

## AN INTRODUCTION TO GROUP WORK PRACTICE GLOBAL EDITION

My juice among kings is still drunken for wine And a present am I betwixt friends, young and old..Reshid (Haroun er) and the Woman of the Barmecides, i. 57..Unlucky Merchant, The, i 73..When she had made an end of her song, she wept till she made the bystanders weep and the Lady Zubeideh condoled with her and said to her, "God on thee, O Sitt el Milah, sing us somewhat, so we may hearken to thee." "Hearkening and obedience," answered the damsel and sang the following verses:..Then she charged her husband keep watch over the thief, till she should return, and repairing to his wife, acquainted her with his case and told her that her husband the thief had been taken and had compounded for his release, at the price of seven hundred dirhems, and named to her the token. So she gave her the money and she took it and returned to her house. By this time, the dawn had broken; so she let the thief go his way, and when he went out, she said to him, 'O my dear one, when shall I see thee come and take the treasure?' 'O indebted one,' answered he, 'when thou needest other seven hundred dirhems, wherewithal to amend thy case and that of thy children and to discharge thy debts.' And he went out, hardly believing in his deliverance from her. Nor," added the vizier, "is this more extraordinary than the story of the three men and our Lord Jesus."..Then said El Aziz to the King of Baghdad, "I would fain speak a word to thee; but do thou not exclude from us those who are present. If thou consent unto my wish, that which is ours shall be thine and that which is incumbent on thee shall be incumbent on us, (121) and we will be to thee a mighty aid against all enemies and opposites." Quoth Ins ben Cais, "Say what thou wilt, O King, for indeed thou excellest in speech and attainest [the mark] in that which them sayest" So El Aziz said to him, "I desire that thou give thy daughter Mariyeh in marriage to my son El Abbas, for thou knowest that wherewithal he is gifted of beauty and loveliness and brightness and perfection and how he beareth himself in the frequentation of the valiant and his constancy in the stead of smiting and thrusting." "By Allah, O king," answered Ins ben Cais, "of my love for Mariyeh, I have appointed her disposal to be in her own hand; wherefore, whomsoever she chooseth of the folk, I will marry her to him."..? ? ? ? ? O'er all the fragrant flowers that be I have the preference aye, For that I come but once a year, and but a little stay..Now he had with him nought wherewithal he might cover himself; so he wrapped himself up in one of the rugs of the mosque [and abode thus till daybreak], when the Muezzins came and finding him sitting in that case, said to him, "O youth, what is this plight?" Quoth he, "I cast myself on your hospitality, imploring your protection from a company of folk who seek to kill me unjustly and oppressively, without cause." And [one of] the Muezzin[s] said, "Be of good heart and cheerful eye." Then he brought him old clothes and covered him withal; moreover, he set before him somewhat of meat and seeing upon him signs of gentle breeding, said to him, "O my son, I grow old and desire thee of help, [in return for which] I will do away thy necessity." "Hearkening and obedience," answered Noureddin and abode with the old man, who rested and took his ease, what while the youth [did his service in the mosque], celebrating the praises of God and calling the faithful to prayer and lighting the lamps and filling the ewers (28) and sweeping and cleaning out the place..When I had made an end of washing, I cried out, saying, "Harkye, my lady Rihaneh!" But none answered me. So I went out and found her not; and indeed she had taken my clothes and that which was therein of money, to wit, four hundred dirhems. Moreover, she had taken my turban and my handkerchief and I found not wherewithal to cover my nakedness; wherefore I suffered somewhat than which death is less grievous and abode looking about the place, so haply I might espy wherewithal to hide my shame. Then I sat a little and presently going up to the door, smote upon it; whereupon up came the housekeeper and I said to her, "O my sister, what hath God done with the woman who was here?" Quoth she, "She came down but now and said, 'I am going to cover the boys with the clothes and I have left him sleeping. If he awake, tell him not to stir till the clothes come to him.'" Then said I, "O my sister, secrets are [safe] with the worthy and the freeborn. By Allah, this woman is not my wife, nor ever in my life have I seen her before this day!" And I recounted to her the whole affair and begged her to cover me, informing her that I was discovered of the privities..I clipped her in mine arms and straight grew drunken with the scent, iii. 125..On this wise they abode months and years and the queen-mother ceased not to do thus till the cook's brother came to the town in his ship, and with him Selim. So he landed with the youth and showed him to the queen, [that she might buy him]. When she saw him, she augured well of him; so she bought him from the cook's brother and was kind to him and entreated him with honour. Then she fell to proving him in his parts and making assay of him in his affairs and found in him all that is in kings' sons of understanding and breeding and goodly manners and qualities..? ? ? ? ? Since thou hast looked on her, mine eye, be easy, for by God Nor mote nor ailment needst thou fear nor evil accident..When Jaafer saw him, his reason was like to depart for shame and he knew that the chamberlain had been deceived by the likeness of the name; and Abdulmelik also perceived how the case stood and confusion was manifest to him in Jaafer's face. So he put on a cheerful favour and said, "No harm be upon you! (149) Bring us of these dyed clothes." So they brought him a dyed gown (150) and he put it on and sat discoursing cheerily with Jaafer and jesting with him. Then said he, "Give us to drink of your wine." So they poured him out a pint and he said, "Be ye indulgent with us, for we have no wont of this." Then he chatted and jested with them till Jaafer's breast dilated and his constraint ceased from him and his shamefastness, and he rejoiced in this with an exceeding joy and said to Abdulmelik, "What is thine errand?" Quoth the other, "I come (may God amend thee!) on three occasions, whereof I would have thee bespeak the Khalif; to wit, firstly, I have on me a debt to the amount of a thousand thousand dirhems, (151) which I would have discharged; secondly, I desire for my son the office of governor of a province, whereby his rank may be raised; and thirdly, I would fain have thee marry him to a daughter of the Khalif, for that she is his cousin and he is a match for her." And Jaafer said, "God accomplished! unto thee these three occasions. As for the money, it shall presently be carried to thy house; as for the government, I make thy son viceroy of Egypt; and

