

## THE SUPREME BEING OF GOD

?? ? ? ? d. The Fourth Voyage of Sindbad the Sailor. ? ? ? ? ? q. The Shepherd and the Thief dcxxxii. So, of the heaviness of his wit, he believed her and turning back, went in to the trooper; but she had foregone him, and when he saw her beside her lover, he fell to looking on her and pondering. Then he saluted her and she returned him the salutation; and when she spoke, he was bewildered. So the trooper said to him, 'What ails thee to be thus?' And he answered, 'This woman is my wife and the voice is her voice.' Then he rose in haste and returning to his own house, saw his wife, who had foregone him by the secret passage. So he went back to the trooper's house and saw her sitting as before; whereupon he was abashed before her and sitting down in the trooper's sitting-chamber, ate and drank with him and became drunken and abode without sense all that day till nightfall, when the trooper arose and shaving off some of the fuller's hair (which was long and flowing) after the fashion of the Turks, clipped the rest short and clapped a tarboush on his head. ? ? ? ? ? b. The Second Voyage of Sindbad the Sailor ccliii. 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. 17. The Merchant of Oman cccliv. ? ? ? ? ? a. The Christian Broker's Story cix. ? ? ? ? ? The flames of long desire wax on me day by day And far away are pitched the tent-poles of my fair. There was once an old man renowned for roguery, and he went, he and his mates, to one of the markets and stole thence a parcel of stuffs. Then they separated and returned each to his quarter. Awhile after this, the old man assembled a company of his fellows and one of them pulled out a costly piece of stuff and said, "Will any one of you sell this piece of stuff in its own market whence it was stolen, that we may confess his [pre-eminence in] sharpening?" Quoth the old man, "I will;" and they said, "Go, and God the Most High prosper thee!" ? ? ? ? ? My heart, since the leave-taking day afflicted, will tell of my case, And my body, for love and desire grown wasted and feeble and frail. ? ? ? ? ? g. The King's Son and the Ogress dccccclxxxv. ? ? ? ? ? ef. Story of the Barber's Sixth Brother clxiv. ? ? ? ? ? But now unto me of my loves accomplished are joyance and cheer And those whom I cherish my soul with the wine of contentment regale. 45. The Man who stole the Dog's Dish of Gold ccccl. ? ? ? ? ? Kohl (159) in its native country, too, is but a kind of stone; Cast out and thrown upon the ways, it lies unvalued quite; ? ? ? ? ? Whenas En Nebhan strove to win my grace, himself to me With camel-loads he did commend of musk and camphor white, Now, by the ordinance of God the Most High, a company of thieves fell in upon a caravan hard by that mountain and made prize of that which was with them of merchandise. Then they betook themselves to the mountain, so they might share their booty, and looking at the foot thereof, espied the gown of brocade. So they descended, to see what it was, and finding the child wrapped therein and the gold laid at his head, marvelled and said, "Extolled be the perfection of God! By what wickedness cometh this child here?" Then they divided the money between them and the captain of the thieves took the boy and made him his son and fed him with sweet milk and dates, till he came to his house, when he appointed him a nurse, who should rear him. Now this was at the beginning of the month, and when it was the end thereof, Aboulhusn longed to drink wine and returning to his former usance, furnished his saloon and made ready food and let bring wine; then, going forth to the bridge, he sat there, expecting one whom he should carouse withal, as of his wont. As he sat thus, behold, up came the Khalif [and Mesrour] to him; but Aboulhusn saluted them not and said to them, "No welcome and no greeting to the perverters! (31) Ye are no other than devils." However, the Khalif accosted him and said to him, "O my brother, did I not say to thee that I would return to thee?" Quoth Aboulhusn, "I have no need of thee; and as the byword says in verse: 3. The Porter and the Three Ladies of Baghdad xxviii. When the evening came and the king sat in his privy chamber, he summoned the vizier and required of him the story of the thief and the woman. Quoth the vizier, "Know, O king, that A Damsel made for love and decked with subtle grace, iii. 192. On the morrow they (199) returned to their place, as of their wont, and betook themselves to eating and drinking and merry-making and sporting till the last of the day, when Sindbad bade them hearken to his relation concerning his sixth voyage, the which (quoth he) is of the most extraordinary of pleasant stories and the most startling [for that which it compriseth] of tribulations and disasters. Then said he, I was once an officer in the household of the Amir Jemaleddin El Atwesh El Mujhidi, who was invested with the governance of the Eastern and Western districts, (107) and I was dear to his heart and he concealed from me nought of that which he purposed to do; and withal he was master of his reason. (108) It chanced one day that it was reported to him that the daughter of such an one had wealth galore and raiment and jewels and she loved a Jew, whom every day she invited to be private with her, and they passed the day eating and drinking in company and he lay the night with her. The prefect feigned to give no credence to this story, but one night he summoned the watchmen of the quarter and questioned them of this. Quoth one of them, "O my lord, I saw a Jew enter the street in question one night; but know not for certain to whom he went in." And the prefect said, "Keep thine eye on him henceforth and note what place he entereth." So the watchman went out and kept his eye on the Jew. ? ? ? ? ? O my God! Who is stronger than Thou in resource? The Subtle, Thou knowest my plight and my pain. 70. Khusrau and Shirin and the Fisherman dclvi. ? ? ? ? ? f. The Sixth Voyage of Sindbad the Sailor. When it was night, the king summoned the vizier and sought of him the hearing of the [promised] story. "Harkening and obedience," replied Er Rehwani,

