

JALISAS POCKET POSH JOURNAL MUM

45. The Man who stole the Dog's Dish of Gold cccxl. My fruit is a jewel all wroughten of gold, ii. 245..Second Officer's Story, The, ii. 134..? ? ? ? ?
My secret is disclosed, the which I strove to hide; Of thee and of thy love enough have I abeyed..? ? ? ? ? So be thou kind to me, for love my body
wasteth sore, The thrall of passion I'm become its fires consume me quite..When the king heard this, he bowed [his head] in amazement and
perplexity and sinking into a seat, clutched at his beard and shook it, till he came nigh to pluck it out. Then he arose forthright and laid hands on the
youth and clapped him in prison. Moreover, he took the eunuch also and cast them both into an underground dungeon in his house, after which he
went in to Shah Khatoun and said to her, 'Thou hast done well, by Allah, O daughter of nobles, O thou whom kings sought in marriage, for the
excellence of thy repute and the goodliness of the reports of thee! How fair is thy semblance! May God curse her whose inward is the contrary of
her outward, after the likeness of thy base favour, whose outward is comely and its inward foul, fair face and foul deeds! Verily, I mean to make of
thee and of yonder good-for-nought an example among the folk, for that thou sentest not thine eunuch but of intent on his account, so that he took
him and brought him into my house and thou hast trampled my head with him; and this is none other than exceeding hardihood; but thou shall see
what I will do with you.'? ? ? ? ? If thou forsake us, there is none Can stand to us instead of thee..When the king heard his viziers' words, he was
exceeding wroth and bade bring the youth, and when he came in to the king, the viziers all cried out with one voice, saying, "O scant o' grace,
thinkest thou to save thyself from slaughter by craft and guile, that thou beguilest the king with thy talk and hopest pardon for the like of this great
crime which thou hast committed?" Then the king bade fetch the headsman, so he might smite off his head; whereupon each of the viziers fell
a-saying, "I will slay him;" and they sprang upon him. Quote the youth, "O king, consider and ponder these men's eagerness. Is this of envy or no?
They would fain make severance between thee and me, so there may fall to them what they shall plunder, as aforetime." And the king said to him,
"Consider their testimony against thee." "O king," answered the young man, "how shall they testify of that which they saw not? This is but envy
and rancour; and thou, if thou slay me, thou wilt regret me, and I fear lest there betide thee of repentance that which betided Ilan Shah, by reason of
the malice of his viziers." "And what is his story?" asked Azadbekht. "O king," replied the youth,..? ? ? ? ? Ye, of your strength, have burdened me,
upon my weakness, With burdens not to be endured of mountain nor of plain..34. The Imam Abou Yousuf with Haroun er Reshid and his Vizier
Jaafer ccxcvi. Then he thrust his feet into boots and girt him with a sword and a girdle and bound about his middle a quiver and a bow and arrows.
Moreover, he put money in his pocket and thrust into his sleeve letters-patent addressed to the governor of Ispahan, bidding him assign to Rustem
Khemartekeni a monthly allowance of a hundred dirhems and ten pounds of bread and five pounds of meat and enrol him among the Turks under
his commandment. Then he took him up and carrying him forth, left him in one of the mosques..? ? ? ? ? ab. The King's Son and the
Ogress xv.? ? ? ? ? My pleasant life for loss of friends is troubled aye..WP="BR1">.The Twenty-Seventh Night of the Month.? ? ? ? ? h.
