

WATER COLOR PAINTING CRAYON DRAWING AND PAINTING PAINTING ON GROUND

54. The Woman whose Hands were cut off for Almsgiving dcxli. Meanwhile, the people of the city rejoiced and were glad and blessed the vizier's daughter, marvelling for that three days had passed and that the king had not put her to death and exulting in that, [as they deemed,] he had turned [from his purpose] and would never again burden himself with blood-guiltiness against any of the maidens of the city. Then, on the fourth night, she related to him a still more extraordinary story, and on the fifth night she told him anecdotes of kings and viziers and notables. On this wise she ceased not [to do] with him [many] days and nights, what while the king still said in himself, 'When I have heard the end of the story, I will put her to death,' and the people waxed ever in wonder and admiration. Moreover, the folk of the provinces and cities heard of this thing, to wit, that the king had turned from his custom and from that which he had imposed upon himself and had renounced his heresy, wherefore they rejoiced and the folk returned to the capital and took up their abode therein, after they had departed thence; yea, they were constant in prayer to God the Most High that He would stablish the king in that his present case; and this," said Shehrzad, "is the end of that which my friend related to me." When his brother saw him on this wise, he doubted not but that this had betided him by reason of severance from his people and family and said to him, 'Come, let us go forth a-hunting.' But he refused to go with him; so the elder brother went forth to the chase, whilst the younger abode in the pavilion aforesaid. As he was diverting himself by looking out upon the garden from the window of the palace, behold, he saw his brother's wife and with her ten black slaves and as many slave-girls. Each slave laid hold of a damsel [and swived her] and another slave [came forth and] did the like with the queen; and when they had done their occasions, they all returned whence they came. Therewithal there betided the King of Samarcand exceeding wonder and solacement and he was made whole of his malady, little by little.. There was once in a certain city a woman fair of favour, who had to lover a trooper. Her husband was a fuller, and when he went out to his business, the trooper used to come to her and abide with her till the time of the fuller's return, when he would go away. On this wise they abode awhile, till one day the trooper said to his mistress, 'I mean to take me a house near unto thine and dig an underground passage from my house to thy house, and do thou say to thy husband, "My sister hath been absent with her husband and now they have returned from their travels; and I have made her take up her sojourn in my neighbourhood, so I may foregather with her at all times. So go thou to her husband the trooper and offer him thy wares [for sale], and thou wilt see my sister with him and wilt see that she is I and I am she, without doubt. So, Allah, Allah, go to my sister's husband and give ear to that which he shall say to thee.'" Nouredin Ali of Damascus and Sitt el Milan, iii, 3..54. The Poor Man and his Generous Friend cccli. "Be it as thou deemest," answered Er Reshid and caused return the damsel to her chamber, saying to her, "The Lady Zubeideh saith thus and thus." Quoth she, "God requite her for me with good! Indeed, thou dealest equitably, O Commander of the Faithful, in this judgment." And he answered, "Go now to thy place, and to-morrow we will let bring thy lord." So she kissed the earth and recited the following verses:..35. Isaac of Mosul's Story of Khedijeh and the Khalif Mamoun dxi. Then she sent to acquaint her father with this; whereupon the king called Abou Temam to him and said to him, 'Thou camest not but to see my daughter. Why, then, hast thou not looked upon her?' Quoth Abou Temam, 'I saw everything.' And the king said, 'Why didst thou not take somewhat of that which thou sawest of jewels and the like? For they were set for thee.' But he answered, 'It behoveth me not to put out my hand to aught that is not mine.' When the king heard his speech, he gave him a sumptuous dress of honour and loved him exceedingly and said to him, 'Come, look at this pit.' So Abou Temam went up [to the mouth of the pit] and looked, and behold, it was full of heads of men; and the king said to him, 'These are the heads of ambassadors, whom I slew, for that I saw them without loyalty to their masters, and I was used, whenas I saw an ambassador without breeding, (123) to say, "He who sent him is less of breeding than he, for that the messenger is the tongue of him who sendeth him and his breeding is of his master's breeding; and whoso is on this wise, it befiteth not that he be akin to me." (124) So, because of this, I used to put the messengers to death; but, as for thee, thou hast overcome us and won my daughter, of the excellence of thy breeding; so be of good heart, for she is thy master's.' Then he sent him back to king Ilan Shah with presents and rarities and a letter, saying, 'This that I have done is in honour of thee and of thine ambassador.' The kings and all those who were present rejoiced in this with an exceeding delight and the accursed Iblis came up to Tuhfeh and kissing her hand, said to her, 'There abideth but little of the night; so do thou tarry with us till the morrow, when we will apply ourselves to the wedding (203) and the circumcision.' Then all the Jinn went away, whereupon Tuhfeh rose to her feet and Iblis said, 'Go ye up with Tuhfeh to the garden for the rest of the night.' So Kemeriyeh took her and carried her into the garden. Now this garden contained all manner birds, nightingale and mocking-bird and ringdove and curlew (204) and other than these of all the kinds, and therein were all kinds of fruits. Its channels (205) were of gold and silver and the water thereof, as it broke forth of its conduits, was like unto fleeing serpents' bellies, and indeed it was as it were the Garden of Eden. (206). The Fifteenth Night of the Month.. Then the astrologers made their calculations and looked into his nativity and his ascendant, whereupon their colour changed and they were confounded. Quoth the king to them, 'Acquaint me with his horoscope and ye shall have assurance and fear ye not of aught' 'O king,' answered they, 'this child's nativity denotes that, in the seventh year of his age, there is to be feared for him from a lion, which will attack him; and if he be saved from the lion, there will betide an affair yet sorer and more grievous.' 'What is that?' asked the king; and they said, 'We will not speak, except the king command us thereto and give us assurance from [that which we] fear.' Quoth the king, 'God assure you!' And they said, 'If he be saved from the lion, the king's destruction will be at his hand.' When the king heard this, his colour changed and his breast was straitened; but he said in himself, 'I will be watchful and do my endeavour and suffer not the

lion to eat him. It cannot be that he will kill me, and indeed the astrologers lied.'? ? ? ? ? a. Nimeh ben er Rebya and Num his Slave-girl
ccxxxvii. There was once, of old days and in bygone ages and times, a king of the kings of the Persians, who was passionately addicted to the love
of women. His courtiers bespoke him of the wife of a chamberlain of his chamberlains, for that she was endowed with beauty and loveliness and
perfection, and this prompted him to go in to her. When she saw him, she knew him and said to him, 'What prompteth the king unto this that he
doth?' And he answered, saying, 'Verily, I yearn after thee with an exceeding yearning and needs must I enjoy thy favours.' And he gave her of
wealth that after the like whereof women hanker; but she said, 'I cannot do that whereof the king speaketh, for fear of my husband.' And she refused
herself to him with the most rigorous of refusals and would not do his desire. So the king went out, full of wrath, and forgot his girdle in the
place..30. Maan ben Zaidah and the Bedouin dxxxii.? ? ? ? ? By Him whom I worship, indeed, I swear, O thou that mine eye dost fill, By Him in
