

ESSFUL SOCIAL ARTICLES INTO ADULTHOOD GROWING UP WITH SOCIAL STORI

142. El Asmai and the three Girls of Bassora dclxxxvi.?? ?? ? Look at the moss-rose, on its branches seen, Midmost its leafage, covered all with green..? ? ? ? ? Who art thou, wretch, that thou shouldst hope to win me? With thy rhymes What wouldst of me? Thy reason, sure, with passion is forspent..45. Ali Shir (230) and Zumurrud dlxix.?? ?? ? My place is the place of the fillet and pearls And the fair are most featly with jasmine bedight,.? ? ? ? ? Desire hath left me wasted, afflicted, sore afraid, For the spy knows the secret whereof I do complain..After a few days, his brother returned and finding him healed of his sickness, said to him, 'Tell me, O my brother, what was the cause of thy sickness and thy pallor, and what is the cause of the return of health to thee and of rosiness to thy face after this?' So he acquainted him with the whole case and this was grievous to him; but they concealed their affair and agreed to leave the kingship and fare forth pilgrim-wise, wandering at a venture, for they deemed that there had befallen none the like of this which had befallen them. [So they went forth and wandered on at hazard] and as they journeyed, they saw by the way a woman imprisoned in seven chests, whereon were five locks, and sunken in the midst of the salt sea, under the guardianship of an Afrit; yet for all this that woman issued forth of the sea and opened those locks and coming forth of those chests, did what she would with the two brothers, after she had circumvented the Afrit..? ? ? ? ? q. The Shepherd and the Thief dcxxxii.?? ?? ? Of patience, thy whilom endearments again, That I never to any divulged, nor deny.? ? ? ? ? No slaves with me have I nor camels swift of foot, Nor slave-girls have I brought in curtained litters dight..[On this wise he abode a pretty while] and the days ceased not and the nights to transport him from country to country, till he came to the land of the Greeks and lighted down in a city of the cities thereof, wherein was Galen the Sage; but the weaver knew him not, nor was he ware who he was. So he went forth, according to his wont, in quest of a place where the folk might assemble together, and hired Galen's courtyard. (20) There he spread his carpet and setting out thereon his drugs and instruments of medicine, praised himself and his skill and vaunted himself of understanding such as none but he might claim..? ? ? ? ? Would God upon that bitterest day, when my death calls for me, What's 'twixt thine excrement and blood (50) I still may smell of thee!.'This is idle talk,' answered the cook. 'Thou canst not deliver thyself with this, O youth, for that in thy deliverance is my destruction.' Quoth Selim, 'I swear to thee and give thee the covenant of God (to whom belong might and majesty) and His bond, that He took of His prophets, that I will not discover thy secret ever.' But the cook answered, saying, 'Away! Away! This may no wise be.' However, Selim ceased not to conjure him and make supplication to him and weep, while the cook persisted in his intent to slaughter him. Then he wept and recited the following verses:..Then he wrote a letter to King Azadbekht, saying to him, "I am a servant of thy servants and a slave of thy slaves and my daughter is a handmaid at thy service, and may God the Most High prolong thy days and appoint thy times [to be] in delight and contentment! Indeed, I still went girded of the waist in thy service and in caring for the preservation of thy dominion and warding off thine enemies from thee; but now I abound yet more than before in zeal and watchfulness, for that I have taken this to charge upon myself, since my daughter is become thy wife." And he despatched a messenger to the king with the letter and a present..? ? ? ? ? My patience underneath the loss of friends and folk With pallor's sorry garb hath clad me, comrades dear..? ? ? ? ? Know, then, the woes that have befall'n a lover, neither grudge Her secret to conceal, but keep her counsel still, I pray..? ? ? ? ? Quoth I, "Thou overcurtainest the morning with the night;" And she, "Not so; it is the moon that with the dark I shroud." Abbaside, Jaafer ben Yehya and Abdulmelik ben Salih the, i. 183..Presently, El Abbas cried out at Hudheifeh a cry that astonished him and dealt him a blow, saying, "Take this from the hand of a champion who feareth not the like of thee." Hudheifeh met the stroke with his shield, thinking to ward it off from him; but the sword shore the target in sunder and descending upon his shoulder, came forth gleaming from the tendons of his throat and severed his arm at the armpit; whereupon he fell down, wallowing in his blood, and El Abbas turned upon his host; nor had the sun departed the pavilion of the heavens ere Hudheifeh's army was in full flight before El Abbas and the saddles were empty of men. Quoth Saad, "By the virtue of the Chosen [Prophet], whom God bless and keep, I saw El Abbas with the blood upon his saddle pads, [in gouts] like camels' livers, smiting with the sword right and left, till he scattered them abroad in every mountain-pass and desert; and when he turned [back to the camp], the men of Baghdad were fearful of him"..? ? ? ? ? j. The Two Kings dccccix..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!..? ? ? ? ? Unto me the world's whole gladness is thy nearness and thy sight; All incumbent thy possession and thy love a law of right..?STORY OF THE OLD WOMAN AND THE DRAPER'S WIFE..?OF THE USELESSNESS OF ENDEAVOUR AGAINST PERSISTENT ILL FORTUNE..Fair fall the maid whose loosened locks her cheeks do overcloud! iii. 191..Fortune, Of the Uselessness of Endeavour against Persistent Ill, i. 70..One day my master said to me, 'Knowest thou not some art or handicraft?' And I answered, saying, 'O my lord, I am a merchant and know nought but traffic.' Quoth he, 'Knowest thou how to shoot with a bow and arrows?' And I replied, 'Yes, I know that.' So he brought me a bow and arrows and mounting me behind him on an elephant, set out with me, at the last of the night, and fared on till we came to a forest of great trees; whereupon he made me climb a high and stout tree and giving me the bow and arrows, said to me, 'Sit here, and