as for the marriage, I give him to wife such an one, the daughter of our Lord the Commander of the Faithful, at a dowry of such and such a sum. So depart in the assurance of God the Most High." A certain assessor was one day taken with a woman and much people assembled before his house and the lieutenant of police and his men came to him and knocked at the door. The assessor looked out of window and seeing the folk, said, "What aileth you?" Quoth they, "[Come,] speak with the lieutenant of police such an one." So he came down and they said to him, "Bring forth the woman that is with thee." Quoth he, "Are ye not ashamed? How shall I bring forth my wife?" And they said, "Is she thy wife by contract (118) or without contract?" ["By contract,"] answered he, "according to the Book of God and the Institutes of His Apostle." "Where is the contract?" asked they; and he replied, "Her contract is in her mother's house." Quoth they, "Arise and come down and show us the contract." And he said to them, "Go from her way, so she may come forth." Now, as soon as he got wind of the matter, he had written the contract and fashioned it after her fashion, to suit with the case, and written therein the names of certain of his friends as witnesses and forged the signatures of the drawer and the wife's next friend and made it a contract of marriage with his wife and appointed it for an excuse. (119) So, when the woman was about to go out from him, he gave her the contract that he had forged, and the Amir sent with her a servant of his, to bring her to her father. So the servant went with her and when she came to her door, she said to him, "I will not return to the citation of the Amir; but let the witnesses (120) present themselves and take my contract." Sharps, The Money-Changer and the Ass, The, ii. 41..? ? ? ? ? My heart with yearning is ever torn and tortured without cease, Nor can my lids lay hold on sleep, that Sees from them away..83. Adi ben Zeid and the Princess Hind dclxviii.? ? ? ? ? How many a bidder unto love, a secret-craving wight, How many a swain, complaining, saith of destiny malign..So we went with him till he came to the place where my slave had buried the money and dug there and brought it out; whereat I marvelled with the utmost wonder and we carried it to the prefect's house. When the latter saw the money, he rejoiced with an exceeding joy and bestowed on me a dress of honour. Then he restored the money straightway to the Sultan and we left the youth in prison; whilst I said to my slave who had taken the money, "Did yonder young man see thee, what time thou buriedst the money?" "No, by the Great God!" answered he. So I went in to the young man, the prisoner, and plied him with wine till he recovered, when I said to him, "Tell me how thou stolest the money." "By Allah," answered he, "I stole it not, nor did I ever set eyes on it till I brought it forth of the earth!" Quoth I, "How so?" And he said, "Know that the cause of my falling into your hands was my mother's imprecation against me; for that I evil entreated her yesternight and beat her and she said to me, 'By Allah, O my son, God shall assuredly deliver thee into the hand of the oppressor!' Now she is a pious woman. So I went out forthright and thou sawest me in the way and didst that which thou didst; and when beating was prolonged on me, my senses failed me and I heard one saying to me, 'Fetch it.' So I said to you what I said and he (145) guided me till I came to the place and there befell what befell of the bringing out of the money." When the Khalif heard this, he said, "By Allah, O Jerir, Omar possesseth but a hundred dirhems." (66) [And he cried out to his servant, saying,] "Ho, boy! give them to him." Moreover, he gave him the ornaments of his sword; and Jerir went forth to the [other] poets, who said to him, "What is behind thee?" (67) And he answered, "A man who giveth to the poor and denieth the poets, and I am well-pleased with him." (68).? ? ? ? ? On the dear nights of union, in you was our joy, But afflicted were we since ye bade us adieu..103. Julnar of the Sea and her Son King Bedr Basim of Persia dcccxcv.Ibrahim and his Son, Story of King, i. 138..? ? ? ? ? d. The Eldest Lady's Story (237) lxiv.Vizier, The King of Hind and his, ii. 105..Then she turned and saw within the chamber an old man, comely of hoariness, venerable of aspect, who was dancing on apt and goodly wise, a dance the like whereof none might avail unto. So she sought refuge with God the Most High from Satan the Stoned (193) and said, 'I will not give over what I am about, for that which God decreeth, He carrieth into execution.' Accordingly, she went on singing till the old man came up to her and kissed the earth before her, saying, 'Well done, O Queen of the East and the West! May the world be not bereaved of thee! By Allah, indeed thou art perfect of qualities and ingredients, O Tuhfet es Sudour! (194) Dost thou know me?' 'Nay, by Allah,' answered she; 'but methinks thou art of the Jinn.' Quoth he, 'Thou sayst sooth; I am the Sheikh Abouttawaf (195) Iblis, and I come to thee every night, and with me thy sister Kemeriyeh, for that she loveth thee and sweareth not but by thy life; and her life is not pleasant to her, except she come to thee and see thee, what while thou seest her not. As for me, I come to thee upon an affair, wherein thou shall find thine advantage and whereby thou shalt rise to high rank with the kings of the Jinn and rule them, even as thou rulest mankind; [and to that end I would have thee come with me and be present at the festival of my son's circumcision; (196)] for that the Jinn are agreed upon the manifestation of thine affair.' And she answered, 'In the name of God! ? ? ? ? ? It chances whiles that the blind man escapes a pit, Whilst he who is clear of sight falls into it..Twere better and meeter thy presence to leave, For, if the eye see not, the heart doth not grieve.' The kings of the Jinn were moved to delight by that fair singing and fluent speech and praised Tuhfeh; and Queen Kemeriyeh rose to her and embraced her and kissed her between the eyes, saying, 'By Allah, it is good, O my sister and solace of mine eyes and darling of my heart!' Then said she, 'I conjure thee by Allah, give us more of this lovely singing.' And Tuhfeh answered with 'Harkening and obedience.' So she took the lute and playing thereon after a different fashion from the former one, sang the following verses:.So Aamir took the water-skin and made for the water; but, when he came to the well, behold, two young men with gazelles, and when they saw him, they said to him, "Whither wilt thou, O youth, and of which of the Arabs art thou?" "Harkye, lads," answered he, "fill me my water-skin, for that I am a stranger man and a wayfarer and I have a comrade who awaiteth me." Quoth they, "Thou art no wayfarer, but a spy from El Akil's camp." Then they took him and carried him to [their king] Zuheir ben Shebib; and when he came before him, he said to him, "Of which of the Arabs art thou?" Quoth Aamir, "I am a wayfarer." And Zuheir said, "Whence comest thou and whither wilt thou?" "I am on my way to Akil," answered Aamir. When he named Akil, those who were present were agitated; but Zuheir