whose honour the pilgrims throng and fare to Arafat's hill,.? ? ? ? ? With ruin I o'erwhelm him and abjectness and woe And cause him quaff the
goblet of death and distance drear..? ? ? ? ? n. The Fourteenth Officer's Story dccccxxxix."There was once a king in the land of Teberistan, by name
Dadbin, and he had two viziers, called one Zourkhan and the other Kardan. The Vizier Zourkhan had a daughter, there was not in her time a
handsomer than she nor yet a chaster nor a more pious, for she was a faster, a prayer and a worshipper of God the Most High, and her name was
Arwa. Now Dadbin heard tell of her charms; so his heart clave to her and he called the vizier [her father] and said to him, 'I desire of thee that thou
marry me to thy daughter.' Quoth Zourkhan, 'Allow me to consult her, and if she consent, I will marry thee with her.' And the king said, 'Hasten
unto this.'.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.".98. The Haunted
House in Baghdad dclxxxviii.? ? ? ? ? Fast flowed my tears; despair gat hold upon my soul And needs mine eyelids must the sweet of sleep
forbear..? ? ? ? ? Full many a man incited me to infidelity, But I refused, for all the talk wherewith they set on me..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..One day, he went forth in quest of certain stray camels of his and fared on all his day and
night till eventide, when he [came to an Arab encampment and] was fain to seek hospitality of one of the inhabitants. So he alighted at one of the
tents of the camp and there came forth to him a man of short stature and loathly aspect, who saluted him and lodging him in a corner of the tent, sat
entertaining him with talk, the goodliest that might be. When his food was dressed, the Arab's wife brought it to the guest, and he looked at the
mistress of the tent and saw a favour than which no goodlier might be. Indeed, her beauty and grace and symmetry amazed him and he abode
confounded, looking now at her and now at her husband. When his looking grew long, the man said to him, 'Harkye, O son of the worthy! Occupy
thyself with thine own concerns, for by me and this woman hangeth a rare story, that is yet goodlier than that which thou seest of her beauty; and
when we have made an end of our food, I will tell it thee.'.Now the king was leaning back upon the cushion, when he heard the man's words, he
knew the purport thereof; so he sat up and said, "Return to thy garden in all assurance and ease of heart; for, by Allah, never saw I the like of thy
garden nor stouter of ward than its walls over its trees!" So Firouz returned to his wife, and the cadie knew not the truth of the affair, no, nor any of
those who were in that assembly, save the king and the husband and the damsel's brother. (176).Meanwhile, they carried the damsel into the
Commander of the Faithful and she pleased him; so he assigned her a lodging of the apartments of choice. She abode in the palace, eating not
neither drinking and ceasing not from weeping night nor day, till, one night, the Khalif sent for her to his sitting-chamber and said to her, "O Sitt el
Milah, be of good heart and cheerful eye, for I will make thy rank higher than [any of] the concubines and thou shalt see that which shall rejoice
thee." She kissed the earth and wept; whereupon the Khalif called for her lute and bade her sing. So she improvised and sang the following verses,
in accordance with that which was in her heart..As for the youth, he gave his governor a thousand dirhems and despatched him to his father, to
fetch money from him, so he might pay the rest of the girl's price, saying to him, 'Be not [long] absent.' But the governor said in himself, 'How shall
I go to his father and say to him, "Thy son hath wasted thy money and wantoned it away"?' (180) With what eye shall I look on him, and indeed, I
am he in whom he confided and to whom he hath entrusted his son? Indeed, this were ill seen. Nay, I will fare on to the pilgrimage (181) [with the
caravan of pilgrims], in despite of this fool of a youth; and when he is weary [of waiting], he will demand back the money [he hath already paid]
and return to his father, and I shall be quit of travail and reproach.' So he went on with the caravan to the pilgrimage (182) and took up his abode
there..So the highwayman took the saddle-bags and offered to kill the traveller, who said, "What is this? Thou hast no blood-feud against me, that
should make my slaughter incumbent [on thee]. Quoth the other, "Needs must I slay thee;" whereupon the traveller dismounted from his horse and
grovelled on the earth, beseeching the robber and speaking him fair. The latter hearkened not to his prayers, but cast him to the ground; whereupon

the traveller [raised his eyes and seeing a francolin flying over him,] said, in his agony," O francolin, bear witness that this man slayeth me unjustly and wickedly; for indeed I have given him all that was with me and besought him to let me go, for my children's sake; yet would he not consent unto this. But be thou witness against him, for God is not unmindful of that which is done of the oppressors." The highwayman paid no heed to this speech, but smote him and cut off his head..? ? ? ? w. The Sharper and the Merchants dccccxv. The old woman returned to the man and told him what the damsel said; and he lusted after her, by reason of her beauty and her repentance; so he took her to wife, and when he went in to her, he loved her and she also loved him. On this wise they abode a great while, till one day he questioned her of the cause of a mark (13) he espied on her body, and she said, 'I know nought thereof save that my mother told me a marvellous thing concerning it.' 'What was that?' asked he, and she answered, 'She avouched that she gave birth to me one night of the nights of the winter and despatched a hired man, who was with us, in quest of fire for her. He was absent a little while and presently returning, took me and slit my belly and fled. When my mother saw this, affliction overcame her and compassion possessed her; so she sewed up my belly and tended me till, by the ordinance of God (to whom belong might and majesty), the wound healed up..? ? ? ? d. The Fourth Voyage of Sindbad the Sailor cclix.? ? ? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother xxxii. But she said, 'There is a thing wherewith we will make her confess, and all that is in her heart shall be discovered to thee.' 'What is that?' asked the king, and she answered, 'I will bring thee a hoopoe's heart, (138) which, when she sleepeth, do thou lay upon her heart and question her of all thou wilt, and she will discover this unto thee and show forth the truth to thee.' The king rejoiced in this and said to his nurse, 'Hasten and let none know of thee.' So she arose and going in to the queen, said to her, 'I have done thine occasion and it is on this wise. This night the king will come in to thee and do thou feign thyself asleep; and if he ask thee of aught, do thou answer him, as if in thy sleep.' The queen thanked her and the old woman went away and fetching the hoopoe's heart, gave it to the king..Then she was silent, and when the king heard her speech and profited by that which she said, he summoned up his reasoning faculties and cleansed his heart and caused his understanding revert [to the right way] and turned [with repentance] to God the Most High and said in himself, "Since there befell the kings of the Chosroes more than that which hath befallen me, never, whilst I abide [on life], shall I cease to blame myself [for that which I did in the slaughter of the daughters of the folk]. As for this Shehrzad, her like is not found in the lands; so extolled be the perfection of Him who appointed her a means for the deliverance of His creatures from slaughter and oppression!" Then he arose from his session and kissed her head, whereat she rejoiced with an exceeding joy, she and her sister Dinarzad..Locust, The Hawk and the, ii. 50..Presently, there came in upon us a spunger, without leave, and we went on playing, whilst he played with us. Then quoth the Sultan to the Vizier, "Bring the spunger who cometh in to the folk, without leave or bidding, that we may enquire into his case. Then will I cut off his head." So the headsman arose