"Know, O august king, that. When it was the time of the evening meal, the king repaired to the sitting-chamber and summoning the vizier, sought of him the story he had promised him; and the vizier said, "They avouch, O king, that. . . . g. The Seventh Voyage of Sindbad the Sailor cclxix. When it was the tenth day, (now this day was called El Mihrjan (129) and it was the day of the coming in of the folk, gentle and simple, to the king, so they might give him joy and salute him and go forth), the counsel of the viziers fell of accord that they should speak with a company of the notables of the city [and urge them to demand of the king that he should presently put the youth to death]. So they said to them, "When ye go in to-day to the king and salute him, do ye say to him, 'O king, (to God be the praise!) thou art praiseworthy of policy and governance, just to all thy subjects; but this youth, to whom thou hast been bountiful, yet hath he reverted to his base origin and wrought this foul deed, what is thy purpose in his continuance [on life]? Indeed, thou hast prisoned him in thy house, and every day thou hearest his speech and thou knowest not what the folk say.'" And they answered with "Harkening and obedience." . . . . g. The Seventh Voyage of Sindbad the Sailor. All this, O my brother,' continued the merchant, 'befell because the locust had no knowledge of the secret essence that lieth hid in apparent bodies. As for thee, O my brother, (may God requite thee with good!) thou wast subtle in device and usedst precaution; but precaution sufficeth not against fate, and fortune fore-ordained baffleth contrivance. How excellent is the saying of the poet! And he recited the following verses: EN NUMAN AND THE ARAB OF THE BENOUI TAI. (168). Then the old queen and her daughter and son-in-law embarked in the ship and setting sail, fared on till they came to the land of Mekran. Their arrival there befell at the last of the day; so they passed the night in the ship, and when the day was near to break, the young king went down from the ship, that he might go to the bath, and made for the market. As he drew near the bath, the cook met him by the way and knew him; so he laid hands on him and binding his arms fast behind him, carried him to his house, where he clapped the old shackles on his feet and straightway cast him back into his whilom place of duress. . . . . To lovers, "What see ye?" he saith, and to hearts of stone, "What love ye," quoth he, "[if to love me ye disdain?"]. Accordingly the nurse returned to El Abbas, without letter or answer; and when she came in to him, he saw that she was troubled and noted the marks of chagrin on her face; so he said to her, "What is this plight?" Quoth she, "I cannot set out to thee that which Mariyeh said; for indeed she charged me return to thee without letter or answer." "O nurse of kings," rejoined El Abbas, "I would have thee carry her this letter and return not to her without it." Then he took inkhorn and paper and wrote the following verses: . . . . . Whenas thou passest by the dwellings of my love, Greet him for me with peace, a greeting debonaire. . . . . For indeed I am mated with longing love in public and privily, Nor ever my heart, alas I will cease from mourning, will I or nill. Jest of a Thief, A Merry, ii. 186. When the king heard this from the youth, his anger subsided; so he bade restore him to the prison, and the folk dispersed that day. . . . . Yea, to the earth that languished for lack of rain, the clouds Were bounteous; so it flourished and plenteous harvests bore; 24. Maan ben Zaideh and the three Girls cclxxi. . . . . Upon that day my loves my presence did depart; Presently, his father and his mother heard of the matter; whereupon the former arose and going up to the place, wrote a letter and [presented it to the king, who] read it, and behold, therein was written, saying, 'Have pity on me, so may God have pity on thee, and hasten not in the slaughter [of my son]; for indeed I acted hastily in a certain affair and drowned his brother in the sea, and to this day I drink the cup of his anguish. If thou must needs kill him, kill me in his stead.' Therewith the old merchant prostrated himself before the king and wept; and the latter said to him, 'Tell me thy story.' 'O my lord,' answered the merchant, 'this youth had a brother and I [in my haste] cast them both into the sea.' And he related to him his story from first to last, whereupon the king cried out with an exceeding great cry and casting himself down from the throne, embraced his father and brother and said to the former, 'By Allah, thou art my very father and this is my brother and thy wife is our mother.' And they abode weeping, all three. . . . . Fast flowed my tears; despair gat hold upon my soul And needs mine eyelids must the sweet of sleep forbear. . . . . My outward of my inward testifies And this bears witness that that tells aright. (39). Singer and the Druggist, The, i. 229. . . . . Parting afar hath borne you, but longing still is fain To bring you near; meseemeth mine eye doth you contain. 58. The Lovers of the Benou Udhreh (232) dcxlvii. . . . . The best of all religions your love is, for in you Are love and life made easeful, untroubled and sincere. 12. The Waterfowl and the Tortoise cxlviii. When El Abbas had made an end of his verses, his father said to him, "I seek refuge for thee with God, O my son! Hast thou any want unto which thou availest not, so I may endeavour for thee therein and lavish my treasures in quest thereof?" "O father mine," answered El Abbas, "I have, indeed, an urgent want, on account whereof I came forth of my native land and left my people and my home and exposed myself to perils and stresses and became an exile from my country, and I trust in God that it may be accomplished by thine august endeavour." "And what is thy want?" asked the king. Quoth El Abbas, "I would have thee go and demand me in marriage Mariyeh, daughter of the King of Baghdad, for that my heart is distraught with love of her." And he recounted to his father his story from first to last. . . . . If the rose be entitled the pride of the morn, Before me nor after she wins it, I ween. . . . . What strength have I solicitude and long desire to bear? Why art thou purposed to depart and leave me to despair? Forehead, Of that which is written on the, i. 136. Now there was in the camp a wise woman, (11) and she questioned him of the new-born child, if it was male or female. Quoth he, 'It is a girl;' and she said, 'She shall do whoredom with a hundred men and a journeyman shall marry her and a spider shall slay her.' When the journeyman heard this, he returned upon his steps and going in to the woman, took the child from her by wile and slit its paunch. Then he fled forth into the desert at a venture and abode in strangerhood what [while] God willed. When God caused the morning morrow, the two armies drew out in battle array and the troops stood looking at one another. Then came forth El Harith ibn Saad between the two lines and played with his lance and cried out and recited the following verses: O son of Simeon, give no ear to other than my say, iii. 36. Police, El Melik ez Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of, ii. 117. . . . .