signed to them with his eyes and said to him, "What is thine errand with Akil?" Quoth he, "We would fain see him, my friend and I." The king marvelled, he and his company, and praised God the Most High for that he had come thither; after which he turned to the eunuch and said to him, 'What is this youth thou hast with thee?' 'O king,' answered he, 'this is the son of a nurse who belonged to us and we left him little. I saw him to-day and his mother said to me, 'Take him with thee.' So I brought him with me, that he might be a servant to the king, for that he is an adroit and quickwitted youth.' Then the king fared on, he and his company, and the eunuch and the youth with them, what while he questioned the former of Belehwan and his dealing with his subjects, and he answered, saying, 'As thy head liveth, O king, the folk with him are in sore straits and not one of them desireth to look on him, gentle or simple.' Ye chide at one who weepeth for troubles ever new, iii. 30..? ? ? ? c. The Fishes and the Crab dxxi. Meanwhile, news was brought that Khorassan had been conquered; (23) whereupon Er Reshid rejoiced and bade decorate Baghdad and release all who were in the prisons, giving each of them a dinar and a dress. So Jaafer addressed himself to the decoration of the city and bade his brother El Fezl ride to the prison and clothe and release the prisoners. El Fezl did his brother's bidding and released all but the young Damascene, who abode still in the Prison of Blood, saying, "There is no power and no virtue save in God the Most High, the Sublime! Verily, we are God's and to Him we return." Then said El Fezl to the gaoler, "Is there any prisoner left in the prison?" "No," answered he, and El Fezl was about to depart, when Nouredin called out to him from within the prison, saying, "O my lord, tarry, for there remaineth none in the prison other than I and indeed I am oppressed. This is a day of clemency and there is no disputing concerning it." El Fezl bade release him; so they set him free and he gave him a dress and a dinar. So the young man went out, bewildered and knowing not whither he should go, for that he had abidden in the prison nigh a year and indeed his condition was changed and his favour faded, and he abode walking and turning round, lest El Muradi should come upon him and cast him into another calamity..? ? ? ? How bright and how goodly my lustre appears! Yea, my wreaths are like girdles of silver so white..168. Abdallah ben Fasil and his Brothers dcccclixviii.? ? ? ? I wept, but those who spied to part us had no ruth On me nor on the fires that in my vitals flare..There was once of old time a foolish, ignorant man, who had wealth galore, and his wife was a fair woman, who loved a handsome youth. The latter used to watch for her husband's absence and come to her, and on this wise he abode a long while. One day, as the woman was private with her lover, he said to her, 'O my lady and my beloved, if thou desire me and love me, give me possession of thyself and accomplish my need in thy husband's presence; else will I never again come to thee nor draw near thee, what while I abide on life.' Now she loved him with an exceeding love and could not brook his separation an hour nor could endure to vex him; so, when she heard his words, she said to him, '[So be it,] in God's name, O my beloved and solace of mine eyes, may he not live who would vex thee!' Quoth he, 'To-day?' And she said, 'Yes, by thy life,' and appointed him of this..At this I trembled and replied, 'By the Most Great God, O my lord, I have taken a loathing to travel, and whenas any maketh mention to me of travel by sea or otherwise, I am like to swoon for affright, by reason of that which hath befallen me and what I have suffered of hardships and perils. Indeed, I have no jot of inclination left for this, and I have sworn never again to leave Baghdad.' And I related to him all that had befallen me, first and last; whereat he marvelled exceedingly and said, 'By the Most Great God, O Sindbad, never was heard from time immemorial of one whom there betided that which hath betided thee and well may it behove thee never again to mention travel! But for my sake go thou this once and carry my letter to the King of Serendib and return in haste, if it be the will of God the Most High, so we may not remain indebted to the king for favour and courtesy.' And I answered him with 'Hearkening and obedience,' for that I dared not gainsay his commandment.? ? ? ? Wherefore, by Him who letteth waste my frame, have ruth on me And quench my yearning and the fires by passion in me fed..134. The Malice of Women dlxxviii.If I must die, then welcome death to heal, iii. 23..78. Mesrour and Ibn el Caribi dclxii.68. Kisra Anoushirwan and the Village Damsel dcliii.STORY OF THE DAMSEL TUHFET EL CULOUB AND ?THE KHALIF HAROUN ER RESHID..He found it every way complete and saw therein ten great trays, full of all fruits and cakes and all manner sweetmeats. So he sat down and ate thereof after the measure of his sufficiency, and finding there three troops of singing-girls, was amazed and made the girls eat. Then he sat and the singers also seated themselves, whilst the black slaves and the white slaves and the eunuchs and pages and boys stood, and the slave-girls, some of them, sat and some stood. The damsels sang and warbled all manner melodies and the place answered them for the sweetness of the songs, whilst the pipes cried out and the lutes made accord with them, till it seemed to Aboulhusn that he was in Paradise and his heart was cheered and his breast dilated. So he sported and joyance waxed on him and he bestowed dresses of honour on the damsels and gave and bestowed, challenging this one and kissing that and toying with a third, plying one with wine and another with meat, till the night fell down..Officer's Story, The Seventh, ii. 150..? ? ? ? "What is the taste of love?" quoth one, and I replied, "Sweet water 'tis at first; but torment lurks behind."..Affairs, Of Looking to the Issues of, i. 80..When the company heard this story, they marvelled thereat with the utmost wonderment. Then the fifth officer, who was the lieutenant of the bench, (113) came forward and said, '[This is] no wonder and there befell me that which is rarer and more extraordinary than this..? ? ? ? A damsel made for love and decked with subtle grace; Thou'dst deem the very sun had borrowed from her face..? ? ? ? Be patient under its calamities, For all things have an issue soon or late..? ? ? ? I clipped her (118) in mine arms and straight grew drunken with the scent Of a fresh branch that had been reared in affluence and content..? ? ? ? b. Story of the Eunuch Kafour ..? ? ? ? Who letteth us or hind'reth our way, I spring on him, As springeth lynx or panther upon the frightened deer;? ? ? ? Woe's me for one who burns for love and longing pain! Alas for the regrets my heart that rend and tear!..? ? ? ? His justice and his truth all creatures do embrace; The erring he corrects and those of wandering mind..Then she went away, and when the girl's master came, she sought his leave to go with the old woman and he granted her leave. So the