and dragged the spunger before the Sultan, who bade cut off his head. Now there was with them a sword, that would not cut curd; (151) so the headsman smote him therewith and his head flew from his body. When we saw this, the wine fled from our heads and we became in the sorriest of plights. Then my friends took up the body and went out with it, that they might hide it, whilst I took the head and made for the river..? ? ? ? ? By Allah, without fail, to-morrow thou shalt see Me with ox-leather dress and drub the nape of thee!..? ? ? ? ? c. The Third Voyage of Sindbad the Sailor cclv. Drink ever, O lovers, I rede you, of wine, ii. 230..Then he could brook this no longer; so he went forth from the dominions of the Commander of the Faithful, under pretence of visiting certain of his kinsmen, and took with him servant nor companion, neither acquainted any with his intent, but betook himself to the road and fared on into the desert and the sandwastes, knowing not whither he went. After awhile, he fell in with travellers intending for the land of Hind [and journeyed with them]. When he came thither, he lighted down [in a city of the cities of the land and took up his abode] in one of the lodging-places; and there he abode a while of days, tasting not food neither solacing himself with the delight of sleep; nor was this for lack of dirhems or dinars, but for that his mind was occupied with musing upon [the reverses of] destiny and bemoaning himself for that the revolving sphere had turned against him and the days had decreed unto him the disfavour of our lord the Imam. (160)..? ? ? ? ? I supplicate Him, who parted us and doomed Our separation, that we may meet again..? ? ? ? ? d. The Fourth Voyage of Sindbad the Sailor.34. The City of Irem dxxxviii. Conclusion..? ? ? ? ? Her eye is sharper than a sword; the soul with ecstasy It takes and longing leaves behind, that nothing may assain..If, in his own land, midst his folk, abjection and despite, ii. 196..? ? ? ? ? Haste not to that thou dost desire, for haste is still unblest; Be merciful to men, as thou on mercy reckonest; Ye chide at one who weepeth for troubles ever new, iii. 30..Therewithal the damsel rose briskly and putting off her clothes, washed and donned sumptuous apparel and perfumed herself and went out to him, as she were a willow-wand or a bamboo-cane, followed by a black slave girl, bearing the lute. When she came to the young man, she saluted him and sat down by his side. Then she took the lute from the slave-girl and tuning it, smote thereon in four-and-twenty modes, after which she returned to the first mode and sang the following verses:..Then they accosted the owner of the ass and chattered with him and he said, 'I will not sell him but for ten thousand dirhems.' They offered him a thousand dirhems; but he refused and swore that he would not sell the ass but for that which he had said. They ceased not to add to their bidding, till the price reached five thousand dirhems, whilst their fellow still said, 'I will not sell him but for ten thousand dirhems.' The money-changer counselled him to sell, but he would not do this and said to him, 'Harkye, gaffer! Thou hast no knowledge of this ass's case. Concern thyself with silver and gold and what pertaineth thereto of change and exchange; for indeed the virtue of this ass passeth thy comprehension. To every craft its craftsman and to every means of livelihood its folk.'..? ? ? ? ? Thy presence honoureth us and we Confess thy magnanimity;..? ? ? ? ? Whenas En Nebhan strove to win my grace, himself to me With camel-loads he did commend of musk and camphor white, ..? ? ? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother cli.? ? ? ? ? d. The Lover's Trick

against the Chaste Wife dxxxx. When the king heard this story, he smiled and it pleased him and he bade the vizier go away to his own house..? ? ? ? ?
? For the longing that abideth in my heart is hard to bear. Fare with me, then, to my loved one. Answer nothing, but obey..? ? ? ? ? How many a
lover, who aspires to union with his love, For all his hopes seem near, is baulked of that whereon he's bent!. Daughters, The Two Kings and the
Vizier's, iii. 145..? ? ? ? ? s. The Journeyman and the Girl dccccix.? ? ? ? ? Ne'er shall I them forget, nay, nor the day they went.' A great theft had
been committed in the city and I was cited, (139) I and my fellows. Now it was a matter of considerable value and they (140) pressed hard upon us;
but we obtained of them some days' grace and dispersed in quest of the stolen goods. As for me, I sallied forth with five men and went round about
the city that day; and on the morrow we fared forth [into the suburbs]. When we came a parasang or two parasangs' distance from the city, we were
athirst; and presently we came to a garden. So I went in and going up to the water-wheel, (141) entered it and drank and made the ablution and
prayed. Presently up came the keeper of the garden and said to me, "Out on thee! Who brought thee into this water-wheel?" And he cuffed me and
squeezed my ribs till I was like to die. Then he bound me with one of his bulls and made me turn in the water-wheel, flogging me the while with a
cattle whip he had with him, till my heart was on fire; after which he loosed me and I went out, knowing not the way..? ? ? ? ? O thou my inclining
to love him that blamest, Shall lovers be blamed for the errors of Fate?. When the two young men presented themselves before him and set forth
their case to him and to the folk and the king heard their speech, he knew them and his heart was like to fly for joyance in them: the tears poured
from his eyes at their sight and that of his wife, and he thanked God the Most High and praised Him for that He had reunited [him with] them. Then
he dismissed the folk who were present about him and bade commit the Magian and the woman and the two youths to his armoury (65) [for the
night], commanding that they should keep guard over them till God caused the morning morrow, so he might assemble the cadis and the judges and
assessors and judge between them, according to the Holy Law, in the presence of the four cadis. So they did his bidding and the king passed the
night praying and praising God the Most High for that which He had vouchsafed him of kingship and puissance and victory over (66) him who had
wronged him and thanking Him who had reunited him with his family.. 'Know, then,' said the merchant, 'that I am a man from the land of China and
was in my youth well-favoured and well-to-do. Now I made no account of womankind, one and all, but followed after boys, and one night I saw, in
a dream, as it were a balance set up, and it was said by it, "This is the portion of such an one." Presently, I heard my own name; so I looked and
beheld a woman of the utmost loathliness; whereupon I awoke in affright and said, "I will never marry, lest haply this loathly woman fall to my
lot." Then I set out for this city with merchandise and the voyage was pleasant to me and the sojourn here, so that I took up my abode here awhile
and got me friends and factors, till I had sold all my merchandise and taken its price and there was left me nothing to occupy me till the folk (212)
should depart and depart with them.. "Know, O my lord," answered she, "that I am a maiden oppressed of my father, for that he misspeaketh of me
and saith to me, "Thou art foul of favour and it befitteth not that thou wear rich clothes; for thou and the slave-girls, ye are equal in rank, there is no
distinguishing thee from them.' Now he is a rich man, having wealth galore, [and saith not on this wise but] because he is a niggard and grudgeth
the spending of a farthing; [wherefore he is loath to marry me,] lest he be put to somewhat of charge in my marriage, albeit God the Most High hath
been bountiful to him and he is a man puissant in his time and lacking nothing of the goods of the world." "Who is thy father," asked the young
merchant, "and what is his condition?" And she replied, "He is the Chief Cadi of the Supreme Court, under whose hand are all the Cadis who
administer justice in this city." ? ? ? ? ? As if the maid the day resplendent and her locks The night that o'er it spreads its shrouding darkness were..?