Why to estrangement and despite inclin'st thou with the spy? Yet that a bough (14) from side to side incline (15) small wonder 'twere..Then he folded the letter and committed it to the nurse and gave her five hundred dinars, saying, "Accept this from me, for that indeed thou hast wearied thyself between us." "By Allah, O my lord," answered she, "my desire is to bring about union between you, though I lose that which my right hand possesseth." And he said, "May God the Most High requite thee with good!" Then she carried the letter to Mariyeh and said to her, "Take this letter; belike it may be the end of the correspondence." So she took it and breaking it open, read it, and when she had made an end of it, she turned to the nurse and said to her, "This fellow putteth off lies upon me and avoucheth unto me that he hath cities and horsemen and footmen at his command and submitting to his allegiance; and he seeketh of me that which he shall not obtain; for thou knowest, O nurse, that kings' sons have sought me in marriage, with presents and rarities; but I have paid no heed unto aught of this; so how shall I accept of this fellow, who is the fool (90) of his time and possesseth nought but two caskets of rubies, which he gave to my father, and indeed he hath taken up his abode in the house of El Ghitrif and abideth without silver or gold? Wherefore, I conjure thee by Allah, O nurse, return to him and cut off his hope of me."84. The Devout Woman and the two Wicked Elders cccxciv.59. El Mutelemmis and his Wife Umeimeh dclxlviii.The Twenty-Second Night of the Month..? ? ? ? r. The Heathcock and the Tortoises dccccxxiv.? ? ? ? ? And pliedst us with cups of wine, whilst from the necklace pearls (142) A strange intoxicating bliss withal did circulate,.As soon as his father-in-law had departed for Samarcand, King Shehriyar summoned the grandees of his realm and made them a magnificent banquet of all manner rich meats and exquisite sweetmeats. Moreover, he bestowed on them dresses of honour and guerdoned them and divided the kingdoms between himself and his brother in their presence, whereat the folk rejoiced. Then the two kings abode, ruling each a day in turn and they accorded with each other, what while their wives continued in the love of God the Most High and in thanksgiving to Him; and the subjects and the provinces were at peace and the preachers prayed for them from the pulpits, and their report was bruited abroad and the travellers bore tidings of them [to all countries]..? ? ? ? ? So get thee gone, then, from a house wherein thou art abased And let not severance from friends lie heavy on thy spright..The Twenty-fifth Night of the Month..78. Mesrour and Ibn el Caribi dclxii.Merchant and his Sons, The, i. 81..? ? ? ? ? b. The Second Calender's Story xl."There was once a king of the kings, whose name was Bekhtzeman, and he was a great eater and drinker and carouser. Now enemies of his made their appearance in certain parts of his realm and threatened him; and one of his friends said to him, 'O king, the enemy maketh for thee: be on thy guard against him.' Quoth Bekhtzeman, 'I reckon not of him, for that I have arms and wealth and men and am not afraid of aught.' Then said his friends to him, 'Seek aid of God, O king, for He will help thee more than thy wealth and thine arms and thy men.' But he paid no heed to the speech of his loyal counsellors, and presently the enemy came upon him and waged war upon him and got the victory over him and his trust in other than God the Most High profited him nought. So he fled from before him and seeking one of the kings, said to him, 'I come to thee and lay hold upon thy skirts and take refuge with thee, so thou mayst help me against mine enemy.'55. The Ruined Man who became Rich again through a Dream cccli.? ? ? ? ? But now hath Allah from my heart blotted the love of thee, After for constancy I'd grown a name of wonderment..When it was eventide, the king summoned the vizier and sought of him the story of the King and the Tither, and he said, "Know, O king, that.As I was passing one day in the market, I found that a thief had broken into the shop of a money-changer and taken thence a casket, with which he had made off to the burial-grounds. So I followed him thither [and came up to him, as] he opened the casket and fell a-looking into it; whereupon I accosted him, saying, "Peace be on thee!" And he was startled at me. Then I left him and went away from him..When the king heard this story, he was fortified in his resolve to spare the vizier and to leave haste in an affair whereof he was not assured; so he comforted him and bade him withdraw to his lodging..94. The King and the Virtuous Wife cccv.?THE ELEVENTH OFFICER'S STORY..It is as the jasmine, when it I espy, ii. 236..? ? ? ? ? ? ? ? ? ? wa. The Hawk and the Locust dccccxvi.Ishac stared at her and seizing her hand, said to her, 'Know that I am bound by an oath that, when the singing of a damsel pleaseth me, she shall not make an end of her song but before the Commander of the Faithful. But now tell me, how came it that thou abodest with the slave-dealer five months and wast not sold to any, and thou of this skill, more by token that the price set on thee was no great matter?'.The Eleventh Night of the Month..It is told that there was once, in the city of Baghdad, a comely and well-bred youth, fair of face, tall of stature and slender of shape. His name was Alaeddin and he was of the chiefs of the sons of the merchants and had a shop wherein he sold and bought One day, as he sat in his shop, there passed by him a girl of the women of pleasure, (253) who raised her eyes and casting a glance at the young merchant, saw written in a flowing hand on the forepart (254) of the door of his shop, these words, "VERILY, THERE IS NO CRAFT BUT MEN'S CRAFT, FORASMUCH AS IT OVERCOMETH WOMEN'S CRAFT." When she beheld this, she was wroth and took counsel with herself, saying, "As my head liveth, I will assuredly show him a trick of the tricks of women and prove the untruth of (255) this his inscription!".When they had made an end of pious wishes and congratulations, they besought the king to hasten the punishment of the Magian and heal their hearts of him with torment and humiliation. So he appointed them for a day on which they should assemble to witness his punishment and that which should betide him of torment, and shut himself up with his wife and sons and abode thus private with them three days, during which time they were sequestered from the folk. On the fourth day the king entered the bath, and coming forth, sat down on the throne of his kingship, with the crown on his head, whereupon the folk came in to him, according to their wont and after the measure of their several ranks and degrees, and the amirs and viziers entered, ay, and the chamberlains and deputies and captains and men of war and the falconers and armbearers. Then he seated his two sons, one on his right and the other on his left hand, whilst all the folk stood before him and lifted up their voices in thanksgiving to God the Most High and glorification of Him and were strenuous in prayer for the king