beldam took her and carried her to the king's door. The damsel entered with her, unknowing whither she went, and beheld a goodly house and chambers adorned [with gold and colours] that were no idol's chambers. Then came the king and seeing her beauty and grace, went up to her, to kiss her; whereupon she fell down in a fit and strove with her hands and feet. When he saw this, he was solicitous for her and held aloof from her and left her; but the thing was grievous to her and she refused meat and drink, and as often as the king drew near her, she fled from him in affright, wherefore he swore by Allah that he would not approach her, save with her consent, and fell to guerdoning her with trinkets and raiment, but she only redoubled in aversion to him..The damsel rejoiced, when the old man returned to her with the lute, and taking it from him, tuned its strings and sang the following verses:..? ? ? ? r. The Pious Woman accused of Lewdness dccccvii.? ? ? ? The intercessor who to thee herself presenteth veiled Is not her like who naked comes with thee to intercede.'.As for Belehwan, when he fled and fortified himself, his power waxed amain and there remained for him but to make war upon his father, who had cast his affection upon the child and used to rear him on his knees and supplicate God the Most High that he might live, so he might commit the commandment to him. When he came to five years of age, the king mounted him on horseback and the people of the city rejoiced in him and invoked on him length of life, so he might take his father's leavings (130) and [heal] the heart of his grandfather..When came the time [of the accomplishment] of the foreordered fate and the fortune graven on the forehead and there abode for the boy but ten days till the seven years should be complete, there came to the mountain hunters hunting wild beasts and seeing a lion, gave chase to him. He fled from them and seeking refuge in the mountain, fell into the pit in its midst. The nurse saw him forthright and fled from him into one of the closets; whereupon the lion made for the boy and seizing upon him, tore his shoulder, after which he sought the closet wherein was the nurse and falling upon her, devoured her, whilst the boy abode cast down in a swoon. Meanwhile, when the hunters saw that the lion had fallen into the pit, they came to the mouth thereof and heard the shrieking of the boy and the woman; and after awhile the cries ceased, whereby they knew that the lion had made an end of them..3. The Porter and the Three Ladies of Baghdad xxviii.? ? ? ? ? ? ? ? ? ? eb. Story of the Barber's Second Brother cliv.? ? ? ? Where lavender, myrtle, narcissus entwine, With all sweet-scented herbs, round the juice of the vine..? ? ? ? p. The Foxes and the Wolf dcxxx.? ? ? ? c. The Third Calender's Story xiv.When in the sitting-chamber we for merry-making sate, iii. 135..When her husband heard this, he said to her, 'What is thy name and what are the names of thy father and mother?' She told him their names and her own, whereby he knew that it was she whose belly he had slit and said to her, 'And where are thy father and mother?' 'They are both dead,' answered she, and he said, 'I am that journeyman who slit thy belly.' Quoth she, 'Why didst thou that?' And he replied, 'Because of a saying I heard from the wise woman.' 'What was it?' asked his wife, and he said, 'She avouched that thou wouldst play the harlot with a hundred men and that I should after take thee to wife.' Quoth she, 'Ay, I have whored it with a hundred men, no more and no less, and behold, thou hast married me.' 'Moreover,' continued her husband, 'the wise woman foresaid, also, that thou shouldst die, at the last of thy life, of the bite of a spider. Indeed, her saying hath been verified of the harlotry and the marriage, and I fear lest her word come true no less in the matter of thy death.'? ? ? ? e. The Barber's Story cxlix.? ? ? ? She comes in a robe the colour of ultramarine, Blue as the stainless sky, unflecked with white;.Abou Sabir, Story of, i. 90..67. The Khalif El Hakim and the Merchant dcliii.As I sat one day at the door of the prefecture, a woman entered and said to me privily, "O my lord, I am the wife of such an one the physician, and with him is a company of the notables (114) of the city, drinking wine in such a place." When I heard this, I misliked to make a scandal; so I rebuffed her and sent her away. Then I arose and went alone to the place in question and sat without till the door opened, when I rushed in and entering, found the company engaged as the woman had set out, and she herself with them. I saluted them and they returned my greeting and rising, entreated me with honour and seated me and brought me to eat. Then I informed them how one had denounced them to me, but I had driven him (115) away and come to them by myself; wherefore they thanked me and praised me for my goodness. Then they brought out to me from among them two thousand dirhems (116) and I took them and went away..121. The Devout Platter-maker and his Wife cccclxviii.They gave not over drinking and carousing till the middle of the night, when the Khalif said to his host, "O my brother, hast thou in thy heart a wish thou wouldst have accomplished or a regret thou wouldst fain do away?" "By Allah," answered he, "there is no regret in my heart save that I am not gifted with dominion and the power of commandment and prohibition, so I might do what is in my mind!" Quoth the Khalif, "For God's sake, O my brother, tell me what is in thy mind!" And Aboulhusn said, "I would to God I might avenge myself on my neighbours, for that in my neighbourhood is a mosque and therein four sheikhs, who take it ill, whenas there cometh a guest to me, and vex me with talk and molest me in words and threaten me that they will complain of me to the Commander of the Faithful, and indeed they oppress me sore, and I crave of God the Most High one day's dominion, that I may beat each of them with four hundred lashes, as well as the Imam of the mosque, and parade them about the city of Baghdad and let call before them, "This is the reward and the least of the reward of whoso exceedeth [in talk] and spiteth the folk and troubleth on them their joys.' This is what I wish and no more."..? ? ? ? ? When the flies light on food, from the platter my hand I raise, though my spirit should long for the fare;.? ? ? ? ? If to my favours thou aspire and covet me, good lack! What leach such madness can assain or what medicament?.Sindbad the Sailor, The Sixth Voyage of, iii. 203..Therewithal Queen Es Shuhba was moved to exceeding delight and said, 'Well done, O queen of delight! None can avail to describe thee. Sing to us on the apple,' Quoth Tuhfeh, 'Hearkening and obedience.' Then she improvised and sang the following verses:.48. Haroun Er Reshid with the Damsel and Abou Nuwas dc.? ? ? ? ? For the uses of food I was fashioned and made; The hands of the noble me wrought and inlaid..Presently, the mother of the two boys, finding that they tarried from her, went searching for them, till she came to the ship and fell to saying, 'Who hath seen two boys of mine? Their fashion is thus and thus and their age thus