? ? ? ? ? Whenas the burdens all were bounden on and shrill The camel-leader's call rang out across the air,.? ? ? ? ? Ask mine eyes whether slumber
hath lit on their lids since the hour of your loss Or if aye on a lover they've looked. Nay, an ye believe not their tale,.? ? ? ? ? p. The Sixteenth
Officer's Story dccccxl. "Away with him from me! Who is at the door?" "Kutheyir Azzeh," (52) replied Adi, and Omar said, "It is he who says in
one of his odes ... " [And he repeated the following verses:]. There was once in a city of Khorassan a family of affluence and distinction, and the
townsfolk used to envy them for that which God had vouchsafed them. As time went on, their fortune ceased from them and they passed away, till
there remained of them but one old woman. When she grew feeble and decrepit, the townsfolk succoured her not with aught, but put her forth of
the city, saying, 'This old woman shall not harbour with us, for that we do her kindness and she requiteth us with evil.' So she took shelter in a
ruined place and strangers used to bestow alms upon her, and on this wise she abode a while of time.. After this came the horseman, who had taken
Abou Sabir's wife, and complained of her to the king that she would not give him possession of herself, avouching that she was his wife. The king
bade bring her before him, that he might hear her speech and pronounce judgment upon her. So the horseman came with her before him, and when
the king saw her, he knew her and taking her from her ravisher, bade put the latter to death. Then he became aware of the troops, that they
murmured against him and spoke of him as a tyrant; so he turned to his officers and viziers and said to them, 'As for me, by God the Great, I am not
the king's brother! Nay, I am but one whom the king imprisoned upon a word he heard from me and used every day to taunt me therewith. Ye think
that I am the king's brother; but I am Abou Sabir and God hath given me the kingship in virtue of my patience. As for the king who sought
protection of me and I despoiled him, it was he who first wronged me, for that he despoiled me aforetime and drove me forth of my native land and
banished me, without due [cause]; wherefore I requited him with that which he had done to me, in the way of lawful vengeance. As for the thieves
who proffered repentance, there was no repentance for them with me, for that they began upon me with foul [dealing] and waylaid me by the road
and despoiled me and took my good and my sons. Now these two boys, that I took of them and whom ye deemed slaves, are my very sons; so I
avenged myself on the thieves of that which they did with me aforetime and requited them with equity. As for the horseman whom I slew, the

woman I took from him was my wife and he took her by force, but God the Most High hath restored her [to me]; so this was my right, and my deed that I have done was just, albeit ye, [judging] by the outward of the matter, deemed that I had done this by way of tyranny.' When the folk heard this, they marvelled and fell prostrate before him; and they redoubled in esteem for him and exceeding affection and excused themselves to him, marvelling at that which God had done with him and how He had given him the kingship by reason of his longsuffering and his patience and how he had raised himself by his patience from the bottom of the pit to the throne of the kingdom, what while God cast down the [late] king from the throne into the pit. (109) Then Abou Sabir foregathered with his wife and said to her, 'How deemest thou of the fruit of patience and its sweetness and the fruit of haste and its bitterness? Verily, all that a man doth of good and evil, he shall assuredly abide.' On like wise, O king," continued the young treasurer, "it behoveth thee to practise patience, whenas it is possible to thee, for that patience is of the fashion of the noble, and it is the chiefest of their reliance, especially for kings."The Eighteenth Night of the Month..Barmecides, Haroun er Reshid and the Woman of the, i. 57..? ? ? ? ? To me your rigour love-delight, your distance nearness is; Ay, your injustice equity, and eke your wrath consent..102. The Apples of Paradise ccccxii.Then Ishac went forth of the barrack and overtook Er Reshid [who had foregone him]; and they walked till they came to their [landing-]place, where they embarked in the boat and fared on to Theghr el Khanekah. (177) As for the slave-dealer, he sent the damsel to the house of Ishac en Nedim, whose slave-girls took her and carried her to the bath. Then each damsel gave her somewhat of her apparel and they decked her with earrings and bracelets, so that she redoubled in beauty and became as she were the moon on the night of its full. When Ishac returned home from the Khalifs palace, Tuhfeh rose to him and kissed his hand; and he saw that which the slave-girls had done with her and thanked them therefor and said to them, 'Let her be in the house of instruction and bring her instruments of music, and if she be apt unto singing, teach her; and may God the Most High vouchsafe her health and weal!' So there passed over her three months, what while she abode with him in the house of instruction, and they brought her the instruments of music. Moreover, as time went on, she was vouchsafed health and soundness and her beauty waxed many times greater than before and her pallor was changed to white and red, so that she became a ravishment to all who looked on her..Accordingly, Ishac bade admit her; so she entered, and when her eyes fell upon the Commander of the Faithful, she kissed the earth before him and said, 'Peace be upon thee, O Commander of the Faithful and asylum of the people of the faith and reviver of justice among all creatures! May God make plain the treading of thy feet and vouchsafe thee enjoyment of that which He hath bestowed on thee and make Paradise thy harbourage and the fire that of thine enemies!' Quoth Er Reshid, 'And on thee be peace, O damsel! Sit.' So she sat down and he bade her sing; whereupon she took the lute and tightening its strings, played thereon in many modes, so that the Commander of the Faithful and Jaafer were confounded and like to fly for delight. Then she returned to the first mode and sang the following verses:.143. Ibrahim of Mosul and the Devil dclxxxvii.When the king saw this, he cried out and his wife wept in the ship and offered to cast herself into the sea; but the Magian bade the sailors lay hands on her. So they seized her and it was but a little while ere the night darkened and the ship disappeared from the king's eyes; whereupon he swooned away for excess of weeping and lamentation and passed his night bewailing his wife and children..When he heard her words, the dregs of the drunkenness wrought in him and he imagined that he was indeed a Turk. So he went out from her and putting his hand to his sleeve, found therein a scroll and gave it to one who read it to him. When he heard that which was written in the scroll, his mind was confirmed in the false supposition; but he said in himself, 'Maybe my wife seeketh to put a cheat on me; so I will go to my fellows