The Eighth Officer's Story dccccxxv. By Allah, come ye forth to me, for lo, I'm come to you I May he who's wronged the victory get and God
defend the right! (70). Thief, A Merry Jest of a, ii. 186..? ? ? ? ? e. The Barber's Story cxlix. 159. The Man of Upper Egypt and his Frank Wife
dcccxciv. Barmecides, Er Reshid and the, i. 189..? ? ? ? ? Yea, to Baghdad I came, where rigour gave me chase And I was overthrown of cruelty
and pride..Now the folk used to go in to her and salute her and crave her prayers; and it was her wont to pray for none till he had confessed to her
his sins, when she would seek pardon for him and pray for him that he might be healed, and he was straightway made whole of sickness, by
permission of God the Most High. [So, when the four sick men were brought in to her,] she knew them forthright, though they knew her not, and
said to them, ' Let each of you confess his sins, so I may crave pardon for him and pray for him.' And the brother said, 'As for me, I required my
brother's wife of herself and she refused; whereupon despite and folly (7) prompted me and I lied against her and accused her to the townfolk of
adultery; so they stoned her and slew her unjustly and unrighteously; and this is the issue of unright and falsehood and of the slaying of the
[innocent] soul, whose slaughter God hath forbidden.'.After this, news came to the king of robbers in his land; so he set out in quest of them and
ceased not to follow after them, till he seized on them all, and behold, they were the [very] thieves who had despoiled him [and his wife] by the
way and taken his children. So he bade bring them before him, and when they came into his presence, he questioned them, saying, 'Where are the
two boys ye took on such a day?' Quoth they, 'They are with us and we will present them to our lord the king for slaves to serve him and give him
wealth galore that we have gotten together and divest ourselves of all that we possess and repent from sin and fight in thy service.' Abou Sabir,
however, paid no heed to their speech, but took all their good and bade put them all to death. Moreover, he took the two boys and rejoiced in them
with an exceeding joy, whereat the troops murmured among themselves, saying, 'Verily, this is a greater tyrant than his brother! There come to him
a sort of robbers and seek to repent and proffer two boys [by way of peace-offering], and he taketh the two boys and all their good and slayeth
them!'.48. The Thief and the Money-Changer ccxlv. King's Son of Cashghar, Abdullah ben Nafi and the, ii. 195..Merchant and the King, The Old
Woman, the, i. 265..? ? ? ? ? And to the birds' descant in the foredawns, From out the boughs it flowered forth and grew,.Noureddin Ali of
Damascus and Sitt el Milan, iii, 3..? ? ? ? ? I wept, but those who spied to part us had no ruth On me nor on the fires that in my vitals flare..Now
there was in the house a ram, with which the Persian used to butt, and when he saw what the woman did, he thought she would butt with him; so he
broke his halter and running at her, butted her and broke her head. She fell on her back and cried out; whereupon the Persian started up from sleep
in haste and seeing the singing-girl [cast down on her back] and the singer with his yard on end, said to the latter, 'O accursed one, doth not what

thou hast already done suffice thee?' Then he beat him soundly and opening the door, put him out in the middle of the night..When Er Razi heard this, he said, 'Yonder wittol lusteth after my wife; but I will do him a mischief.' Then he rushed in upon them, and when El Merouzi saw him, he marvelled at him and said to him, 'How didst thou make thine escape?' So he told him the trick he had played and they abode talking of that which they had collected from the folk [by way of alms], and indeed they had gotten great store of money. Then said El Merouzi, 'Verily, mine absence hath been prolonged and fain would I return to my own country.' Quoth Er Razi, 'As thou wilt;' and the other said, 'Let us divide the money we have gotten and do thou go with me to my country, so I may show thee my tricks and my fashions.' 'Come to-morrow,' replied Er Razi, 'and we will divide the money.' And horses eke wouldst have led to thee day by day And girls, high-breasted maids, and damsels black and white..Then they brought trays and tables and amongst the rest a platter of red gold, inlaid with pearls and jewels; its margents were of gold and emerald, and thereon were graven the following verses: ed. Story of the Barber's Fourth Brother xxxii. And hope thou not for aught from me, who reck not with a folk To mix, who may with abjectness infect my royal line..When it was the ninth day, the viziers [foregathered and] said, one to another, "Verily, this youth baffleth us, for as often as the king is minded to put him to death, he beguileth him and ensorcelleth him with a story; so what deem ye we should do, that we may slay him and be at rest from him?" Then they took counsel together and