and thus.' When they heard her words, they said, 'This is the description of the two boys who were drowned in the sea but now.' Their mother heard and fell to calling on them and saying, 'Alas, my anguish for your loss, O my sons! Where was the eye of your father this day, that it might have seen you?' Then one of the crew questioned her, saying, 'Whose wife art thou?' And she answered, 'I am the wife of such an one the merchant. I was on my way to him, and there hath befallen me this calamity.' When the merchant heard her speech, he knew her and rising to his feet, rent his clothes and buffeted his head and said to his wife, 'By Allah, I have destroyed my children with mine own hand! This is the end of whoso looketh not to the issues of affairs.' Then he fell a-wailing and weeping over them, he and his wife, and he said, 'By Allah, I shall have no ease of my life, till I light upon news of them!' And he betook himself to going round about the sea, in quest of them, but found them not..Were not the darkness still in gender masculine, iii. 193..165. Ibrahim and Jemileh dcccciii.Then we sat down on the edge of the estrade and presently I espied a closet beside me; so I looked into it and my friend said to me, 'What seest thou?' Quoth I, 'I see therein good galore and bodies of murdered folk. Look.' So he looked and said, 'By Allah, we are lost men!' And we fell a-weeping, I and he. As we were thus, behold, there came in upon us, by the door at which we had entered, four naked men, with girdles of leather about their middles, and made for my friend. He ran at them and dealing one of them a buffet, overthrew him, whereupon the other three fell all upon him. I seized the opportunity to escape, what while they were occupied with him, and espying a door by my side, slipped into it and found myself in an underground chamber, without window or other issue. So I gave myself up for lost and said, 'There is no power and no virtue save in God the Most High, the Supreme!' Then I looked to the top of the vault and saw in it a range of glazed lunettes; so I clambered up for dear life, till I reached the lunettes, and I distracted [for fear]. I made shift to break the glass and scrambling out through the frames, found a wall behind them. So I bestrode the wall and saw folk walking in the road; whereupon I cast myself down to the ground and God the Most High preserved me, so that I reached the earth, unhurt. The folk flocked round me and I acquainted them with my story..Presently, one of the eunuchs sat down at his head and said to him, "Sit up, O Commander of the Faithful, and look on thy palace and thy slave-girls." Quoth Aboulhusn, "By the protection of God, am I in truth Commander of the Faithful and dost thou not lie? Yesterday, I went not forth neither ruled, but drank and slept, and this eunuch cometh to rouse me up." Then he sat up and bethought himself of that which had betided him with his mother and how he had beaten her and entered the hospital, and he saw the marks of the beating, wherewithal the superintendant of the hospital had beaten him, and was perplexed concerning his affair and pondered in himself, saying, "By Allah, I know not how my case is nor what is this that betideth me!".Benou Tai, En Numan and the Arab of the, i. 203..? ? ? ? d. The Fourth Officer's Story dccccxxiv.114. The Angel of Death and the Rich King ccclxii.? ? ? ? And if a creature in his tears could swim, as in a sea, I to do this of all that breathe were surely first and sole..77. King Kisra Anoushirwan and the Village Damsel cclxxxix.? ? ? ? w. The Sharper and the Merchants dccccxv.There was once, in a province of Persia, a king of the kings, who was mighty of estate, endowed with majesty and veneration and having troops and guards at his command; but he was childless. Towards the end of his life, his Lord vouchsafed him a male child, and the boy grew up and was comely and learned all manner of knowledge. He made him a private place, to wit, a lofty palace, builded with coloured marbles and [adorned with] jewels and paintings. When the prince entered the palace, he saw in its ceiling the picture [of a woman], than whom he had never beheld a fairer of aspect, and she was compassed about with slave-girls; whereupon he fell down in a swoon and became distraught for love of her. Then he sat under the picture, till, one day, his father came in to him and finding him wasted of body and changed of colour, by reason of his [continual] looking on that picture, thought that he was ill and sent for the sages and physicians, that they might medicine him. Moreover, he said to one of his boon-companions, 'If thou canst learn what aileth my son, thou shalt have of me largesse.' So the courtier went in to the prince and spoke him fair and cajoled him, till he confessed to him that his malady was caused by the picture. Then he returned to the king and told him what ailed his son, whereupon he transported the prince to another palace and made his former lodging the guest-house; and whosoever of the Arabs was entertained therein, he questioned of the picture, but none could give him tidings thereof..So she did this and fair fortune aided her and the Divine favour was vouchsafed unto her and she discovered her intent to her father, who forbade her therefrom, fearing her slaughter. However, she repeated her speech to him a second and a third time, but he consented not. Then he cited unto her a parable, that should deter her, and she cited him a parable in answer to his, and the talk was prolonged between them and the adducing of instances, till her father saw that he availed not to turn her from her purpose and she said to him, 'Needs must I marry the king, so haply I may be a sacrifice for the children of the Muslims; either I shall turn him from this his heresy or I shall die.' When the vizier despaired of dissuading her, he went up to the king and acquainted him with the case, saying, 'I have a daughter and she desireth to give herself to the king.' Quoth the king, 'How can thy soul consent unto this, seeing that thou knowest I lie but one night with a girl and when I arise on the morrow, I put her to death, and it is thou who slayest her, and thou hast done this again and again?' 'Know, O king,' answered the vizier, 'that I have set forth all this to her, yet consented she not unto aught, but needs must she have thy company and still chooseth to come to thee and present herself before thee, notwithstanding that I have cited to her the sayings of the sages; but she hath answered me to the contrary thereof with more than that which I said to her.' And the king said, 'Bring her to me this night and to-morrow morning come thou and take her and put her to death; and by Allah, an thou slay her not, I will slay thee and her also!'.28. Hatim Tai; his Generosity after Death dxxxi.The Lady Zubeideh answered him many words and the talk waxed amain between them. At last the Khalif sat down at the heads of the pair and said, "By the tomb of the Apostle of God (may He bless and preserve him!) and the sepulchres of my fathers and forefathers, whoso will tell me which of them died before the other, I will willingly give him a thousand dinars!" When Aboulhusn heard the