and in setting forth his virtues and excellences..? ? ? ? ? ? ? ? ? ? ea. Story of the Barber's First Brother cxlv.19. The Sparrow and the Peacock  
clii.Er Reshid considered her beauty and the goodness of her singing and her eloquence and what not else she comprised of qualities and rejoiced  
with an exceeding joyance; and for the stress of that which overcame him of delight, he descended from the couch and sitting down with her upon  
the ground, said to her, 'Thou hast done well, O Tuhfeh. By Allah, thou art indeed a gift' (187) Then he turned to Ishac and said to him, 'Thou  
dealest not equitably, O Ishac, in the description of this damsel, (188) neither settest out all that she compriseth of goodness and skill; for that, by  
Allah, she is incomparably more skilful than thou; and I know of this craft that which none knoweth other than I!' 'By Allah,' exclaimed Jaafer,  
'thou sayst sooth, O my lord, O Commander of the Faithful. Indeed, this damsel hath done away my wit' Quoth Ishac, 'By Allah, O Commander of  
the Faithful, I had said that there was not on the face of the earth one who knew the craft of the lute like myself; but, when I heard her, my skill  
became nothing worth in mine eyes.' As for Er Razi and El Merouzi, they made peace with each other and sat down to share the booty. Quoth El  
Merouzi, 'I will not give thee a dirhem of this money, till thou pay me my due of the money that is in thy house.' And Er Razi said 'I will not do it,  
nor will I subtract this from aught of my due.' So they fell out upon this and disputed with one another and each went saying to his fellow, 'I will  
not give thee a dirhem!' And words ran high between them and contention was prolonged..? ? ? ? ? Nor, like others a little ere morning appear who  
bawl, "Come to safety!" (58) I stand up to prayer..25. Maan ben Zaideh and the Bedouin cclxxi.We sat down and I looked at him who had opened  
the door to us, and behold he was lopped of the hand. I disliked this of him, and when I had sat a little longer, there entered a man, who filled the  
lamps in the saloon and lit the candles; and behold, he also was handlopped. Then came the folk and there entered none except he were lopped of  
the hand, and indeed the house was full of these. When the assembly was complete, the host entered and the company rose to him and seated him in  
the place of honour. Now he was none other than the man who had fetched me, and he was clad in sumptuous apparel, but his hands were in his  
sleeves, so that I knew not how it was with them. They brought him food and he ate, he and the company; after which they washed their hands and  
the host fell to casting furtive glances at me..El Abbas went in and passed from place to place and chamber to chamber, till he came to the chamber  
aforesaid and espied the portrait of Mariyeh, whereupon he fell down in a swoon and the workmen went to his father and said to him, "Thy son El  
Abbas hath swooned away." So the king came and finding the prince cast down, seated himself at his head and bathed his face with rose-water.  
After awhile he revived and the king said to him, "God keep thee, (60) O my son! What hath befallen thee?" "O my father," answered the prince, "I  
did but look on yonder picture and it bequeathed me a thousand regrets and there befell me that which thou seest." Therewithal the king bade fetch  
the [chief] painter, and when he stood before him, he said to him, "Tell me of yonder portrait and what girl is this of the daughters of the kings; else  
will I take thy head." "By Allah, O king," answered the painter, "I limned it not, neither know I who she is; but there came to me a poor man and  