were of accord that they should go to the king's wife [and prompt her to urge the king to slaughter the youth. So they betook themselves to her] and said to her, "Thou art heedless of this affair wherein thou art and this heedlessness will not profit thee; whilst the king is occupied with eating and drinking and diversion and forgetteth that the folk beat upon tabrets and sing of thee and say, 'The king's wife loveth the youth;' and what while he abideth on life, the talk will increase and not diminish." Quoth she, "By Allah, it was ye set me on against him, and what shall I do [now]?" And they answered, "Do thou go in to the king and weep and say to him, 'Verily, the women come to me and tell me that I am become a byword in the city, and what is thine advantage in the sparing of this youth? If thou wilt not slay him, slay me, so this talk may be estopped from us.'" e. King Dadbin and his Viziers cccclv.42. Er Reshid and the Barmecides dlxvii. That I am the pledge of passion still and that my longing love And eke my yearning do overpass all longing that was aye. e. The Fifth Officer's Story dccccxxiv. When Belekhsa had made an end of her verses, all present were moved to delight and El Abbas said to her, "Well done, O damsel!" Then he bade the fifth damsel come forward and sing. Now she was from the land of Syria and her name was Rihaneh; she was surpassing of voice and when she appeared in an assembly, all eyes were fixed upon her. So she came forward and taking the rebeck (for that she was used to play upon [all manner] instruments) improvised and sang the following verses: God, Of Trust in, i. 114. z. The King who lost Kingdom and Wife and Wealth and God restored them to him dccccxix.79. Khusrau and Shirin and the Fisherman cccxci. c. Story of the Chief of the Old Cairo Police dcv. In her revolving scheme, to bitter sweetness still Succeeds and things become straight, after crookedness. ea. Story of the Barber's First Brother xxxi. Now the dancing of Iblis pleased Queen Es Shuhba and she said to him, 'By Allah, this is a goodly dancing!' He thanked her for this and said to Tuhfeh, 'O Tuhfeh, there is not on the face of the earth a skilfuller than Ishac en Nedim; but thou art more skilful than he. Indeed, I have been present with him many a time and have shown him passages (234) on the lute, and there have betided me such and such things with him. (235) Indeed, the story of my dealings with him is a long one and this is no time to repeat it; but now I would fain show thee a passage on the lute, whereby thou shall be exalted over all the folk.' Quoth she to him, 'Do what seemeth good to thee.' So he took the lute and played thereon on wondrous wise, with rare divisions and extraordinary modulations, and showed her a passage she knew not; and this was liefer to her than all that she had gotten. Then she took the lute from him and playing thereon, [sang and] presently returned to the passage that he had shown her; and he said, 'By Allah, thou singest better than I!' As for Tuhfeh, it was made manifest to her that her former usance (236) was all of it wrong and that what she had learnt from the Sheikh Aboutawaif Iblis was the origin and foundation [of all perfection] in the art. So she rejoiced in that which she had gotten of [new skill in] touching the lute far more than in all that had fallen to her lot of wealth and raiment and kissed the Sheikh's hand..Then she took leave of the princess and veiling her face, disguised herself; (30) after which she mounted the mule and sallying forth, went round about seeking her lord in the thoroughfares of Baghdad three days' space, but lit on no tidings of him; and on the fourth day, she rode forth without the city. Now it was the noontide hour and great was the heat, and she was aweary and thirst waxed upon her. Presently, she came to the mosque, wherein the young Damascene had taken shelter, and lighting down at the door, said to the old man, [the Muezzin], "O elder, hast thou a draught of cold water? Indeed, I am overcome with heat and thirst." Quoth he, "[Come up] with me into my house." So he carried her up into his lodging and spreading her [a carpet and cushions], seated her [thereon]; after which he brought her cold water and she drank and said to the eunuch, "Go thy ways with the mule and on the morrow come back to me here." [So he went away] and she slept and rested herself..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.' Draper's Wife, The Old