when the elephants come hither by day, shoot at them, so haply thou shalt hit one of them; and if any of them fall, come at nightfall and tell me.' Then he went away and left me trembling and fearful. I abode hidden in the tree till the sun rose, when the elephants came out and fared hither and thither among the trees, and I gave not over shooting at them with arrows, till I brought down one of them. So, at eventide, I went and told my master, who rejoiced in me and rewarded me; then he came and carried away the dead elephant. When the boy saw what the treasure-seeker had done with him he committed his affair to God (extolled be His perfection and exalted be He!) and abode perplexed concerning his case and said, 'How bitter is this death!' For that indeed the world was darkened on him and the pit was blinded to him. So he fell a-weeping and saying, 'I was delivered from the lion and the thieves and now is my death [appointed to be] in this pit, where I shall die lingeringly.' And he abode confounded and looked for nothing but death. As he pondered [his affair], behold, he heard a sound of water running with a mighty noise; so he arose and walked in the pit, following after the sound, till he came to a corner and heard the mighty running of water. So he laid his ear to the sound of the current and hearing it a great strength, said in himself, 'This is the running of a mighty water and needs must I die in this place, be it to-day or to-morrow; so I will cast myself into the water and not die a lingering death in this pit.'⁹². The Foolish Schoolmaster ccciii. There was once a man of Nishapour, (1) who had a wife of the utmost loveliness and piety, and he was minded to set out on the pilgrimage. So he commended his wife to the care of his brother and besought him to aid her in her affairs and further her to her desires till he should return, so they both abode alive and well. Then he took ship and departed and his absence was prolonged. Meanwhile, the brother went in to his brother's wife, at all times and seasons, and questioned her of her circumstances and went about her occasions; and when his visits to her were prolonged and he heard her speech and looked upon her face, the love of her gat hold upon his heart and he became distraught with passion for her and his soul prompted him [to evil]. So he besought her to lie with him, but she refused and chid him for his foul deed, and he found him no way unto presumption; (2) wherefore he importuned her with soft speech and gentleness. Reshid (Er) and the Barmecides, i. 189. One day, the Commander of the Faithful's breast was straitened; so he sent after his Vizier Jaafer the Barmecide and Ishac the boon-companion and Mesrou the eunuch, the swordsman of his vengeance; and when they came, he changed his raiment and disguised himself, whilst Jaafer [and Ishac] and Mesrou and El Fezll (164) and Younus (165) (who were also present) did the like. Then he went out, he and they, by the privy gate, to the Tigris and taking boat, fared on till they came to near Et Taf, (166) when they landed and walked till they came to the gate of the thoroughfare street. (167) Here there met them an old man, comely of hoariness and of a venerable and dignified bearing, pleasing (168) of aspect and apparel. He kissed the earth before Ishac el Mausili (for that he knew but him of the company, the Khalif being disguised, and deemed the others certain of his friends) and said to him, 'O my lord, there is presently with me a slave-girl, a lutanist, never saw eyes the like of her nor the like of her grace, and indeed I was on my way to pay my respects to thee and give thee to know of her; but Allah, of His favour, hath spared me the trouble. So now I desire to show her to thee, and if she be to thy liking, well and good: else I will sell her.' Quoth Ishac, 'Go before me to thy barrack, till I come to thee and see her.' ?????????? ec. Story of the Barber's Third Brother cli. When the vizier returned to the king, the latter sought of him the story of the man whose caution slew him and he said, "Know, O august king, that.????? So, by Allah, O richest of all men in charms, Vouchsafe to a lover, who's bankrupt well-nigh.????? So fell and fierce my stroke is, if on a mountain high It lit, though all of granite, right through its midst 'twould shear. Then she drank three cups and filling the old man other three, sang the following verses: Then we sat down on the edge of the estrade and presently I espied a closet beside me; so I looked into it and my friend said to me, 'What seest thou?' Quoth I, 'I see therein good galore and bodies of murdered folk. Look.' So he looked and said, 'By Allah, we are lost men!' And we fell a-weeping, I and he. As we were thus, behold, there came in upon us, by the door at which we had entered, four naked men, with girdles of leather about their middles, and made for my friend. He ran at them and dealing one of them a buffet, overthrew him, whereupon the other three fell all upon him. I seized the opportunity to escape, what while they were occupied with him, and espying a door by my side, slipped into it and found myself in an underground chamber, without window or other issue. So I gave myself up for lost and said, 'There is no power and no virtue save in God the Most High, the Supreme!' Then I looked to the top of the vault and saw in it a range of glazed lunettes; so I clambered up for dear life, till I reached the lunettes, and I distracted [for fear]. I made shift to break the glass and scrambling out through the frames, found a wall behind them. So I bestrode the wall and saw folk walking in the road; whereupon I cast myself down to the ground and God the Most High preserved me, so that I reached the earth, unhurt. The folk flocked round me and I acquainted them with my story. When came the time [of the accomplishment] of the foreordered fate and the fortune graven on the forehead and there abode for the boy but ten days till the seven years should be complete, there came to the mountain hunters hunting wild beasts and seeing a lion, gave chase to him. He fled from them and seeking refuge in the mountain, fell into the pit in its midst. The nurse saw him forthright and fled from him into one of the closets; whereupon the lion made for the boy and seizing upon him, tore his shoulder, after which he sought the closet wherein was the nurse and falling upon her, devoured her, whilst the boy abode cast down in a swoon. Meanwhile, when the hunters saw that the lion had fallen into the pit, they came to the mouth thereof and heard the shrieking of the boy and the woman; and after awhile the cries ceased, whereby they knew that the lion had made an end of them.