, "I have it in mind to play a trick on the Khalif and thou shalt do the like with the Lady Zubeideh, and we will take of

them, in a twinkling, two hundred dinars and two pieces of silk." "As thou wilt," answered she; "but what thinkest thou to do?" And he said, "We will feign ourselves dead and this is the trick. I will die before thee and lay myself out, and do thou spread over me a kerchief of silk and loose [the muslin of] my turban over me and tie my toes and lay on my heart a knife, and a little salt. (35) Then let down thy hair and betake thyself to thy mistress Zubeideh, tearing thy dress and buffeting thy face and crying out. She will say to thee, 'What aileth thee?' and do thou answer her, saying, 'May thy head outlive Aboulhusn el Khelia! For he is dead.' She will mourn for me and weep and bid her treasurers give thee a hundred dinars and a piece of silk and will say to thee, 'Go lay him out and carry him forth [to burial].' So do thou take of her the hundred dinars and the piece of silk and come back, and when thou returnest to me, I will rise up and thou shalt lie down in my place, and I will go to the Khalif and say to him, 'May thy head outlive Nuzhet el Fuad!' and tear my dress and pluck at my beard. He will mourn for thee and say to his treasurer, 'Give Aboulhusn a hundred dinars and a piece of silk.' Then he will say to me, 'Go; lay her out and carry her forth;' and I will come back to thee." There was once in the city of Hemadan (191) a young man of comely aspect and excellently skilled in singing to the lute, and he was well seen of the people of the city. He went forth one day of his city, with intent to travel, and gave not over journeying till his travel brought him to a goodly city. Now he had with him a lute and what pertained thereto, (192) so he entered and went round about the city till he fell in with a druggist, who, when he espied him, called to him. So he went up to him and he bade him sit down. Accordingly, he sat down by him and the druggist questioned him of his case. The singer told him what was in his mind and the other took him up into his shop and brought him food and fed him. Then said he to him, 'Arise and take up thy lute and beg about the streets, and whenas thou smellst the odour of wine, break in upon the drinkers and say to them, "I am a singer." They will laugh and say, "Come, [sing] to us." And when thou singest, the folk will know thee and bespeak one another of thee; so shall thou become known in the city and thine affairs will prosper.' Now it chanced that a camel-driver, belonging to Kisra the king, lost certain camels and the king threatened him, if he found them not, that he would slay him. So he set out and plunged into the deserts till he came to the place where the damsel was and seeing her standing praying, waited till she had made an end of her prayer, when he went up to her and saluted her, saying, 'Who art thou?' Quoth she, 'I am a handmaid of God.' 'What dost thou in this desolate place?' asked he, and she said, 'I serve God the Most High.' When he saw her beauty and grace, he said to her, 'Harkye! Do thou take me to husband and I will be tenderly solicitous over thee and use thee with exceeding compassion and I will further thee in obedience to God the Most High.' But she answered, saying, 'I have no need of marriage and I desire to abide here [alone] with my Lord and His service; but, if thou wouldst deal compassionately with me and further me in the obedience of God the Most High, carry me to a place where there is water and thou wilt have done me a kindness.' I am content, for him I love, to all abide, iii. 25. When the king heard this, his admiration redoubled and he said, "Of a truth, destiny is forewritten to all creatures, and I will not accept (14) aught that is said against my vizier the loyal counsellor." And he bade him go to his house. So, when they had made an end of eating and drinking, the young man asked his host for the story, and he said, 'Know that in my youth I was even as thou seest me in the matter of loathliness and foul favour; and I had brethren of the comeliest of the folk; wherefore my father preferred them over me and used to show them kindness, to my exclusion, and employ me, in their room [in menial service], like as one employeth slaves. One day, a she-camel of his went astray and he said to me, "Go thou forth in quest of her and return not but with her." Quoth I, "Send other than I of thy sons." But he would not consent to this and reviled me and insisted upon me, till the matter came to such a pass with him that he took a whip and fell to beating me. So I arose and taking a riding-camel, mounted her and sallied forth at a venture, purposing to go out into the deserts and return to him no more. I fared on all my night [and the next day] and coming at eventide to [the encampment of] this my wife's people, alighted down with her father, who was a very old man, and became his guest. . . . Of spies, "How long, O scoffer, wilt mock at my despair, As 'twere God had created nought else whereat to jeer"? . . . ? For those whom we cherish are parted and gone; They have left us in torment to pine for dismay. When the prefect saw this, he said, "By Allah, the captain is excused!" Then my comrades came round about me and sprinkled water on my face, [till I came to myself,] when I arose and accosting the Cadi, who was covered with confusion, said to him, "Thou seest that suspicion is fallen on thee, and indeed this affair is no light matter, for that this woman's family will assuredly not sit down under her loss." Therewith the Cadi's heart quaked and he knew that the suspicion had reverted upon him, wherefore his colour paled and his limbs smote together; and he paid of his own money, after the measure of that which he had lost, so we would hush up the matter for him. (106) Then we departed from him in peace, whilst I said in myself, "Indeed, the woman deceived me not." . . . ? Would God thou knewst what I endure for love of thee and how My vitals for thy cruelty are all forspent and dead! The vizier obeyed the king's commandment and going out from before him, [returned to his own house. When it was night, he took his elder daughter and carried her up to the king; and when she came into his presence,] she wept; whereupon quoth he to her, 'What causeth thee weep? Indeed, it was thou who willedst this.' And she answered, saying, 'I weep not but for longing after my little sister; for that, since we grew up, I and she, I have never been parted from her till this day; so, if it please the king to send for her, that I may look on her and take my fill of her till the morning, this were bounty and kindness of the king.' . . . ? If slaves thou fain wouldst have by thousands every day Or, kneeling at thy feet, see kings of mickle might, .84. The Devout Woman and the two Wicked Elders cccxciv. One day, a day of excessive heat, as I stood at the door of my house, I saw a fair woman approaching, and with her a slave-girl carrying a parcel. They gave not over going till they came up to me, when the woman stopped and said to me, 'Hast thou a draught of water?' 'Yes,' answered I. 'Enter the vestibule, O my lady, so thou mayst drink.' Accordingly, she entered and I went up into the house and fetched two mugs of earthenware, perfumed with musk (175) and full of cold water. She took one of them