looked at me. So I said to him, 'Knowest thou the art of painting?' And he replied, 'Yes.' Whereupon I gave him the gear and said to him, 'Make us a  
rare piece of work.' So he wrought yonder portrait and went away and I know him not neither have I ever set eyes on him save that day." ? ? ? ? ?  
And deemedst me a waif, a homeless good-for-nought, A slave-begotten brat, a wanton, witless wight..Some with religion themselves concern and  
make it their business all, i. 48..Midst colours, my colour excelleth in light, ii. 258..Then they betook themselves to two boys affected to the  
[special] service of the king, who slept not but on their knee, (125) and they lay at his head, for that they were his pages of the chamber, and gave  
them each a thousand dinars of gold, saying, 'We desire of you that ye do somewhat for us and take this gold as a provision against your occasion.'  
Quoth the boys, 'What is it ye would have us do?' And the viziers answered, 'This Abou Temam hath marred our affairs for us, and if his case abide  
on this wise, he will estrange us all from the king's favour; and what we desire of you is that, when ye are alone with the king and he leaneth back,  
as he were asleep, one of you say to his fellow, "Verily, the king hath taken Abou Temam into his especial favour and hath advanced him to high  
rank with him, yet is he a transgressor against the king's honour and an accursed one." Then let the other of you ask, "And what is his  
transgression?" And the first make answer, "He outrageth the king's honour and saith, "The King of Turkestan was used, whenas one went to him to  
seek his daughter in marriage, to slay him; but me he spared, for that she took a liking to me, and by reason of this he sent her hither, because she  
loved me.'" Then let his fellow say, "Knowest thou this for truth?" And the other reply, "By Allah, this is well known unto all the folk, but, of their  
fear of the king, they dare not bespeak him thereof; and as often as the king is absent a-hunting or on a journey, Abou Temam comes to her and is  
private with her.'" And the boys answered, 'We will say this.' We were sleeping one night on the roof, when a woman made her way into the house  
and gathering into a bundle all that was therein, took it up, that she might go away with it. Now she was great with child and near upon her term  
and the hour of her deliverance; so, when she made up the bundle and offered to shoulder it and make off with it, she hastened the coming of the  
pangs of labour and gave birth to a child in the dark. Then she sought for the flint and steel and striking a light, kindled the lamp and went round  
about the house with the little one, and it was weeping. [The noise awoke us,] as we lay on the roof, and we marvelled. So we arose, to see what  
was to do, and looking down through the opening of the saloon, (112) saw a woman, who had kindled the lamp, and heard the little one weeping.  
She heard our voices and raising her eyes to us, said, "Are ye not ashamed to deal with us thus and discover our nakedness? Know ye not that the  
day belongeth to you and the night to us? Begone from us! By Allah, were it not that ye have been my neighbours these [many] years, I would  
bring down the house upon you!" We doubted not but that she was of the Jinn and drew back our heads; but, when we arose on the morrow, we  
found that she had taken all that was with us and made off with it; wherefore we knew that she was a thief and had practised [on us] a device, such  
as was never before practised; and we repented, whenas repentance advantaged us not.' Patience, Of the Advantages of, i. 89..? ? ? ? ? p. The