⁴². The Loves of Jubeir ben Umeir and the Lady Budour cccxxvii.????? b. The Controller's Story xxvii.????? Now God forbid thou shouldst attain thy wishes! What care I If thou have looked on me a look that caused thee languishment?.¹⁷. The Hedgehog and the Pigeons cli. 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..? ? ? ? b. Story of the Enchanted Youth xxi. When the news reached El Aziz, he rejoiced with an exceeding joy in the coming of his son and straightway took horse, he and all his army, what while the trumpets sounded and the musicians played, that the earth quaked and Baghdad also trembled, and it was a notable day. When Mariyeh beheld all this, she repented with the uttermost of repentance of that which she had wroughten against El Abbas his due and the fires still raged in her vitals. Meanwhile, the troops (104) sallied forth of Baghdad and went out to meet those of El Abbas, who had halted in a meadow called the Green Island. When he espied the approaching host, he knew not what they were; so he strained his sight and seeing horsemen coming and troops and footmen, said to those about him, "Among yonder troops are ensigns and banners of various kinds; but, as for the great green standard that ye see, it is the standard of my father, the which is reserved [unto him and never displayed save] over his head, and [by this] I know that he himself is come out in quest of me." And he was certified of this, he and his troops..? ? ? ? If in night's blackness thou hast plunged into the desert's heart And hast denied thine eyes the taste of sleep and its delight, The servant said no more to him, but, when it was morning, he acquainted a number of the king's servants with this and they said, 'This is an opportunity for us. Come let us assemble together and acquaint the king with this, so the young merchant may lose favour with him and he rid us of him and we be at rest from him.' So they assembled together and going in to the king, said to him, 'We have a warning we would give thee.' Quoth he, 'And what is your warning?' And they said, 'Yonder youth, the merchant, whom thou hast taken into favour and whose rank thou hast exalted above the chiefs of the people of thy household, we saw yesterday draw his sword and offer to fall upon thee, so he might slay thee.' When the king heard this, his colour changed and he said to them, 'Have ye proof of this?' Quoth they, 'What proof wouldst thou have? If thou desire this, feign thyself drunken again this night and lie down, as if asleep, and watch him, and thou wilt see with thine eyes all that we have named to thee.' At this Queen Kemeriyeh was moved to exceeding delight and drank off her cup, saying, 'Well done, O queen of hearts!' Moreover, she took off a surcoat of blue brocade, fringed with red rubies, and a necklace of white jewels, worth an hundred thousand dinars, and gave them to Tuhfeh. Then she passed the cup to her sister Zelzeleh, who had in her hand sweet basil, and she said to Tuhfeh, 'Sing to me on this sweet basil.' 'Harkening and obedience,' answered she and improvised and sang the following verses: Then she discovered to him a part of her bosom, and when he saw her breasts, his reason took flight from his head and he said to her, "Cover it up, so may God have thee in His safeguard!" Quoth she, "Is it fair of any one to missay of my charms?" And he answered, "How shall any missay of thy charms, and thou the sun of loveliness?" Then said she, "Hath any the right to say of me that I am lophanded? "And tucking up her sleeves, showed him forearms, as they were crystal; after which she unveiled to him a face, as it were a full moon breaking forth on its fourteenth night, and said to him, "Is it lawful for any to missay of me [and avouch] that my face is pitted with smallpox or that I am one-eyed or crop-eared?" And he answered her, saying, "O my lady, what is it moveth thee to discover unto me that lovely face and those fair members, [of wont so jealously] veiled and guarded? Tell me the truth of the matter, may I be thy ransom!" And he recited the following verses: The king approved her speech and bestowed on her a dress of honour and gave her magnificent gifts; after which, for that his choice had fallen upon his younger son, Melik Shah, he married her with him and made him his heir apparent and caused the folk swear fealty to him. When this came to the knowledge of his brother Belehwan and he was ware that his younger brother had been preferred over him, his breast was straitened and the affair was grievous to him and envy entered into him and rancour; but he concealed this in his heart, whilst fire raged therein because of the damsel and the kingship..? ? ? ? Of beryl, all glowing with beauty, wherein Thick stars of pure silver shine forth to the eye..? ? ? ? How oft of dole have I made moan for love and longing pain, What while my body for desire in mortal peril went! Sharper and the Merchant, The, ii. 46. As I sat one day at the door of the prefecture, a woman entered and said to me privily, "O my lord, I am the wife of such an one the physician, and with him is a company of the notables (114) of the city, drinking wine in such a place." When I heard this, I misliked to make a scandal; so I rebuffed her and sent her away. Then I arose and went alone to the place in question and sat without till the door opened, when I rushed in and entering, found the company engaged as the woman had set out, and she herself with them. I saluted them and they returned my greeting and rising, entreated me with honour and seated me and brought me to eat. Then I informed them how one had denounced them to me, but I had driven him (115) away and come to them by myself; wherefore they thanked me and praised me for my goodness. Then they brought out to me from among them two thousand dirhems (116) and I took them and went away..