the fullers; and if they know me not, then am I for sure Khemartekeni the Turk.' So he betook himself to the fullers and when they espied him afar off, they thought that he was one of the Turks, who used to wash their clothes with them without payment and give them nothing..?STORY OF THE SHARPERS WITH THE MONEY-CHANGER AND THE ASS..The Merciful dyed me with that which I wear, ii. 245..Then the prince's mother bade fetch the five slave-girls to that assembly; whereupon they came and the ten damsels foregathered. The queen seated five of them on her son's right hand and other five on his left and the folk assembled about them. Then she bade the five who had remained with her speak forth somewhat of verse, so they might entertain therewith the assembly and that El Abbas might rejoice therein. Now she had clad them in the richest of raiment and adorned them with trinkets and ornaments and wroughten work of gold and silver and collars of gold, set with pearls and jewels. So they came forward, with harps and lutes and psalteries and recorders and other instruments of music before them, and one of them, a damsel who came from the land of China and whose name was Baoutheh, advanced and tightened the strings of her lute. Then she cried out from the top of her head (127) and improvising, sang the following verses:.Presently a villager passed by [the pit and finding] her [alive,] carried her to his house and tended her, [till she recovered]. Now, he had a son, and when the young man saw her, he loved her and besought her of herself; but she refused and consented not to him, whereupon he redoubled in love and longing and despite prompted him to suborn a youth of the people of his village and agree with him that he should come by night and take somewhat from his father's house and that, when he was discovered, he should say that she was of accord with him in this and avouch that she was his mistress and had been stoned on his account in the city. So he did this and coming by night to the villager's house, stole therefrom goods and clothes; whereupon the old man awoke and seizing the thief, bound him fast and beat him, to make him confess. So he confessed against the woman that she had prompted him to this and that he was her lover from the city. The news was bruited abroad and the people of the city assembled to put her to death; but the old man, with whom she was, forbade them and said, 'I brought this woman hither, coveting the recompense [of God,] and I know not [the truth of] that which is said of her and will not suffer any to hurt her.' Then he gave her a thousand dirhems, by way of alms, and put her forth of the village. As for the thief, he was imprisoned for some days; after which the folk

interceded for him with the old man, saying, 'This is a youth and indeed he erred;' and he released him..The vizier's story pleased the king and he bade depart to his dwelling..101. The Adventures of Quicksilver Ali of Cairo dclxxvi. Thereat Queen Zelzeleh was moved to exceeding delight and bidding her treasurers bring a basket, wherein were fifty pairs of bracelets and the like number of earrings, all of gold, set with jewels of price, the like whereof nor men nor Jinn possessed, and an hundred robes of coloured brocade and an hundred thousand dinars, gave the whole to Tuhfeh. Then she passed the cup to her sister Sherareh, who had in her hand a stalk of narcissus; so she took it from her and turning to Tuhfeh, said to her, 'O Tuhfeh, sing to me on this.' 'Harkening and obedience,' answered she and improvised and sang the following verses:..Then she changed the measure and improvised the following:..? ? ? ? ? I am content, for him I love, to all abide; So, who will, let him blame, and who will, let him chide..96. Ali ben Tahir and the Girl Mounis dclxxxviii.? ? ? ? ? O Amir of justice, be kind to thy subjects; For justice, indeed, of thy nature's a trait..King (The Unjust) and the Tither, i. 273..? ? ? ? ? The fires in my vitals that rage if I did but discover to view, Their ardour the world to consume, from the East to the West, might avail..? ? ? ? ? Ay, ne'er will I leave to drink of wine, what while the night on me Darkens, till drowsiness bow down my head upon my bowl..Vizier, The King of Hind and his, ii. 105..Then El Abbas went in to Mariyeh in a happy and praiseworthy hour (123) and found her an unpierced pearl and a goodly filly that had never been mounted; wherefore he rejoiced and was glad and made merry, and care and sorrow ceased from him and his life was pleasant and trouble departed and he abode with her in the gladdest of case and in the most easeful of life, till seven days were past, when King El Aziz determined to set out and return to his kingdom and bade his son seek leave of his father-in-law to depart with his wife to his own country. [So El Abbas bespoke King Ins of this] and he granted him the leave he sought; whereupon he chose out a red camel, taller (124) than the [other] camels, and mounting Mariyeh in a litter thereon, loaded it with apparel and ornaments..When those who were present heard this, they kissed the earth before him and offered up prayers for him and for the damsel Shehrzad, and the vizier thanked her. Then Shehriyar made an end of the session in all weal, whereupon the folk dispersed to their dwelling-places and the news was bruited abroad that the king purposed to marry the vizier's daughter Shehrzad. Then he proceeded to make ready the wedding gear, and [when he had made an end of his preparations], he sent after his brother King Shahzeman, who came, and King Shehriyar went forth to meet him with the troops. Moreover, they decorated the city after the goodliest fashion and diffused perfumes [from the censuring-vessels] and [burnt] aloes-wood and other perfumes in all the markets and thoroughfares and rubbed themselves with saffron, what while the drums beat and the flutes and hautboys sounded and it was a notable day..So the prefect carried him up to the Sultan and he said, "I have an advertisement for thee, O my lord." "What is thine advertisement?" asked the Sultan; and the thief said, "I repent and will deliver into thy hand all who are evildoers; and whomsoever I bring not, I will stand in his stead." Quoth the Sultan, "Give him a dress of honour and accept his profession of repentance." So he went down from the presence and returning to his comrades, related to them that which had passed and they confessed his subtlety and gave him that which they had promised him. Then he took the rest of the stolen goods and went up with them to the Sultan. When the latter saw him, he was magnified in his eyes and he commanded that nought should be taken from him. Then, when he went down, [the Sultan's] attention was diverted from him, little by little, till the case was forgotten, and so he saved the booty [for himself]. The folk marvelled at this and the fifteenth officer came forward and said, 'Know that among those who make a trade of knavery are those whom God the Most High taketh on their own evidence against themselves.' 