Woman and the, ii. 55.. '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.. Say, by the lightnings of thy teeth and thy soul's pure desire, iii. 19..? ? ? ? ? Of me he got not what he sought and brideless did return, For that estrangement and disdain were pleasing in my sight.. The Fifth Night of the Month. ? ? ? ? ? c. Hemmad the Bedouin's Story cxliv. Abbas (El) and the King's Daughter of Baghdad, iii. 53..? ? ? ? ? a. Story of Tuhfet el Culoub and Haroun er Reshid dccccxlii. (Conclusion). Then said he to them one day, 'There was with us bread and the locusts ate it; so we put in its place a stone, a cubit long and the like broad, and the locusts came and gnawed away the stone, because of the smell of the bread.' Quoth one of his friends (and it was he who had given him the lie concerning the dog and the bread and milk), 'Marvel not at this, for mice do more than that.' And he said, 'Go to your houses. In the days of my poverty, I was a liar [when I told you] of the dog's climbing upon the shelf and eating the bread and spoiling the milk; and to-day, for that I am rich again, I say sooth [when I tell you] that locusts devoured a stone a cubit long and a cubit broad.' They were confounded at his speech and departed from him; and the youth's good flourished and his case was amended. (227) Nor," added the vizier, "is this stranger or more extraordinary than the story of the king's son who fell in love with the picture." I did as she bade me and when I returned, she said to me, "Sit, so I may relate to thee yonder fellow's case, lest thou be affrighted at that which hath befallen him. Thou must know that I am the Khalif's favourite, nor is there any more in honour with him than I; and I am allowed six nights in each month, wherein I go down [into the city and take up my abode] with my [former] mistress, who reared me; and when I go down thus, I dispose of myself as I will. Now this young man was the son of neighbours of my mistress, when I was a virgin girl. One day, my mistress was [engaged] with the chief [officers] of the palace and I was alone in the house. When the night came on, I went up to the roof, so I might sleep there, and before I was aware, this youth came up from the street and falling upon me, knelt on my breast. He was armed with a poniard and I could not win free of him till he had done away my maidenhead by force; and this sufficed him not, but he must needs disgrace me with all the folk, for, as often as I came down from the palace, he would lie in wait for me by the way and swive me against my will and follow me whithersoever I went. This, then, is my story, and as for thee, thou pleasest me and thy patience pleaseth me and thy good faith and loyal service, and there abideth with me none dearer than thou." Then I lay with her that night and there befell what befell between us till the morning, when she gave me wealth galore and fell to coming to the pavilion six days in every month.. As for the king, he arose in haste and disguising himself, repaired to the house of Firouz and knocked at the door. Quoth Firouz's wife, "Who is at the door?" And he answered, saying, "I am the king, thy husband's master." So she opened the door and he entered and sat down, saying, "We are come to visit thee." Quoth she, "I seek refuge [with God] from this visitation, for indeed I deem not well thereof." And the king said, "O desire of hearts, I am thy husband's master and methinks thou knowest me not." "Nay," answered she, "I know thee, O my lord and master, and I know thy purpose and that which thou seekest and that thou art my husband's lord. I understand what thou wishest, and indeed the poet hath forestalled thee in his saying of the following verses, in reference to thy case:.. Quoth I (and mine a body is of passion all forslain), iii. 81..? ? ? ? ? Wherewith farewell, quoth I, and peace be on thee aye, What while the branches bend, what while the stars abide.. King who lost Kingdom and Wife and Wealth, The, ii. 66.. Now there was with him a youth and he said, "By Allah, I was not with him and indeed it is six months since I entered the city, nor did I set eyes on the stuffs until they were brought hither." Quoth we, "Show us the stuffs." So he carried us to a place wherein was a pit, beside the water-wheel, and digging there, brought out the stolen goods, with not a stitch of them missing. So we took them and carried the keeper to the prefecture, where we stripped him and beat him with palm-rods till he confessed to thefts galore. Now I did this by way of mockery against my comrades, and it succeeded.' (142). Sherik ben Amrou, what device avails the hand of death to stay? i. 204.. When the Cadi heard this, his colour changed and he was troubled and waxed exceeding wroth and was rike to burst for excess of rage. Then said he to the merchant, "God forbid that this should be! How shall it be permitted that the daughter of the Cadi of the Muslims abide with a man of the dancers and vile of origin? By Allah, except thou divorce her forthright, I will bid beat thee and cast thee into prison till thou die! Had I foreknown that thou wast of them, I had not suffered thee to approach me, but had spat in thy face, for that thou art filthier (268) than a dog or a hog." Then he gave him a push and casting him down from his stead, commanded him to divorce; but he said, "Be clement to me, O Effendi, for that God is clement, and hasten not. I will not divorce my wife, though thou give me the kingdom of Irak." .63. The Lovers of the Benou Udhreh ccclxxxiii. 