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..Then said the prince to him, 'Make ready to go with me to my country.' So he made ready and went with the prince till he drew near the frontiers of his father's kingdom, where the people received him with the utmost honour and sent to acquaint his father with his son's coming. The king came out to meet him and they entreated the goldsmith with honour. The prince abode awhile with his father, then set out, [he and the goldsmith] to return to the country of the fair one, the daughter of the King of Hind; but there met him robbers by the way and he fought the sorest of battles and was slain. The goldsmith buried him and marked his grave (229) and returned, sorrowing and distraught to his own country, without telling any of the prince's death..She passed the night in his lodging and when she arose in the morning, she said to him, "O elder, may I not lack thy kind offices for the morning-meal! Go to the money-changer and fetch me from him the like of yesterday's food." So he arose and betaking himself to the money-changer, acquainted him with that which she had bidden him. The money-changer brought him all that she required and set it on the heads of porters; and the old man took them and returned with them to Sitt el Milah. So she sat down with him and they ate their sufficiency, after which he removed the rest of the food. Then she took the fruits and the flowers and setting them over against herself, wrought them into rings and knots and letters, whilst the old man looked on at a thing whose like he had never in his life seen and rejoiced therein..Barmecides, Haroun er Reshid and the Woman of the, i. 57..? ? ? ? ? Now God forbid a slave forget his liege lord's love! And how Of all things in the world should I forget the love of thee?.Baghdad, El Abbas and the King's Daughter of, iii. 53..? ? ? ? ? Whenas En Nebhan strove to win my grace, himself to me With camel- loads he did commend of musk and camphor white,.Then he sent for the viziers and said to them, 'O wicked viziers, ye thought that God was heedless of your deed, but your wickedness shall revert upon you. Know ye not that whoso diggeth a pit for his brother shall fall into it? Take from me the punishment of this world and to-morrow ye shall get the punishment of the world to come and requital from God.' Then he bade put them to death; so [the headsman] smote off their heads before the king, and he went in to his wife and acquainted her with that wherein he had transgressed against Abou Temam; whereupon she grieved for him with an exceeding grief and the king and the people of his household left not weeping and repenting all their lives. Moreover, they brought Abou Temam forth of the well and the king built him a dome (127) in his palace and buried him therein..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:..? ? ? ? ? Read thou my writ and apprehend its purport, for my case This is and fate hath stricken me with sorrows past allay..I swear by his life, yea, I swear by the life of my love without peer, iii. 21..The merchant went out and returned to the old woman, who, seeing him changed of colour, said to him, 'What did he ask thee, [may God confound] his hoariness?' So he acquainted her with the case and she said to him, 'Fear not; I will bring thee forth of this [strait].' Quoth he, 'God requite thee with good!' And she said, 'To-morrow go to him with a stout heart and say, "The answer to that whereof thou askest me is that thou put the heads of two staves into one of the holes; then take the other two staves and lay them across the middle of the first two and stop with their heads the second hole and with their butts the fourth hole. Then take the butts of the first two staves and stop with them the third hole.'" (232).?OF CLEMENCY..When she had made an end of her verses, the Lady Zubeideh bade each damsel sing a song, till the turn came round to Sitt el Milah, whereupon she took the lute and tuning it, sang thereto four-and-twenty songs in four-and-twenty modes; then she returned to the first mode and sang the following verses:..? ? ? ? ? b. The Cook's Story (238) cxxi."There was once a king named Bihkerd aed he had wealth galore and many troops; but his deeds were evil and he would punish for a slight offence and never forgave. He went forth one day to hunt and one of his servants shot an arrow, which lit on the king's ear and cut it off. Quoth Bihkerd, 'Who shot that arrow?' So the guards brought him in haste the offender, whose name was Yetrou, and he of his fear fell down on the ground in a swoon. Then said the king, 'Put him to death;' but Yetrou said, 'O King, this that hath befallen was not of my choice nor of my knowledge; so do thou pardon me, in the hour of thy power over me, for that clemency is of the goodliest of things and belike it shall be [in this world] a provision and a good work [for which thou shall be requited] one of these days, and a treasure [laid up to thine account] with God in the world to come. Pardon me, therefore, and fend off evil from me, so shall God fend off from thee evil the like thereof.' When the king heard this, it pleased him and he pardoned the servant, albeit he had never before pardoned any..Hardly had we settled ourselves in the place when we heard a noise of kicking [at the door] and people running right and left and questioning the cook and saying, "Hath any one passed by thee?" "Nay," answered he; "none hath passed by me." But they ceased not to go round about the shop till the day broke, when they turned back, disappointed. Then the cook removed the grass and said to us, "Arise, for ye are delivered from death." So we arose, and we were uncovered, without mantle or veil; but the cook carried us up into his house and we sent to our lodgings and fetched us veils; and we repented unto God the Most High and renounced singing, (138) for indeed this was a great deliverance after stress.'100. The Rogueries of Delileh the Crafty and her Daughter Zeyneb the Trickstress dclvi.98. The Haunted House in Baghdad dclxxxviii.?Story of King Bihkerd..? ? ? ? ? O blamer of me for the love of him who denieth his grace, Which be the delightsome of things, but those which the people deny.? ? ? ? ? b. The Second Calender's Story xl.When the king heard this from the vizier, he bade him go away [and he withdrew to his house]..SHEHRZAD AND SHEHRIYAR..Some months after this, I met him again under arrest, in the midst of the guards and officers of the