Khalifs words, he sprang up in haste and said, "I died first, O Commander of the Faithful! Hand over the thousand dinars and quit thine oath and the conjuration by which thou sworest." Then Nuzhet el Fuad rose also and stood up before the Khalif and the Lady Zubeideh, who both rejoiced in this and in their safety, and the princess chid her slave-girl. Then the Khalif and the Lady Zubeideh gave them joy at their well-being and knew that this [pretended] death was a device to get the money; and the princess said to Nuzhet el Fuad, "Thou shouldst have sought of me that which thou desiredst, without this fashion, and not have consumed my heart for thee." And she said, "Indeed, I was ashamed, O my lady." They tell that El Hejjaj (70) once commanded the Master of Police [of Bassora] to go round about [the city] by night, and whomsoever he found [abroad] after nightfall, that he should strike off his head. So he went round one night of the nights and came upon three youths staggering from side to side, and on them signs of [intoxication with] wine. So the officers laid hold of them and the captain of the watch said to them, "Who are ye that ye transgress the commandment of the [lieutenant of the] Commander of the Faithful and come abroad at this hour?" Quoth one of the youths, "I am the son of him to whom [all] necks (71) abase themselves, alike the nose-pierced (72) of them and the [bone-]breaker; (73) they come to him in their own despite, abject and submissive, and he taketh of their wealth (74) and of their blood." Relief, Story of the Prisoner and how God gave him, i. 174. There was once, of old time, in one of the tribes of the Arabs, a woman great with child by her husband, and they had a hired servant, a man of excellent understanding. When the woman came to [the time of her] delivery, she gave birth to a maid-child in the night and they sought fire of the neighbours. So the journeyman went in quest of fire. Then said Shehrzad, "They avouch, O king, (but God [alone] knowest the secret things,) that. . . Well-ground my polished sword is and thin and keen of edge And trenchant, eke, for smiting and long my steel-barbed spear. . . 41. Ali Shar and Zumurrud cccvii. When he had made an end of his verses, he folded the letter and gave it to the nurse, who took it and carried it to Mariyeh. When she came into the princess's presence, she saluted her; but Mariyeh returned not her salutation and she said, "O my lady, how hard is thy heart that thou grudgest to return the salutation! Take this letter, for that it is the last of that which shall come to thee from him." Quoth Mariyeh, "Take my warning and never again enter my palace, or it will be the cause of thy destruction; for I am certified that thou purposest my dishonour. So get thee gone from me." And she commanded to beat the nurse; whereupon the latter went forth fleeing from her presence, changed of colour and absent of wits, and gave not over going till she came to the house of El Abbas. When the Khalif heard this, he laughed heartily and said, "By Allah, O my brother, thou art indeed excused in this matter, now that I know the cause and that the cause hath a tail. Nevertheless if it please God, I will not sever myself from thee." "O my guest," replied Aboulhusn, "did I not say to thee, 'Far be it that what is past should recur! For that I will never again foregather with any'?" Then the Khalif rose and Aboulhusn set before him a dish of roast goose and a cake of manchet-bread and sitting down, fell to cutting off morsels and feeding the Khalif therewith. They gave not over eating thus till they were content, when Aboulhusn brought bowl and ewer and potash (16) and they washed their hands. Then he bade take her away; so she was carried to her chamber and he sent her a black slave-girl, with a casket, wherein were three thousand dinars and a carcanet of gold, set with pearls, great and small, and jewels, worth other three thousand, saying to her, "The slave-girl and that which is with her are a gift from me to thee." When she heard this, she said, "God forbid that I should be consoled for the love of my lord and my master, though with the earth full of gold!" And she improvised and recited the following verses: .37. The Imam Abou Yousuf with Er Reshid and Jaafer dlv. . . . So arise, by your lives I conjure you, arise And come let us fare to our loved ones away. . . . 1. The Three Men and our Lord Jesus dcccci. . . . Oft for thy love as I would be consoled, my yearning turns To-thee- ward still and my desires my reason still gainsay. . . Your coming to-me-ward, indeed, with "Welcome! Fair welcome!" I hail, iii. 136. THE FAVOURITE AND HER LOVER. (174). She abode with Ins ben Cais twelve years, during which time he was blessed with no children by her; wherefore his breast was straitened, by reason of the failure of lineage, and he besought his Lord to vouchsafe him a child. Accordingly the queen conceived, by permission of God the Most High; and when the days of her pregnancy were accomplished, she gave birth to a maid-child, than whom never saw eyes a goodlier, for that her face was as it were a pure pearl or a shining lamp or a golden (50) candle or a full moon breaking forth of a cloud, extolled be the perfection of Him who created her from vile water (51) and made her a delight to the beholders! When her father saw her on this wise of loveliness, his reason fled for joy, and when she grew up, he taught her the art of writing and polite letters (52) and philosophy and all manner of tongues. So she excelled the folk of her time and overpassed her peers; (53) and the sons of the kings heard of her and all of them desired to look upon her.