137. Otbeh and Reyya dclxxx. 121. The Devout Platter-maker and his Wife ccclxviii. Then he returned to the youth and said to him, 'Arise and come to the bath.' And he fell to shampooing his hands and feet, whilst the youth called down blessings on him and said, 'O my lord, who art thou? Methinks there is not in the world the like of thee, no, nor a pleasanter than thy composition.' Then each of them acquainted the other with his case and condition and they went to the bath; after which the master of the house conjured the young merchant to return with him and summoned his friends. So they ate and drank and he related to them the story, wherefore they praised the master of the house and glorified him; and their friendship was complete, what while the young merchant abode in the town, till God vouchsafed him a commodity of travel, whereupon they took leave of him and he departed; and this is the end of his story. Nor," added the vizier,

"O king of the age, is this more marvellous than the story of the rich man who lost his wealth and his wit." When she had made an end of her verses, Er Reshid said to her, 'O Tuhfeh, thine absence was extraordinary, but thy presence (251) is yet more extraordinary.' 'By Allah, O my lord,' answered she, 'thou sayst sooth.' And she took his hand and said to him, 'See what I have brought with me.' So he looked and saw riches such as neither words could describe nor registers avail to set out, pearls and jewels and jacinths and precious stones and great pearls and magnificent dresses of honour, adorned with pearls and jewels and embroidered with red gold. Moreover, she showed him that which Queen Es Shuhba had bestowed on her of those carpets, which she had brought with her, and that her throne, the like whereof neither Chosroes nor Cassar possessed, and those tables inlaid with pearls and jewels and those vessels, that amazed all who looked on them, and the crown, that was on the head of the circumcised boy, and those dresses of honour, which Queen Es Shuhba and the Sheikh Aboutawaif had put off upon her, and the trays wherein were those riches; brief, she showed him treasures the like whereof he had never in his life set eyes on and which the tongue availeth not to describe and whereat all who looked thereon were amazed..Ali of Damascus and Sitt el Milah, Nouredin, iii. 3..Then said I, "A man cannot well accomplish all whereof he hath need in the market-places." "Hast thou a house?" asked she. "No, by Allah," answered I; "nor is this town my dwelling-place." "By Allah," rejoined she, "nor have I a place; but I will contrive for thee." Then she went on before me and I followed her till she came to a lodging-house and said to the housekeeper, "Hast thou an empty chamber?" "Yes," answered she; and my mistress said, "Give us the key." So we took the key and going up to see the room, entered it; after which she went out to the housekeeper and [giving her a dirhem], said to her, "Take the key-money, (110) for the room pleaseth us, and here is another dirhem for thy trouble. Go, fetch us a pitcher of water, so we may [refresh ourselves] and rest till the time of the noonday siesta pass and the heat decline, when the man will go and fetch the [household] stuff." Therewith the housekeeper rejoiced and brought us a mat and two pitchers of water on a tray and a leather rug..? ? ? ? "My soul be thy ransom," quoth I, "for thy grace! Indeed, to the oath that thou swor'st thou wast true." ? ? ? ? The zephyr's sweetness on the coppice blew, And as with falling fire 'twas clad anew;.The old man carried Tuhfeh up [to the dais and seated her] on a chair of gold beside the throne, whilst she was amazed at that which she saw in that place and magnified her Lord (extolled be His perfection and exalted be He!) and hallowed Him. Then the kings of the Jinn came up to the throne and seated themselves thereon; and they were in the semblance of mortals, excepting two of them, who were in the semblance of the Jinn, with eyes slit endlong and jutting horns and projecting tusks. After this there came up a young lady, fair of favour and pleasant of parts; the light of her face outshone that of the flambeaux, and about her were other three women, than whom there were no fairer on the face of the earth. They saluted Tuhfeh and she rose to them and kissed the earth before them; whereupon they embraced her and sat down on the chairs aforesaid..Thou that wast absent from my stead, yet still with me didst bide, iii. 46..? ? ? ? To God of all the woes I've borne I plain me, for I pine For longing and lament, and Him for solace I entreat.? ? ? ? Would he were not, who sundered us upon the parting-day! How many a body hath he slain, how many a bone laid bare!.Son, The Rich Man and his Wasteful, i. 252..Then he sent for the old man, the Muezzin, and when the messenger came to him and told him that the Commander of the Faithful sought him, he feared the denunciation of the damsel and accompanied him to the palace, walking and letting