Sixteenth Officer's Story dccccxl.???? "How call'st thou this thy dress?" quoth we, and she replied A word wherein the wise a lesson well might trace;The Seventh Night of the Month..Voyage of Sindbad the Sailor, The Seventh, iii. 224.???? A sun of beauty she appears to all who look on her, Glorious in arch and amorous grace, with coyness beautified;Cashghar, Abdallah ben Nafi and the King's Son of, ii. 195.???? In the wide world no house thou hast, a homeless wanderer thou: To thine own place thou shall be borne, an object for lament. (88).41. Ali Shar and Zumurrud cccvii.N.B.--The Roman numerals denote the volume, the Arabic the page.???? b. The Fakir and his Pot of Butter dcccii.Oft as my yearning waxeth, my heart consoleth me, ii. 228.???? My pleasant life for loss of friends is troubled aye..Then she came down from the tree and rent her clothes and said, 'O villain, if these be thy dealings with me before my eyes, how dost thou when thou art absent from me?' Quoth he, 'What aileth thee?' and she said, 'I saw thee swive the woman before my very eyes.' 'Not so, by Allah!' cried he. 'But hold thy peace till I go up and see.' So he climbed the tree and no sooner did he begin to do so than up came the lover [from his hiding-place] and taking the woman by the legs, [fell to swiving her]. When the husband came to the top of the tree, he looked and beheld a man swiving his wife. So he said, 'O strumpet, what doings are these?' And he made haste to come down from the tree to the ground; [but meanwhile the lover had returned to his hiding- place] and his wife said to him, 'What sawest thou?' 'I saw a man swive thee,' answered he; and she said, 'Thou liest; thou sawest nought and sayst this but of conjecture.'???? "Breaker of hearts," quoth she, "I call it, for therewith I've broken many a heart among the amorous race."???? Know, then, the woes that have befall'n a lover, neither grudge Her secret to conceal, but keep her counsel still, I pray..79. Khusrau and Shirin and the Fisherman cccxci.So she gave him the lute and he forewent her, till he came to the house of easance, and behold, therein was a door and a stairway. When Tuhfeh saw this, her reason fled; but Iblis cheered her with discourse. Then he descended the stair and she followed him to the bottom thereof, where she found a passage and they fared on therein, till they came to a horse standing, Teady saddled and bridled and accoutred. Quoth Iblis, '[Mount], in the name of God, O my lady Tuhfeh;' and he held the stirrup for her. So she mounted and the horse shook under her and putting forth wings, flew up with her, whilst the old man flew by her side; whereat she was affrighted and clung to the pummel of the saddle; nor was it but an hour ere they came to a fair green meadow, fresh-flowered as if the soil thereof were a goodly robe, embroidered with all manner colours..THE TWO KINGS AND THE VIZIER'S DAUGHTERS. (154).77 The Draper and the Thief (234) dclxi.???? Light of mine eyes, my hope, my wish, my thirsting eyes With looking on thy face can never sate their drought..???? n. The Man and his Wilful Wife dccccix.Officers of Police, El Melik ez Zahir Rukneddin Bibers el Bunducdar and the Sixteen, ii. 117..Term, Of the Appointed, i. 147..Then said he to Aboulhusn, "Praised be God who hath done away from thee that which irked thee and that I see thee in weal!" And Aboulhusn said, "Never again will I take thee to boon-companion or sitting-mate; for the byword saith, 'Whoso stumbleth on a stone and returneth thereto, blame and reproach be upon him.' And thou, O my brother, nevermore will I entertain thee nor use companionship with thee, for that I have not found thy commerce propitious to me." (32) But the Khalif blandished him and conjured him, redoubling words upon him with "Verily, I am thy guest; reject not the guest," till Aboulhusn took him and [carrying him home], brought him into the saloon and set food before him and friendly entreated him in speech. Then he told him all that had befallen him, whilst the Khalif was like to die of hidden laughter; after which Aboulhusn removed the tray of food and bringing the wine-tray, filled a cup and emptied it out three times, then gave it to the Khalif, saying, "O boon-companion mine, I am thy slave and let not that which I am about to say irk thee, and be thou not vexed, neither do thou vex me." And he recited these verses:???? e. The Fifth Voyage of Sindbad the Sailor cclxiii.When King Shah Bekht heard this story, it pleased him and he bade the vizier go away to his own house..???? Think not, my lords, that I forget: the case is still the same. When such a fever fills the heart, what leach can make it whole????? The approof of my lord, so my stress and unease I may ban and mine enemies' malice defy.,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.".37. About Mohammed the Lazy ccc. There was once in the land [of Egypt and] the city of Cairo, [under the dynasty] of the Turks, (84) a king of the valiant kings and the exceeding mighty Sultans, by name El Melik ez Zahir Rukneddin Bibers el Bunducdari. (85) He was used to storm the Islamite strongholds and the fortresses of the Coast (86) and the Nazarene citadels, and the governor of his [capital] city was just to the folk, all of them. Now El Melik ez Zahir was passionately fond of stories of the common folk and of that which men purposed and loved to see this with his eyes and hear their sayings with his ears, and it befell that he heard one night from one of his story-tellers (87) that among women are those who are doughtier than men of valour and greater of excellence and that among them are those who will do battle with the sword and others who cozen the quickest-witted of magistrates and baffle them and bring down on them all manner of calamity; whereupon quoth the Sultan, 'I would fain hear this of their craft from one of those who have had to do theiewith, so I may hearken unto him and cause him tell.' And one of the story-tellers said, 'O king, send for the chief of the police of the town.'.Four sharpers once plotted against a money-changer, a man of abounding wealth, and agreed upon a device for the taking of somewhat of his money. So one of them took an ass and laying on it a bag, wherein was money, lighted down at the