[The Ukulele Handbook](#)

[Unearthing the Lost World of the Cloudeaters Compelling Evidence of the Incursion of Giants Their Extraordinary Technology and Imminent Return](#)

[Abigale Hall A Novel](#)

[Vater Und Sohn Band 2](#)

[Police Officer Final Interview Questions and Answers A Comprehensive Guide to Passing the UK Police Officer Final Interview](#)

[The Artists Assistant or School of Science Forming a Practical Introduction to the Polite Arts In Painting Drawing Designing Perspective](#)

[Engraving Colouring c with Ample Directions for Japanning Enamelling Gilding Silvering Lacquering c](#)

[Insights on Hebrews](#)

[David Muenchs Timeless Moments Grand Canyon National Park](#)  
[Webers Complete Barbeque Book Step-by-step advice and over 150 delicious barbecue recipes](#)  
[Magellan Over the Edge of the World Over the Edge of the World](#)  
[Peter Pan and Wendy](#)  
[The Deep Things of God How the Trinity Changes Everything](#)  
[The New City Catechism Devotional Gods Truth for Our Hearts and Minds](#)  
[Love You from Right Here A Keepsake Book for Children in Foster Care](#)  
[Quiet Water Maine Amcs Canoe and Kayak Guide to the Best Ponds Lakes and Easy Rivers](#)  
[Chasing FEAR 7 Principles to Murder Self Doubt](#)  
[The Quantum World The Disturbing Theory at the Heart of Reality](#)  
[Eight Extraordinary Days Celebrations Mythology Magic and Divination for the Witches Wheel of the Year](#)  
[Mystery at the Christmas Market Austria 3](#)  
[Amanda](#)  
[Hooks Eyes Part 1 of The Ambition Destiny Series](#)  
[The Chamberlain Key A Real-Life Quest to Unveil a Message from God Hidden in an Ancient Text](#)  
[Return to Sex Intimacy For Cancer Survivors and Their Partners](#)  
[The Prince of Las Vegas](#)  
[Im Still Here From Heart Failure to Heart of a Champion](#)  
[The Oracle Files Escape](#)  
[Star Wars Han and the Rebel Rescue](#)  
[I Thank God That Big Mouth Bass Dont Talk or Do They? How to Live Your Faith-Based Life to Your Full Potential and Purpose in 26 Days!](#)  
[A Kids Kingdom Growing Up in the City of Destiny](#)  
[Chazown \(Revised and Updated Edition\) Define your Vision Pursue your Passion Live your Life on Purpose](#)  
[Burnt But Not Destroyed](#)  
[A Heroines Journey an Adventure in Self-Reflection](#)  
[Legit Ballers](#)  
[A Queens Growth A New Perspective on Life Love and Relationships](#)  
[The Surgeons Wife](#)  
[Revival Resurrecting the Process Church of the Final Judgement](#)  
[Expecting a Miracle The Story of My Miraculous Recovery from Cancer](#)  
[Fast Eddie My 20 Years on the Run as Britains Most Wanted Man](#)  
[Civil Service Exams Power Practice](#)  
[The Doctrines That Divide A Fresh Look at the Historical Doctrines That Separate Christians](#)  
[Sexism in America Alive Well and Ruining Our Future](#)  
[The Only Language They Understand Forcing Compromise in Israel and Palestine](#)  
[Jan Saudek Photography \(Posterbook\)](#)  
[The Island That Disappeared Old Providence and the Making of the Western World](#)  
[Access All Areas Selected Writings 1990-2010](#)  
[Inscriptions of Roman Britain](#)  
[40 Questions About Church Membership and Discipline](#)  
[Pirates of the Prairies Adventures in the American Desert](#)  
[Poems Translated and Original](#)  
[The English Reader or Pieces in Prose and Poetry Selected from the Best Writers Designed to Assist Young Persons to Read with Propriety and Effect To Improve Their Language and Sentiments And Inculcate Some of the Most Important Principles of Piety a](#)  
[The Cross of Honor](#)  
[The Kingdom of Fife Its Ballads and Legends](#)  
[Petit Manuel Forestier Contenant LAnalyse Raisonnee Par Ordre de Matieres Des Lois Ordonnances Reglemens Arrrets de la Cour de Cassation](#)  
[The Life of Mrs Godolphin](#)  
[The Journals of Washington Irving](#)  
[Anecdotes Medical Chemical and Chirurgical Collected Arranged and Transmuted by an Adept](#)