wind (44) as he went, whilst all who passed him by laughed at him. When he came into the presence of the Commander of the Faithful, he fell a-trembling and his tongue was embarrassed, [so that he could not speak]. The Khalif laughed at him and said to him, "O elder, thou hast done no offence; so [why] fearest thou?" "O my lord," answered the old man (and indeed he was in the sorest of that which may be of fear,) "by the virtue of thy pure forefathers, indeed I have done nought, and do thou enquire of my conduct." The Khalif laughed at him and ordering him a thousand dinars, bestowed on him a sumptuous dress of honour and made him chief of the Muezzins in his mosque..Then he took my clothes and washed them and dried them, and put them on me; after which he said to me, "Get thee gone to thy house." So I returned to my house and he accompanied me, till I came thither, when he said to me, "May God not forsake thee! I am thy friend [such an one, who used to take of thee goods on credit,] and I am beholden to thee for kindness; but henceforward thou wilt never see me more."..When Galen heard this, he ordered the weaver the amount of his wife's dowry and bade him pay it to her and divorce her. Moreover, he forbade him from returning to the practice of physic and warned him never again to take to wife a woman of better condition than himself; and he gave him his spending-money and bade him return to his [former] craft. Nor," added the vizier, "is this more extraordinary or rarer than the story of the two sharpers who cozened each his fellow."..When the king heard this, his anger subsided and he said, "Carry him back to prison till to-morrow, to we may look into his affair."..When King Shehriyar heard his brother's words he rejoiced with an exceeding joy and arising forthright, went in to his wife Shehrzad and gave her to know of that which his brother purposed, to wit, that he sought her sister Dinarzad in marriage; whereupon, "O king of the age," answered she, "we seek of him one condition, to wit, that he take up his abode with us, for that I cannot brook to be parted from my sister an hour, because we were brought up together and may not brook severance from each other. If he accept this condition, she is his handmaid." King Shehriyar returned to his brother and acquainted him with that which Shehrzad had said; and he answered, saying, "Indeed, this is what was in my mind, for that I desire nevermore to be parted from thee. As for the kingdom, God the Most High shall send unto it whom He chooseth, for that there abideth to me no desire for the kingship."..? ? ? ? y. The foul-favoured Man and his Fair Wife dccccxviii.? ? ? ? Leave rhyming, madman that thou art, lest, bound upon the cross, Thou thy presumption in the stead of abjectness repent..O son of Simeon, give no ear to other than my say, iii. 36..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.' Khalif, El Mamoun El Hakim bi Amrillah, The Merchant of Cairo and the Favourite of the, iii. 171..Presently he came to the land of the Turks, (228) and he naked and hungry and having with him nought but somewhat of jewels, bound about his fore-arm. So he went to the bazaar of the goldsmiths and calling one of the brokers, gave him the jewels. The broker looked and seeing two great rubies, said to him, 'Follow me.' So he followed him, till he brought him to a goldsmith, to whom he gave the jewels, saying, 'Buy these.' Quoth he, 'Whence hadst thou these?' And the broker replied, 'This youth is the owner of them.' Then said the goldsmith to the prince, 'Whence hadst thou these rubies?' And he told him all that had befallen him and that he was a king's son. The goldsmith marvelled at his story and bought of him the rubies for a thousand dinars..?STORY OF THE THIEF AND THE WOMAN..End of Volume I..? ? ? ? ? The world is upon me all desolate grown. Alack, my long grief and forlornness! Who knows."If it must be and no help, admit Jerir." So Adi went forth and admitted Jerir, who entered, saying:..So the wicked man attained that which he sought of the vizier and the case was prolonged till the affairs of the kingdom became disordered, by dint of ill governance, and the most part of the king's empery fell away from him and he came nigh unto ruin. Therewithal he was certified of the loyalty of his [late] skilful vizier and the excellence of his governance and the justness of his judgment. So he sent after him and brought him and the wicked man before him and summoning the grandees of his realm and the chiefs of his state to his presence, gave them leave to talk and dispute and forbade the wicked man from that his lewd opinion. (80) Then arose that wise and skilful vizier and praised God the Most High and lauded Him and glorified Him and hallowed Him and attested His unity and disputed with the wicked man and overcame him and put him to silence; nor did he cease from him till he enforced him to make confession of repentance [and turning away] from that which he had believed..? ? ? ? ? c. The Third Calender's Story liii.? ? ? ? ? By God, how pleasant was the night we passed, with him for third! Muslim and Jew and Nazarene, we sported till the day..26. The City of Lebtait cclxxii.So the chamberlain went about that which he needed and assembling his wife's kinsfolk, said to them, 'I am resolved to put away my wife.' They took this ill of him and complained of him and summoning him before the king, sat pleading with him. Now the king had no knowledge of that which had passed; so he said to the chamberlain, 'Why wilt thou put her away and how can thy soul consent unto this and why takest thou unto thyself a goodly piece of land and after forsakest it? 