money-changer's shop and sought of him change for the money. The money- changer brought out to him the change and bartered it with him, whilst the sharper was easy with him in the matter of the exchange, so he might give him confidence in himself. [As they were thus engaged,] up came the [other three] sharpers and surrounded the ass; and one of them said, '[It is] he,' and another said, 'Wait till I look at him.' Then he fell to looking on the ass and stroking him from his mane to his crupper; whilst the third went up to him and handled him and felt him from head to tail, saying, 'Yes, [it is] in him.' Quoth another, ['Nay,] it is not in him.' And they gave not over doing the like of this..Idiot and the Sharper, The, i. 298..155. Hassan of Bassora and the King's Daughter of the Jinn dclxxviii.??? For thy sweet sake, as 'twere, indeed, an exile I had been, Lone and deserted I became, lamenting, weeping-eyed..So the friend turned to the sharper and said to him, 'O my lord, O such an one, thou goest under a delusion. The purse is with me, for it was with me that thou depositedst it, and this elder is innocent of it.' But the sharper answered him with impatience and impetuosity, saying, 'Extolled be the perfection of God! As for the purse that is with thee, O noble and trusty man, I know that it is in the warrant of God and my heart is at ease concerning it, for that it is with thee as it were with me; but I began by demanding that which I deposited with this man, of my knowledge that he coveteth the folk's good.' At this the friend was confounded and put to silence and returned not an answer; [and the] only [result of his interference was that] each of them (52) paid a thousand dinars..The Breslau Edition, which was printed from a Manuscript of the Book of the Thousand Nights and One Night alleged to have been furnished to the Editor by a learned Arab of Tunis, whom he styles "Herr M. Annaggar" (Qu're En Nejjar, the Carpenter), the lacunes found in which were supplemented from various other MS. sources indicated by Silvestre de Sacy and other eminent Orientalists, is edited with a perfection of badness to which only German scholars (at once the best and worst editors in the world) can attain. The original Editor, Dr. Maximilian Habicht, was during the period (1825- 1839) of publication of the first eight Volumes, engaged in continual and somewhat acrimonious (223) controversy concerning the details of his editorship with Prof. H. L. Fleischer, who, after his death, undertook the completion of his task and approved himself a worthy successor of his whilom adversary, his laches and shortcomings in the matter of revision and collation of the text being at least equal in extent and gravity to those of his predecessor, whilst he omitted the one valuable feature of the latter's work, namely, the glossary of Arabic words, not occurring in the dictionaries, appended to the earlier volumes..When the Khalif heard this, her speech pleased him and he strained her to his bosom. Then he went forth from her and locked the door upon her, as before; whereupon she took the book and sat looking in it awhile. Presently, she laid it down and taking the lute, tightened its strings. Then she smote thereon, after a wondrous fashion, such as would have moved inanimate things [to delight], and fell to singing marvellous melodies and chanting the following verses:..So saying, he took leave of the woman and her husband and set out, intending for Akil, his father's brother's son. Now there was between Baghdad and Akil's abiding-place forty days' journey; so El Abbas settled himself on the back of his courser and his servant Aamir mounted also and they fared forth on their way. Presently, El Abbas turned right and left and recited the following verses:..Meanwhile the king said to his vizier, "How shall we do in the matter of yonder youth, the Yemani, on whom we thought to confer largesse, but he hath largessed us with tenfold [our gift] and more, and we know not if he be a sojourner with us or no?" Then he went into the harem and gave the rubies to his wife Afifeh, who said to him, "What is the worth of these with thee and with [other] the kings?" And he answered, "They are not to be found save with the greatest of kings and none may avail to price them with money." Quoth she, "Whence gottest thou them?" So he recounted to her the story of El Abbas from first to last, and she said, "By Allah, the claims of honour are imperative on us and the king hath fallen short of his due; for that we have not seen him bid him to his assembly, nor hath he seated him on his left hand."??? k. The Serpent-Charmer and his Wife dcccvii..When the day departed and the evening came, the king sat in his privy chamber and summoned the vizier, who presented himself to him and he questioned him of the story. So the vizier said, "Know, O august king, that.??? f. The King's Son who fell in Love with the Picture dcccxciv.??? You swore you'd be faithful to us and our love, And true to your oath and your troth- plight were you;