'How so?' asked they; and he said..Now this servant was of the sons of the kings and had fled from his father, on account of an offence he had committed. Then he went and took service with King Bihkerd and there happened to him what happened. After awhile, it chanced that a man recognized him and went and told his father, who sent him a letter, comforting his heart and mind and [beseeching him] to return to him. So he returned to his father, who came forth to meet him and rejoiced in him, and the prince's affairs were set right with him..A friend of mine once invited me to an entertainment; so I went with him, and when we came into his house and sat down on his couch, he said to me, "This is a blessed day and a day of gladness, and [blessed is] he who liveth to [see] the like of this day. I desire that thou practise with us and deny (124) us not, for that thou hast been used to hearken unto those who occupy themselves with this." (125) I fell in with this and their talk happened upon the like of this subject. (126) Presently, my friend, who had invited me, arose from among them and said to them, "Hearken to me and I will tell you of an adventure that happened to me. There was a certain man who used to visit me in my shop, and I knew him not nor he me, nor ever in his life had he seen me; but he was wont, whenever he had need of a dirhem or two, by way of loan, to come to me and ask me, without acquaintance or intermediary between me and him, [and I would give him what he sought]. I told none of him, and matters abode thus between us a long while, till he fell to borrowing ten at twenty dirhems [at a time], more or less..? ? ? ? ? a. The First Old Man's Story i. Then he conferred on him a dress of honour and engaged to him for the completion of the dowry and sent to his father, giving him the glad news and comforting his heart with [the tidings of] his son's safety; after which he said to Bihzad, Arise, O my son, and go to thy father.' 'O king,' rejoined the prince, 'complete thy kindness to me by [hastening] my going-in to my wife; for, if I go back to my father, till he send a messenger and he return, promising me, the time will be long.' The king laughed and marvelled at him and said to him, 'I fear for thee from this haste, lest thou come to shame and attain not thy desire.' Then he gave him wealth galore and wrote him letters, commending him to the father of the princess, and despatched him to them. When he drew near their country, the king came forth to meet him with the people of his realm and assigned him a handsome lodging and bade hasten the going-in of his daughter to him, in compliance with the other king's letter. Moreover, he advised the prince's father [of his son's coming] and they busied themselves with the affair of the damsel..? ? ? ? ? O thou that questionest the lily of its scent, Give ear unto my words and verses

thereanent..The Third Day..King (The Dethroned), whose Kingdom and Good were restored to him, i. 285..A certain singing-woman was fair of favour and high in repute, and it befell one day that she went out apleasuring. As she sat, (133) behold, a man lopped of the hand stopped to beg of her, and he entered in at the door. Then he touched her with his stump, saying, "Charity, for the love of God!" but she answered, "God open [on thee the gate of subsistence]!" and reviled him. Some days after this, there came to her a messenger and gave her the hire of her going forth. (134) So she took with her a handmaid and an accompanist; (135) and when she came to the appointed place, the messenger brought her into a long passage, at the end whereof was a saloon. So (quoth she) we entered and found none therein, but saw the [place made ready for an] entertainment with candles and wine and dessert, and in another place we saw food and in a third beds..King's Son of Cashghar, Abdullah ben Nafi and the, ii. 195..So they ate and Tuhfeh looked at the two kings, who had not changed their favour and said to Kemeriyeh, 'O my lady, what is yonder wild beast and that other like unto him? By Allah, mine eye brooketh not the sight of them.' Kemeriyeh laughed and answered, 'O my sister, that is my father Es Shisban and the other is Meimoun the Sworder; and of the pride of their souls and their arrogance, they consented not to change their [natural] fashion. Indeed, all whom thou seest here are, by nature, like unto them in fashion; but, on thine account, they have changed their favour, for fear lest thou be disquieted and for the comforting of thy mind, so thou mightest make friends with them and be at thine ease.' 'O my lady,' quoth Tuhfeh, 'indeed I cannot look at them. How frightful is yonder Meimoun, with his [one] eye! Mine eye cannot brook the sight of him, and indeed I am fearful of him.' Kemeriyeh laughed at her speech, and Tuhfeh said, 'By Allah, O my lady, I cannot fill my eye with them!' (200) Then said her father Es Shisban to her, 'What is this laughing?' So she bespoke him in a tongue none understood but they [two] and acquainted him with that which Tuhfeh had said; whereat he laughed a prodigious laugh, as it were the pealing thunder..? ? ? ? Thou that the dupe of yearning art, how many a melting wight In waiting for the unkept tryst doth watch the weary night!.Awhile after this, two merchants presented themselves to the king with two horses, and one said, 'I ask a thousand dinars for my horse,' and the other, 'I seek five thousand for mine.' Quoth the cook, 'We have experienced the old man's just judgment; what deemeth the king of fetching him?' So the king bade fetch him, and when he saw the two horses, he said, 'This one is worth a thousand and the other two thousand dinars.' Quoth the folk, 'This [horse that thou judgeth the lesser worth] is an evident thoroughbred and he is younger and swifter and more compact of limb than the other, ay, and finer of head and clearer of skin and colour. What token, then, hast thou of the truth of thy saying?' And the old man said, 'This ye say is all true, but his sire is old and this other is the son of a young horse. Now, when the son of an old horse standeth still [to rest,] his breath returneth not to him and his rider falleth into the hand of him who followeth after him; but the son of a young horse, if thou put him to speed and make him run, [then check him] and alight from off him, thou wilt find him untired, by reason of his robustness.'..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]..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."..? ? ? ? Yea, nevermore I ceased from that wherewith I stricken was; My night with wakefulness was filled, my heart with dreariment..?Story of Ilan Shah and Abou Teman..The Ninth Day..? ? ? ? ? Whilere, the verses that I made it was thy wont to flout, Saying, "No passer by the way (105) hath part in me or mine..? ? ? ? ? d. The Tailor's Story xxix.Man and his Fair Wife, The Foul-favoured, ii. 61..There was once a king of the kings of the earth, who dwelt in a populous (236) city, abounding in good; but he oppressed its people and used them foully, so that he ruined (237) the city; and he was named none other than tyrant and misdoer. Now he was wont, whenas he heard of a masterful man (238) in another land, to send after him and tempt him with money to take service with him; and there was a certain tither, who exceeded all his brethren in oppression of the people and foulness of dealing. So the king sent after him and when he stood before him, he found him a mighty man (239) and said to him, 'Thou hast been praised to me, but meseemeth thou overpasst the description. Set out to me somewhat of thy sayings and doings, so I may be dispensed therewith from [enquiring into] all thy circumstance.' 