'May God amend the king!' answered the husband. 'By Allah, O king, I saw therein the track of the lion and fear to enter the land, lest the lion devour me; and indeed the like of my affair with her is that which befell between the old woman and the draper's wife.' 'What is their story?' asked the king; and the chamberlain said, 'Know, O king, that.59. The Enchanted Horse Night cclvii.? ? ? ? ? e. The Fifth Voyage of Sindbad the Sailor dlvi.? ? ? ? ? Then came I after them, desiring thee, with me No second save my sword, my falchion keen and bright..? ? ? ? ? f. The Sixth Voyage of Sindbad the Sailor dlxi.? ? ? ? ? ? ? o. The King's Son and the Merchant's Wife dxcii.Sons, The Merchant and his, i. 81..Presently, up came a woman with a phial of urine, and when the [mock] physician saw the phial afar off, he said to her, 'This is the urine of a man, a stranger.' 'Yes,' answered she; and he continued, 'Is he not a Jew and is not his ailment indigestion?' 'Yes,' replied the woman, and the folk marvelled at this; wherefore the man was magnified in Galen's eyes, for that he heard speech such as was not of the usage of physicians, seeing that they know not urine but by shaking it and looking into it anear neither know they a man's water from a woman's water, nor a stranger's [from a countryman's], nor a Jew's from a Sherifs. (22) Then said the woman, 'What is the remedy?' Quoth the weaver, 'Pay down the fee.' So she paid him a dirhem and he gave her medicines contrary to that ailment and such as would aggravate the patient's malady..? ? ? ? ? Couched are their limber spears, right long and lithe of point, Keen- ground and polished sheer, amazing wit and brain..When the morning morrowed, the first who presented himself before the Amir was the Cadi Amin el Hukm, leaning on two of his black slaves; and he was crying out and calling [on God] for aid and saying, "O crafty and perfidious Amir, thou depositedst with me a woman [yesternight] and broughtest her into my house and my dwelling-place, and she arose [in the night] and took from me the good of the little orphans, (96) six great bags, [containing each a thousand dinars, (97) and made off;] but as for me, I will say no more to thee except in the Sultan's presence." (98) When the Master of the Police heard these words, he was troubled and rose and sat down; then he took the Cadi and seating him by his side, soothed him and exhorted him to patience, till he had made an end of talk, when he turned to the officers and questioned them. They fixed the affair on me and said, "We know nothing of this affair but from Captain Muineddin." So the Cadi turned to me and said, "Thou wast of accord with this woman, for she said she came from the Citadel."..When El Aziz had sat awhile, he summoned the mamelukes of his son El

Abbas, and they were five-and-twenty in number, besides half a score slave-girls, as they were moons, five of whom the king had brought with him and other five he had left with the prince's mother. When the mamelukes came before him, he cast over each of them a mantle of green brocade and bade them mount like horses of one and the same fashion and enter Baghdad and enquire concerning their lord El Abbas. So they entered the city and passed through the [streets and] markets, and there abode in Baghdad nor old man nor boy but came forth to gaze on them and divert himself with the sight of their beauty and grace and the goodness of their aspect and of their clothes and horses, for that they were even as moons. They gave not over going till they came to the royal palace, where they halted, and the king looked at them and seeing their beauty and the goodness of their apparel and the brightness of their faces, said, "Would I knew of which of the tribes these are!" And he bade the eunuch bring him news of them..Jaafer ben Yehya and Abdulmelik ben Salih the Abbaside, i. 183..? ? ? ? ? And left me all forlorn, to pine for languishment, I am filled full of longing pain and memory and dole, iii. 15..SINDBAD THE SAILOR AND HINDBAD THE PORTER..Then they displayed Shehrzad in the third dress and the fourth and the fifth, and she became as she were a willow-wand or a thirsting gazelle, goodly of grace and perfect of attributes, even as saith of her one in the following verses:

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