police, and he said to them, "Seize yonder man." So they laid hands on me and carried me to the chief of the police, who said, "What hast thou to do with this fellow?" The thief turned to me and looking a long while in my face, said, "Who took this man?" Quoth the officers, "Thou badest us take him; so we took him." And he said, "I seek refuge with God! I know not this man, nor knoweth he me; and I said not that to you but of a man other than this." So they released me, and awhile afterward the thief met me in the street and saluted me, saying, "O my lord, fright for fright! Hadst thou taken aught from me, thou hadst had a part in the calamity." (146) And I said to him, "God [judge] between thee and me!" And this is what I have to tell'. Then she changed the measure and the mode and sang the following verses: .? ? ? ? ? When in the sitting-chamber we for merry-making sate, With thine eyes' radiance the place thou didst illuminate.96. Adi ben Zeid and the Princess Hind ccccv. When he had made an end of his speech, his wife came forward forthright and told her story, from first to last, how her mother bought him from the cook's partner and the people of the kingdom came under his rule; nor did she leave telling till she came, in her story, to that city [and acquainted the queen with the manner of her falling in with her lost husband]. When she had made an end of her story, the cook exclaimed, 'Alack, what impudent liars there be! By Allah, O king, this woman lieth against me, for this youth is my rearling (75) and he was born of one of my slave-girls. He fled from me and I found him again..So King Suleiman Shah made answer unto Caesar with 'Hearkening and obedience.' Then he arose and despatched her to him, and Cassar went in to her and found her overpassing the description wherewithal they had described her to him; wherefore he loved her with an exceeding love and preferred her over all his women and his love for Suleiman Shah was magnified; but Shah Khatoun's heart still clave to her son and she could say nought. As for Suleiman Shah's rebellious son, Belehwan, when he saw that Shah Khatoun had married the king of the Greeks, this was grievous to him and he despaired of her. Meanwhile, his father Suleiman Shah kept strait watch over the child and cherished him and named him Melik Shah, after the name of his father. When he reached the age of ten, he made the folk swear fealty to him and appointed him his heir apparent, and after some days, [the hour of] the old king's admission [to the mercy of God] drew near and he died..? ? ? ? ? Since thou hast looked on her, mine eye, be easy, for by God Nor mote nor ailment needst thou fear nor evil accident..? ? ? ? ? e. The Fifth Voyage of Sindbad the Sailor cclxiii. May the place of my session ne'er lack thee! Oh, why, iii. 118. In my soul the fire of yearning and affliction rageth aye, iii. 65..? ? ? ? ? O my God! Who is stronger than Thou in resource? The Subtle, Thou knowest my plight and my pain..? ? ? ? ? And to the birds' descant in the foredawns, From out the boughs it flowered forth and grew,.He found it every way complete and saw therein ten great trays, full of all fruits and cakes and all manner sweetmeats. So he sat down and ate thereof after the measure of his sufficiency, and finding there three troops of singing-girls, was amazed and made the girls eat. Then he sat and the singers also seated themselves, whilst the black slaves and the white slaves and the eunuchs and pages and boys stood, and the slave-girls, some of them, sat and some stood. The damsels sang and warbled all manner melodies and the place answered them for the sweetness of the songs, whilst the pipes cried out and the lutes made accord with them, till it seemed to Aboulhusn that he was in Paradise and his heart was cheered and his breast dilated. So he sported and joyance waxed on him and he bestowed dresses of honour on the damsels and gave and bestowed, challenging this one and kissing that and toying with a third, plying one with wine and another with meat, till the night fell down..? ? ? ? ? How bright and how goodly my lustre appears! Yea, my wreaths are like girdles of silver so white..When King Shehriyar heard this story, he came to himself and awaking from his drunkenness, (164) said, "By Allah, this story is my story and this case is my case, for that indeed I was in wrath (165) and [danger of] punishment till thou turnedst me back from this into the right way, extolled be the perfection of the Causer of causes and the Liberator of necks! Indeed, O Shehrzad," continued he, "thou hast awakened me unto many things and hast aroused me from mine ignorance"..? ? ? ? ? c. Abou Sabir cccxlviii. 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..WOMEN'S CRAFT..There was once in the land of Hind a king of illustrious station, endowed with understanding and good sense, and his name was Shah Bekht. He had a vizier, a man of worth and intelligence, prudent in counsel, conformable to him in his governance and just in his judgment; wherefore his enviers were many and many were the hypocrites, who sought in him faults and set snares for him, so that they insinuated into King Shah Bekht's eye hatred and rancour against him and sowed despite against him in his heart; and plot followed after plot, till [at last] the king was brought to arrest him and lay him in prison and confiscate his good and avoid his estate. (77)..? ? ? ? ? Deem not, O youth, that I to thee incline; indeed, no part Have I in those who walk the ways, the children of the tent. (87).Indeed, thou'st told the tale of kings and men of might, iii. 87..So Es Shisban drank off the cup in his turn and said, 'Well done, O desire of hearts!' And he bestowed on her that which was upon him, to wit, a dress of cloth-of-pearl, fringed with great pearls and rubies and broidered with precious stones, and a tray wherein were fifty thousand dinars. Then Meimoun the Sworder took the cup and fell to gazing intently upon Tuhfeh. Now there was in his hand a pomegranate-flower and he said to her, 'Sing upon this pomegranate-flower, O queen of men and Jinn; for indeed thou hast dominion over all hearts.' Quoth she, 'Hearkening and obedience;' and she improvised and sang the following verses:.When she had made an end of her song, she cast the lute from her hand and wept till she swooned away, whereupon the Khalif bade carry her to her chamber. Now he was ravished with her and loved her with an exceeding love; so, after awhile, he again commanded to bring her to his presence, and when she came, he bade her sing. Accordingly, she took the lute and spoke forth that which was in her heart and sang the following