'With all my heart,' answered the other. 'Know, O king, that I oppress the folk and people (240) the land, whilst other than I wasteth (241) it and peopleth it not.'..? ? ? ? ? Your coming to-me-ward, indeed, with "Welcome! fair welcome!" I hail. Your sight to me gladness doth bring and banisheth sorrow and bale;..Then he left beating him and when the thief came to himself, the woman said to her husband, 'O man, this house is on hire and we owe its owners much money, and we have nought; so how wilt thou do?' And she went on to bespeak him thus. Quoth the thief, 'And what is the amount of the rent?' 'It will be fourscore dirhems,' answered the husband; and the thief said, 'I will pay this for thee and do thou let me go my way.' Then said the wife, 'O man, how much do we owe the baker and the greengrocer?' Quoth the thief, 'What is the sum of this?' And the husband said, 'Sixscore

dirhems.' 'That makes two hundred dirhems,' rejoined the other; 'let me go my way and I will pay them.' But the wife said, 'O my dear one, and the girl groweth up and needs must we marry her and equip her and [do] what else is needful' So the thief said to the husband, 'How much dost thou want?' And he answered, 'A hundred dirhems, in the way of moderation.' (250) Quoth the thief, 'That makes three hundred dirhems.' And the woman said, 'O my dear one, when the girl is married, thou wilt need money for winter expenses, charcoal and firewood and other necessaries.' 'What wouldst thou have?' asked the thief; and she said, 'A hundred dirhems.' 'Be it four hundred dirhems,' rejoined he; and she said, 'O my dear one and solace of mine eyes, needs must my husband have capital in hand, wherewith he may buy merchandise and open him a shop.' 'How much will that be?' asked he, and she said, 'A hundred dirhems.' Quoth the thief, '[That makes five hundred dirhems; I will pay it;] but may I be divorced from my wife if all my possessions amount to more than this, and that the savings of twenty years! Let me go my way, so I may deliver them to thee.' 'O fool,' answered she, 'how shall I let thee go thy way? Give me a right token.' [So he gave her a token for his wife] and she cried out to her young daughter and said to her, 'Keep this door.' The Nineteenth Night of the Month..All this while Meimoun's eye was upon her and presently he said to her, 'Harkye, Tuhfeh! Sing to me.' But Queen Zelzeleh cried out at him and said, 'Desist, O Meimoun. Thou sufferest not Tuhfeh to pay heed unto us.' Quoth he, 'I will have her sing to me.' And words waxed between them and Queen Zelzeleh cried out at him. Then she shook and became like unto the Jinn and taking in her hand a mace of stone, said to him, 'Out on thee! What art thou that thou shouldst bespeak us thus? By Allah, but for the king's worship and my fear of troubling the session and the festival and the mind of the Sheikh Iblis, I would assuredly beat the folly out of thy head!' When Meimoun heard these her words, he rose, with the fire issuing from his eyes, and said, 'O daughter of Imlac, what art thou that thou shouldst outrage me with the like of this talk?' 'Out on thee, O dog of the Jinn,' replied she, 'knowest thou not thy place?' So saying, she ran at him and offered to strike him with the mace, but the Sheikh Iblis arose and casting his turban on the ground, said, 'Out on thee, O Meimoun! Thou still dost with us on this wise. Wheresoever thou art present, thou troubleth our life! Canst thou not hold thy peace till thou goest forth of the festival and this bride-feast (222) be accomplished? When the circumcision is at an end and ye all return to your dwelling-places, then do as thou wilt. Out on thee, O Meimoun! Knowest thou not that Imlac is of the chiefs of the Jinn? But for my worship, thou shouldst have seen what would have betided thee of humiliation and punishment; but by reason of the festival none may speak. Indeed thou exceedest: knowest thou not that her sister Wekhimeh is doughtier than any of the Jinn? Learn to know thyself: hast thou no regard for thy life?'.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.' 127. The Justice of Providence cccclxxviii. When Er Reshid came to the throne, he invested Jaafer ben Yehya ben Khalid el Bermeki (156) with the vizierate. Now Jaafer was eminently distinguished for generosity and munificence, and the stories of him to this effect are renowned and are written in the books. None of the viziers attained to the rank and favour which he enjoyed with Er Reshid, who was wont to call him brother (157) and used to carry him with him into his house. The period of his vizierate was nineteen years, (158) and Yehya one day said to his son Jaafer, "O my son, what time thy reed trembleth, water it with kindness." (159) Opinions differ concerning the reason of Jaafer's slaughter, but the better is as follows. Er Reshid could not brook to be parted from Jaafer nor from his [own] sister Abbaseh, daughter of El Mehdi, a single hour, and she was the loveliest woman of her time; so he said to Jaafer, "I will marry thee to her, that it may be lawful to thee to look upon her, but thou shalt not touch her." [Accordingly, they were married] and they used both to be present in Er Reshid's sitting chamber. Now the Khalif would rise bytimes [and go forth] from the chamber, and they being both young and filled with wine, Jaafer would rise to her and swive her. She conceived by him and bore a handsome boy and fearing Er Reshid, despatched the newborn child by one of her confidants to Mecca the Holy, may God the Most High advance it in honour and increase it in veneration and nobility and magnification! The affair abode concealed till there befell despite between Abbaseh and one of her slave-girls, whereupon the latter discovered the affair of the child to Er Reshid and acquainted him with its abiding-place. So, when the Khalif made the pilgrimage, he despatched one who brought him the boy and found the affair true, wherefore he caused befall the Barmecides that which befell. (160). 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." The zephyr's sweetness on the coppice blew, ii. 235..? ? ? ? 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 again? Hardly was the night come, when he went in to his wife and found her lying back, [apparently] asleep; so he sat down by her side and laying the hoopoe's heart on her breast, waited awhile, so he might be certified that she slept. Then said he to her, 'Shah Khatoun, Shah Khatoun, is this my recompense from thee?' Quoth she, 'What offence have I committed?' And he, 'What offence can be greater than this? Thou sentest after yonder youth and broughtest him hither, on account of the desire of thy heart, so thou mightest do with him that for which thou lustedst.' 