and discovered her face, [that she might drink]; whereupon I saw that she was as the shining sun or the rising moon and said to her, 'O my lady, wilt thou not come up into the house, so thou mayst rest thyself till the air grow cool and after go away to thine own place?' Quoth she, 'Is there none with thee?' 'Indeed,' answered I, 'I am a [stranger] and a bachelor and have none belonging to me, nor is there a living soul in the house.' And she said, 'An thou be a stranger, thou art he in quest of whom I was going about.' Now Ilan Shah had three viziers, in whose hands the affairs [of the kingdom] were [aforetime] and they had been used to leave not the king night nor day; but they became shut out from him by reason of Abou Temam and the king was occupied with him to their exclusion. So they took counsel together upon the matter and said, 'What counsel ye we should do, seeing that the king is occupied from us with yonder man, and indeed he honoureth him more than us? But now come, let us cast about for a device, whereby we may remove him from the king.' So each of them spoke forth that which was in his mind, and one of them said, 'The king of the Turks hath a daughter, whose like there is not in the world, and whatsoever messenger goeth to demand her in marriage, her father slayeth him. Now our king hath no knowledge of this; so, come, let us foregather with him and bring up the talk of her. When his heart is taken with her, we will counsel him to despatch Abou Temam to seek her hand in marriage; whereupon her father will slay him and we shall be quit of him, for we have had enough of his affair.' The Fourth Night of the Month. 44. Haroun er Reshid with the Damsel and Abou Nuwas cccxxviii. Wherefore fair patience look thou use, for sure 'tis praiseworthy; Yea, and its issues evermore are blessed and benign; Hindbad the Porter, Sindbad the Sailor and, iii. 199. And pliedst us with cups of wine, whilst from the necklace pearls (142) A strange intoxicating bliss withal did circulate, ef. Story of the Barber's Sixth Brother clxiv. i. The Credulous Husband dcccxcviii. None, by Allah, 'mongst all creatures, none I love save thee alone! Yea, for I am grown thy bondman, by the troth betwixt us plight. b. The Singer and the Druggist dcccxxxviii. When she had made an end of her song, Queen Es Shuhba arose and said, 'Never heard I from any the like of this.' And she drew Tuhfeh to her and fell to kissing her. Then she took leave of her and flew away; and all the birds took flight with her, so that they walled the world; whilst the rest of the kings tarried behind. STORY OF THE THIEF AND THE WOMAN. Accordingly El Merouzi repaired to the market and fetching that which he sought, returned to Er Razi's house, where he found the latter cast down in the vestibule, with his beard tied and his eyes shut; and indeed, his colour was paled and his belly blown out and his limbs relaxed. So he deemed him in truth dead and shook him; but he spoke not; and he took a knife and pricked him in the legs, but he stirred not. Then said Er Razi, 'What is this, O fool?' And El Merouzi answered, 'Methought thou wast dead in very sooth.' Quoth Er Razi, 'Get thee to seriousness and leave jesting.' So he took him up and went with him to the market and collected [alms] for him that day till eventide, when he carried him back to his lodging and waited till the morrow. Where lavender, myrtle, narcissus entwine, With all sweet-scented herbs, round the juice of the vine. O skinker of the wine of woe, turn from a love-sick maid, Who drinks her tears still, night and morn, thy bitter-flavoured bowl. 36. The Mock Khalif dxliii. How many a friend, for money's sake, hath companied with me! 9. The History of King Omar ben Ennuman and his Sons Sherkan and Zoulmekan xlv. So she made ready and setting out, traversed the deserts and spent treasures till she came to Sejestan, where she called a goldsmith to make her somewhat of trinkets. [Now the goldsmith in question was none other than the prince's friend]; so, when he saw her, he knew her (for that the prince had talked with him of her and had depicted her to him) and questioned her of her case. She acquainted him with her errand, whereupon he buffeted his face and rent his clothes and strewed dust on his head and fell a-weeping. Quoth she, 'Why dost thou thus?' And he acquainted her with the prince's case and how he was his comrade and told her that he was dead; whereat she grieved for him and faring on to his father and mother, [acquainted them with the case]. Son, The History of King Azadbekht and his, i. 61. When it was eventide, the king summoned the vizier and sought of him the story of the King and the Tither, and he said, "Know, O king, that. So, when it was the foredawn hour, she tied his beard and spreading a veil over him, cried out, whereupon the people of the quarter flocked to her, men and women. Presently, up came El Merouzi, for the division of the money, and hearing the crying [of the mourners], said, 'What is to do?' Quoth they, 'Thy brother is dead;' and he said in himself, 'The accursed fellow putteth a cheat on me, so he may get all the money for himself, but I will do with him what shall soon bring him to life again.' Then he rent the bosom of his gown and uncovered his head, weeping and saying, 'Alas, my brother! Alas, my chief! Alas, my lord!' And he went in to the men, who rose and condoled with him. Then he accosted Er Razi's wife and said to her, 'How came his death about?' 'I know not,' answered she, 'except that, when I arose in the morning, I found him dead.' Moreover, he questioned her of the money and good that was with her, but she said, 'I have no knowledge of this and no tidings.' "How many a cup with bitterness o'erflowing have I quaffed! I make my moan of woes, whereat it boots not to repine."

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