verses: You swore you'd be faithful to us and our love, And true to your oath and your troth-plight were you; But deemed yourself secure from every changing chance Nor recked the ebb and flow of Fortune's treacherous tide. . . . Wind of the East, if thou pass by the land where my loved ones dwell, I pray, The fullest of greetings bear to them from me, their lover, and say.³⁷ The Imam Abou Yousuf with Er Reshid and Jaafer dlv. Mariyeh folded the letter and gave it to Shefikeh, bidding her carry it to El Abbas. So she took it and going with it to his door, would have entered; but the chamberlains and serving-men forbade her, till they had gotten her leave from the prince. When she went in to him, she found him sitting in the midst of the five damsels aforesaid, whom his father had brought him. So she gave him the letter and he took it and read it. Then he bade one of the damsels, whose name was Khefifeh and who came from the land of China, tune her lute and sing upon the subject of separation. So she came forward and tuning the lute, played thereon in four-and-twenty modes; after which she returned to the first mode and sang the following verses: a. The First Calender's Story xxxvii. Still do I yearn, whilst passion's fire flames in my liver are, iii. 111. Then he arose and going in to his daughter, found her mother with her; so he set out to them the case and Mariyeh said, "O father mine, my wish is subject unto (122) thy commandment and my will ensueth thy will; so whatsoever thou chooseth, I am still obedient unto thee and under thy dominion." Therewithal the King knew that Mariyeh inclined unto El Abbas; so he returned forthright to King El Aziz and said to him, "May God amend the King! Verily, the occasion is accomplished and there is no opposition unto that which thou commandest" Quoth El Aziz, "By God's leave are occasions accomplished. How deemest thou, O King, of fetching El Abbas and drawing up the contract of marriage between Mariyeh and him?" And Ins ben Cais answered, saying, "Thine be it to decide." When the prince saw her in this plight, he was as a sleeper awakened and said to her, "What hath befallen thee? Set out to me thy case." "God on thee," answered she, "nevermore send me to Mariyeh, and do thou protect me, so may God protect thee from the fires of hell!" Then she related to him that which had bedded her with Mariyeh; which when he heard, there took him the shamefastness of the generous and this was grievous unto him. The love of Mariyeh fled forth of his heart and he said to the nurse, "How much hadst thou of Mariyeh every month?" "Ten dinars," answered she, and he said, "Be not concerned." Then he put his hand to his poke and bringing out two hundred dinars, gave them to her and said, "Take this for a whole year's wage and turn not again to serve any one. When the year is out, I will give thee two years' wage, for that thou hast wearied thyself with us and on account of the cutting off of thy dependence upon Mariyeh." Tuhfet el Culoub and Er Reshid, ii. 203. . . . STORY OF THE CREDULOUS HUSBAND. When love-longing for her sweet sake I took upon myself, The railers flocked to me anon, on blame and chiding bent; The Fifth Day. The folk marvelled at this story with the utmost wonderment and the seventh officer said, "There befell me in Alexandria the [God-]guarded a marvellous thing, [and it was that one told me the following story]. . . . Julnar of the Sea and her Son King Bedr Basim of Persia dccciv. 82. The Ignorant Man who set up for a Schoolmaster dclxvii. So Selim came forward and kissing the earth before the [supposed] king, praised him and related to him his story from beginning to end, till the time of their coming to that city, he and his sister, telling him how he had entered the place and fallen into the hands of the cook and that which had betided him [with him] and what he had suffered from him of beating and bonds and shackles and pinioning. Moreover, he told him how the cook had made him his brother's slave and how the latter had sold him in Hind and he had married the princess and become king and how life was not pleasant to him till he should foregather with his sister and how the cook had fallen in with him a second time and acquainted her with that which had betided him of sickness and disease for the space of a full-told year. Rehwan (Er), King Shah Bekht and his Vizier, i. 215. The king marvelled, he and his company, and praised God the Most High for that he had come thither; after which he turned to the eunuch and said to him, 'What is this youth thou hast with thee?' 'O king,' answered he, 'this is the son of a nurse who belonged to us and we left him little. I saw him to-day and his mother said to me, 'Take him with thee.' So I brought him with me, that he might be a servant to the king, for that he is an adroit and quickwitted youth.' Then the king fared on, he and his company, and the eunuch and the youth with them, what while he questioned the former of Belehwan and his dealing with his subjects, and he answered, saying, 'As thy head liveth, O king, the folk with him are in sore straits and not one of them desireth to look on him, gentle or simple.' 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. . . . The Seventeenth Night of the Month. . . . STORY OF THE THIEF AND THE WOMAN. "Forget him," quoth my censurers, "forget him; what is he?" "If I forget him, ne'er may God," quoth I, "remember me!". When it was the day of the going-in, (110) Bihzad, of his haste and lack of patience, betook himself to the wall, which was between himself and the princess's lodging and in which there was a hole pierced, and looked, so he might see his bride, of his haste. But the bride's mother saw him and this was grievous to her; so she took from one of the servants two red-hot iron spits and thrust them into the hole through which the prince was looking. The spits ran into his eyes and put them out and he fell down aswoon and joyance was changed and became mourning and sore concern. See, then, O king," continued the youth, "the issue of the prince's haste and lack of deliberation, for indeed his haste bequeathed him long repentance and his joy was changed to