[The Poetical Works of Hector Macneill Esq](#)

[The Correspondence of the Late John Wilkes with His Friends Printed from the Original Manuscripts Vol 1 of 5 In Which Are Introduced Memoirs of His Life](#)

[Junies Love Test](#)

[Practical English Prosody and Versification or Description of the Different Species of English Verse With Exercises in Scanning and Versification](#)

[Gradually Accommodated to the Various Capacities of Youth at Different Ages and Calculated to Produce Cor](#)

[Poems on Various Subjects by the Rev Samuel Bishop A M Vol 2 of 2 Late Head-Master of Merchant-Taylors School](#)

[Harrisons Reports Vol 26 January 1 1944](#)

[Giorgione](#)

[Lectures to Living Authors](#)

[The Road to Success A Book for Boys and Young Men](#)

[Music Vol 1 A Monthly Magazine Devoted to the Art Science Technic and Literature of Music November 1891 to April 1892](#)

[British Galleries of Art](#)

[The Ingoldsby Legends or Mirth and Marvels](#)

[Lillos Dramatic Works with Memoirs of the Author Vol 2 Containing Fatal Curiosity a Tragedy Marina a Play Elmerick or Justice Triumphant a](#)

[Tragedy Britannia and Batavia a Masque Arden of Feversham a Tragedy](#)

[The White Mans Chance](#)

[Agatha A Fanciful Flight for a Gusty Night](#)

[Guide to Sex Instruction Vital Facts of Life for All Ages A Complete and Comprehensive Guide to Parents for the Proper Instruction of Their](#)

[Children Timely Help for the Boy and Girl Together with Vital Information for the Marriageable](#)

[Victory Songs](#)

[The School for Fathers An Old English Story](#)

[Lady Barbarity A Romantic Comedy](#)

[A Birthday Posy for Young and Old Verses Songs Stories Plays Etc](#)

[The Mount Speech from Its English Heights](#)

[Periwinkle An Idyl of the Dunes](#)

[The Oxonians Vol 3 of 3 A Glance at Society](#)

[Eunomus or Dialogues Concerning the Law and Constitution of England Vol 2 With an Essay on Dialogue](#)

[Remarks on the Life and Writings of Dr Jonathan Swift Dean of St Patricks Dublin In a Series of Letters from John Earl of Orrery to His Son the](#)

[Honourable Hamilton Boyle](#)

[The Ruminator Vol 1 of 2 Containing a Series of Moral Critical and Sentimental Essays](#)

[Home Folks A Geography for Beginners](#)

[Horae Lyricae Poems Chiefly of the Lyric Kind in Three Books Sacred I to the Devotion and Piety II to Virtue Honour and Friendship III to the](#)

[Memory of the Dead](#)

[High Life Vol 2 of 2 A Novel](#)

[Francesca Da Rimini](#)

[Union Liturgy Containing Forms of Prayer for the Public Services of Religion and Also for Family Worship and Private Devotion](#)

[The Bible in the Workshop or Christianity the Friend of Labor](#)

[Personality Plus Some Experiences of Emma McChesney and Her Son Jock](#)

[The Best Made Plans Astounding Science Fiction](#)

[My Friends at Brook Farm](#)

[The Prophecies of the Brahan Seer \(Coinneach Odhar Fiosaiche\)](#)

[Washington Square Plays](#)

[The Mule A Treatise on the Breeding Training and Uses to Which He May Be Put](#)

[History of the American Clock Business for the Past Sixty Years and Life of Chauncey Jerome Barnums Connection with the Yankee Clock](#)

[Business](#)

[Old Greek Folk Stories Told Anew](#)

[Crooked Trails](#)

[Practical Pointers for Patentees](#)

[Childrens Edition of Touching Incidents and Remarkable Answers to Prayer](#)



[Three French Moralists and the Gallantry of France](#)

---