'I know not desire,' answered she. 'Verily, among thy servants are those who are comelier and handsomer than he; yet have I never desired one of them.' 'Why, then,' asked he, 'didst thou lay hold of him and kiss him!' And she said, 'This is my son and a piece of my heart; and of my longing and love for him, I could not contain myself, but sprang upon him and kissed him.' When the king heard this, he was perplexed and amazed and said to her, 'Hast thou a proof that this youth is thy son? Indeed, I have a letter from thine uncle King Suleiman Shah, [wherein he giveth me to know] that his unck Belehwan cut his throat.' 'Yes,' answered she, 'he did indeed cut his throat, but severed not the windpipe; so my uncle sewed up the wound and reared him, [and he lived,] for that his hour was not come.' 113. The Angel of Death with the Proud King and the Devout Man ccclxii. 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!" When Sindbad the Sailor had made an end of his story, he bade his servant give the porter an hundred mithcals of gold and said to him, "How now, my brother! Hast ever in the world heard of one whom such calamities have betided as have betided me and hath any suffered that which I have suffered of afflictions or undergone that which I have undergone of hardships? Wherefore it behoveth that I have these pleasures in requital of that which I have undergone of travail and humiliations." So the porter came forward and kissing the merchant's hands, said to him, "O my lord, thou hast indeed suffered grievous perils and hast well deserved these bounteous favours [that God hath vouchsafed thee]. Abide, then, O my lord, in thy delights and put away from thee [the remembrance of] thy troubles; and may God the Most High crown thine enjoyments with perfection and accomplish thy days in pleasance until the hour of thine admission [to His mercy]!" King who lost Kingdom and Wife and Wealth, The, ii. 66. Now the liefest of all things to Mariyeh was the recitation of poems and verses and linked rhymes and the twanging [of the strings of the lute], and she was versed in all tongues; so she took the letter and opening it, read that which was therein and apprehended its purport. Then she cast it on the ground and said, "O nurse, I have no answer to make to this letter." Quoth the nurse, "Indeed, this is weakness in thee and a reproach unto thee, for that the people of the world have heard of thee and still praise thee for keenness of wit and apprehension; so do thou return him an answer, such as shall delude his heart and weary his soul." "O nurse," rejoined the princess, "who is this that presumeth upon me with this letter? Belike he is the stranger youth who gave my father the rubies." "It is himself," answered the woman, and Mariyeh said, "I will answer his letter on such a wise that thou shalt not bring me other than it [from him]." Quoth the nurse, "So be it." So the princess called for inkhorn and paper and wrote the following verses: Quoth the king, "Belike, if I hear this story, I shall gain wisdom from it; so I will not hasten in the slaying of this vizier, nor will I put him to death before the thirty days have expired." Then he gave him leave to withdraw, and he went away to his own house. In my soul the fire of yearning and affliction rageth aye; Lo, I burn with love and longing; nought in answer can I say. Yea, he thou lov'st shall be hard-hearted, recking not Of fortune's turns or fate's caprices, in his pride. Then said Selim to his sister, 'Know that I am resolved to slay yonder man, if he return this next night, and I will say to the folk, "He was a thief," and none shall know that which hath befallen. Moreover, I will address myself to the slaughter of whosoever knoweth that which is between yonder fellow and my mother.' But Selma said, 'I fear lest, if thou slay him in our dwelling-place and he savour not of robberhood, (69) suspicion will revert upon ourselves, and we cannot be assured but that he belongeth unto folk whose mischief is to be feared and their hostility dreaded, (70) and thus wilt thou have fled from privy shame to open shame and abiding public dishonour.' 'How then deemest thou we should do?' asked Selim and she said, 'Is there nothing for it but to slay him? Let us not hasten unto slaughter, for that the slaughter of a soul without just cause is a grave [matter]'. Haroun er Reshid and the Woman of the Barmecides, i. 57. Had we thy coming known, we would for sacrifice, i. 13. The road of right thou hast made straight, that erst was crooked grown; Yea, for its path of old had fall'n to ruin and decay. Most like a wand of emerald my shape it is, trow I, ii. 245. We abode thus till the setting-in of the time of mid-afternoon, when she said, "Needs must I wash before I go." Quoth I, "Get water wherewithal we may wash," and pulled out from my pocket about a score of dirhems, thinking to give them to her; but she said, "I seek refuge with God!" and brought out of her pocket a handful of silver, saying, "But for destiny and that God hath caused the love of thee fall into my heart, there had not happened that which hath happened." Quoth I, "Take this in requital of that which thou hast spent;" and she said, "O my lord, by and by, whenas companionship is prolonged between us, thou wilt see if the like of me looketh unto money and gain or no." Then she took a pitcher of water and going into the lavatory, washed (111) and presently coming forth, prayed and craved pardon of God the Most High for that which she had done. Now this present was a cup of ruby, a span high and a finger's length broad, full of fine pearls, each a mithcal (211) in weight and a bed covered with the skin of the serpent that swalloweth the elephant, marked with spots, each the bigness of a dinar, whereon whoso sitteth shall never sicken; also an hundred thousand mithcals of Indian aloes-wood and thirty grains of camphor, each the bigness of a pistachio-nut, and a slave-girl with her paraphernalia, a

charming creature, as she were the resplendent moon. Then the king took leave of me, commending me to the merchants and the captain of the ship, and I set out, with that which was entrusted to my charge and my own good, and we ceased not to pass from island to island and from country to country, till we came to Baghdad, when I entered my house and foregathered with my family and brethren..Quoth the cook, 'Nothing will serve but I must slay thee, O fellow; for, if I spare thee, I shall myself be slain.' But Selim said, 'O my brother, I will counsel thee somewhat (74) other than this.' 'What is it?' asked the cook. 'Say and be brief, ere I cut thy throat' And Selim said, '[Do thou suffer me to live and] keep me, that I may be a servant unto thee, and I will work at a craft, of the crafts of the skilled workmen, wherefrom there shall return to thee every day two dinars.' Quoth the cook, 'What is the craft?' and Selim said, 'The cutting [and polishing] of jewels.'

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