mourning; and on like wise was it with the woman who hastened to put out his eyes and deliberated not. All this was the doing of haste; wherefore it behoveth the king not to be hasty in putting me to death, for that I am under the grasp of his hand, and what time soever thou desirest my slaughter, it shall not escape [thee]."Credulous Husband, The, i. 270.

[Einführung in Die Physiologie Der Einzelligen \(Protozoen\)](#)

[Lettere Su Roma E Napoli](#)

[Geprüfte Liebe Vol 1 Eine Erzählung](#)

[Zwei Jahre Am Congo Erlebnisse Und Schilderungen](#)

[Home Mission Monthly Volume 33 Issue 8](#)

[Memories Meanderings Meditations of a Misfit](#)

[Improvements in Education](#)

[Instructors Guide to Accounting Theory and Practice A First Year Text Volume 1](#)

[A Plea for the Bible Addressed to Educated Hindus](#)

[Memoir of the Reverend James Proudfit 1732-1802](#)

[Orchard Cover Crops](#)

[Contribution to the Chemistry of American Conifers](#)

[Musiker-Biographien Vol 12 Meyerbeer](#)

[Custom House Justice and Haviland China](#)

[Notes on the Kiowa Sun Dance](#)

[Ostrolenka Grand Heroic Opera in Four Acts](#)

[Hope Lifts Stories of Hope That Will Lift Your Spirit!](#)

[A Biological Assessment of Sites in the Ninemile Creek Drainage Missoula County Montana Tmdl-C04 July 2003 2004](#)

[A Preliminary Treatment of the Opuntioideae of North America](#)

[New Book of Niagara Scenes in Summer and Winter](#)

[Magazine Volume 1 Issue 1](#)

[Ode on the Bones of the Im-Mortal Thomas Paine Newly Transported from America to England by the No Less Im-Mortal William Cobbett Esq](#)

[Organic Evolution](#)

[Fragmenta Phytographiae Australiae Volume 2](#)

[Home Acres Volume 7 Issues 1-3](#)

[Manuctio Ad Organum Das Ist Kurz Grindlich Und Leichter Unterricht Zu Der Edlen Schlag-Kunst](#)

[November Meteors of 1868 US Naval Observatory](#)

[Henzi Und Lessing Eine Historisch-Litterarische Studie](#)

[Soupe Et La Montagne Et La Vallee La Saynetes dAlsace](#)

[Applications de lElectricite A La Medecine Et A La Chirurgie Etat Actuel de la Question](#)

[Pepa Comedie En Trois Actes](#)

[Catalogue Des Galeries Royales de Venise](#)

[de la Hernie Ombilicale These Presentee Et Soutenue](#)

[Tableau Encyclopedique Et Methodique Des Trois Regnes de la Nature Vol 1 Vers Coquilles Mollusques Et Polypiers](#)

[Befreiung Ofens Von Der Turkenherrschaft 1686 Die Ein Beitrag Zur Zweihundertjahrigen Gedachtnissfeier](#)

[Speeches in the House of Representatives March 11 13 14 and 26 1902](#)

[Untersuchungen Ueber Die Moeglichkeit Und Den Nutzen Der Zuckererzeugung Aus Inlandischen Pflanzen](#)

[An Inquiry Into the Prevalence and Aetiology of Tuberculosis Among Industrial Workers with Special Reference to Female Muniton Workers](#)

[Studien Zur Vergleichenden Entwicklungsgeschichte Des Kopfes Der Kranioten Vol 2 Die Entwicklung Des Kopfes Von Ammonoetes Planeri](#)

[Katalog Einer Richard Wagner-Bibliothek Vol 4 Nach Den Vorliegenden Originalien Systematisch-Chronologisch Geordnetes Und Mit Citaten](#)

[Und Anmerkungen Versehenes Authentisches Nachs Eine Ergaenzung Zu Band I-III Mit Einer Innenansicht Des Museums](#)

[Eloge de J J Rousseau](#)

[Die Metaphysische Theorie Der Griechischen Philosophie Nach Ihren Principien Dargestellt Inaugural-Dissertation Der Philosophischen Facultt](#)

[Der Universitt Rostock](#)

[de la Trepanation Large Du Sinus Maxillaire Par La Voie Du Meat Inferieur Appliquee Au Traitement de la Sinusite Maxillaire Chronique](#)

[Bedeutung Der Alkoholfrage Fur Unsere Kolonien Die](#)

[Französische Schriftsteller in Und Von Solothurn Eine Historisch-Litterarische Untersuchung](#)

[Tagebuch Geschrieben Wahrend Der Nordamerikanisch-Mexikanischen Campagne in Den Jahren 1847 Und 1848 Auf Beiden Operationslinien Holz Der Deutschen Nadelwaldbaume Das](#)

[Comicos de Mi Pueblo Los Sainete Lirico En Un Acto Dividido En Tres Cuadros En Verso](#)

[Mendigo de Guernica El Comedia Episodica En Tres Actos y En Prosa](#)

[Tuberkuloesen Erkrankungen Des Gehoerorgans Die](#)

[La Notion DAnalogie Chez Saint Bonaventure Et Saint Thomas DAquin Thse Pour Le Doctorat PRSente La Facult Des Lettres de LUniversit de Paris](#)

[Ciencia y Los Temblores La Resena de Las Diversas Teorias y Algunos Comentarios](#)

[The Interaction Between Time-Nonseparable Preferences and Time Aggregation](#)

[Epitres Sur La Vieillesse Et Sur La Verite Suivies de Quelques Pieces Fugitives En Vers Et dUne Comedie Nouvelle En Prose Et En Un Acte Qui a Pour Titre Le Mariage de Julie](#)

[Vindiciarum Plutarhearum Liber](#)

[Dr Heinrich Philipp Sextro Eine Gedachtnisrchrift Feines Lebens Und Wirkens Wie Seiner Wohlhatigen Stiftungen](#)

[Des Dio Cassius Bericht Uber Die Varusschlacht Verglichen Mit Den Ubrigen Geschichtsquellen](#)

[Gainsborough](#)

[Roberto Ed Elisabetta Browning](#)

[Le SEI Giornate Di M Sebastiano Erizzo](#)

[Celebration Du 200e Anniversaire de la Fondation Du Seminaire de Quebec 30 Avril 1863](#)

[Dissertatio Physica de Polythalamiis Nova Testaceorum Classe Cui Quaedam Praemittuntur de Methodo Testacea in Classes Et Genera Distribuendi](#)

[Revoluciin de Agosto de 1906 La](#)

[Volkswirtschaftlichen Systeme Und Die Handelspolitik Der Europaischen Staaten Und Der Vereinigten Staaten Von Amerika Die Auszug Aus Dem Nationalen System](#)

[Eine Deputationsreise Von Russland Nach Amerika VOR Vierundzwanzig Jahren](#)

[Die Sprache Luthers in Seiner Bibel-Uebersetzung](#)

[Cocinero de S M El Zarzuela Comica En Un Acto Dividido En Tres Cuadros En Prosa](#)

[Gedanken Otto Ludwigs Aus Seinem Nachlass Ausgewahlt Und Herausgegeben Von Cordelia Ludwig](#)

[Esclarecimientos a la Constitucion Dada Al Peru En El Ano de Mil Ochocientos Veintiocho](#)

[Deutsche Studentensprache](#)

[Teorica y Practica de Esquadrones Deducida del Tesoro Militar](#)

[Rosen Ihre Klassifikation Kultur Und Vermehrung in Freien Lande](#)

[Normalien Fur Bewertung Und Prufung Von Elektrischen Maschinen Und Transformatoren](#)

[Foenus Nauticum Und Die Geschichtliche Entwicklung Der Bodmerei Das](#)

[Il Panorama Delle Alpi E I Contorni Di Torino](#)

[LHomme de Sedan](#)

[T Macci Plavti Comoediae Vol 3 Cistellariam Curculionem Epidicum Complectens](#)

[Bulletin de la Socit Zoologique de France Vol 41 Reconnue DUtilit Publique Anne 1916](#)

[Ruin Preussens Der](#)

[Volkswirtschaftslehre](#)

[Fragmens Historiques 1688 Et 1830](#)

[Vocabolario del Dialetto Agnonese](#)

[Compendio de la Geograf-A del Estado de Sonora](#)

[Zur Jennerfeier Des 14 Mai 1896 Medaillen Portrts Und Abbildungen](#)

[Meerlieder](#)

[Annual Report of the Public Works Department for the Year Ending December 31 1938](#)

[Die Kampfe Um Die Akademische Freiheit Eins Unt Jetzt Eine Geschichte Der Freiheit Der Deutschen Studenten](#)

[Laurentii Bellini Florentini Exercitationes Anatomicae Duae de Structura Et Usu Renum UT Et de Gustus Organo Novissime Deprehenso Praemissis Ad Faciliorem Intelligentiam Quibusdam de Saporibus Accedunt Quaedam Renum Monstrosorum Exempla Ex Medicorum Ce](#)

[Matthias Flacius Illyricus Eine Vorlesung](#)

[Descrizione Della Entrata Della Serenissima Regina Giovanna DAustria Et Dellapparato Fatto in Firenze Nella Venuta E Per Le Felicissime Nozze Di Sua Altezza Et Dellillustrissimo E Eccellentissimo S Don Francesco de Medici](#)

[Unertraglich Lustspiel in Einem Akt](#)

[Rudolph Zacharias Beckers Leiden Und Freuden in Siebzehnmonatlicher Franzsischer Gefangenschaft Von Ihm Selbst Beschrieben Ein Beytrag Zur Charakteristik Des Despotismus](#)

[Parafraſis de Los Salmos de David](#)

[Erinnerungen Aus Der Revolution in Wrttemberg Der Rote Hahn Eine Revolutionserscheinung](#)

[Historische Und Politische Aufstze Vol 4](#)

[Demosthenes Rede Fur Die Krone](#)

[Oesterreichs Waffen-Ruhm AELterer Und Neuerer Zeit Eine Gedrangte Skizze in Drei Hauptperioden](#)

[Eco Franciscano En La Cuestion de Los Santos Lugares de Jerusalem y Patronato Real de Los Reyes de Espana El Por Varios Franciscanos](#)

[Exclaustrados Residentes En Esta Corte](#)

[Monographia Generis Osmundae](#)

[Lagrimas y Sonrisas Coleccion de Poesias](#)