[Housing care and support for older lesbian gay bisexual and trans\\* people](#)

[Transfer Students and Students in Transition Part Two](#)

[Selected Commercial Statutes for Sales and Contracts Courses 2017 Edition](#)

[Americas History Value Edition Combined](#)

[China Hong Kong and the Long 1970s Global Perspectives](#)

[Classroom Behaviour Management in the Post-School Sector Student and Teacher Perspectives on the Battle Against Being Educated](#)

[European Health Law](#)

[Austrian Imperial Censorship and the Bohemian Periodical Press 1848-71 The Baneful Work of the Opposition Press is Fearsome](#)

[Religious and Ideological Rights in Education Judicial Perspectives from 32 Legal Systems](#)

[The Moral Life An Introductory Reader in Ethics and Literature](#)

[Nanopapers From Nanochemistry and Nanomanufacturing to Advanced Applications](#)

[Unhappiness Sadness and Depression Antidepressants and the Mental Disorder Epidemic 2017](#)

[Sterol Regulation of Ion Channels Volume 80](#)

[The Critical Thought of W B Yeats](#)

[Cambridge Studies in Contentious Politics The Poors Struggle for Political Incorporation The Piquetero Movement in Argentina](#)  
[Simulations Across Diverse Scales in Petroleum Systems From Rock Pores to Reservoirs](#)  
[The Anxiety of Autonomy and the Aesthetics of German Orientalism](#)  
[Water Resource Management Sustainability in an Era of Climate Change](#)  
[2018 International Fuel Gas Code](#)  
[2018 International Plumbing Code](#)  
[Herta Müller-Handbuch](#)  
[Refugee Law in India The Road from Ambiguity to Protection](#)  
[Multiculturalism Multilingualism and the Self Literature and Culture Studies](#)  
[Tolerance and Dissent within Education On Cultivating Debate and Understanding](#)  
[The Biblical Accommodation Debate in Germany Interpretation and the Enlightenment](#)  
[John Owen Trajectories in Reformed Orthodox Theology](#)  
[Biopolymer Grafting Synthesis and Properties](#)  
[Northeast Pacific Shark Biology Research and Conservation Part A Volume 77](#)  
[Campaigning Culture and the Global Cold War The Journals of the Congress for Cultural Freedom](#)  
[History of Number Evidence from Papua New Guinea and Oceania](#)  
[Los Angeles--Struggles toward Multiethnic Community Asian American African American and Latino Perspectives](#)  
[Performing Exile Foreign Bodies](#)  
[A First Course in Statistics plus MyStatLab with Pearson eText Global Edition](#)  
[Design for Social Diversity](#)  
[Protection of the Environment Through Criminal Law](#)  
[Ghost-Haunted Land Contemporary Art and Post-Troubles Northern Ireland](#)  
[Revel for Policing \(Justice Series\) -- Access Card](#)  
[Kents Technology of Cereals An Introduction for Students of Food Science and Agriculture](#)  
[Critical Engagement Irish republicanism memory politics and policing](#)  
[The Bifidobacteria and Related Organisms Biology Taxonomy Applications](#)  
[Safeguarding global consumers selected papers from the 2nd ICSAF conference](#)  
[Ultra Vires Why the IRS Lacks the Jurisdiction and Authority to Regulate Nonprofit Governance](#)  
[Selected Commercial Statutes for Payment Systems Courses 2017 Edition](#)  
[Enlightened Colonialism Civilization Narratives and Imperial Politics in the Age of Reason](#)  
[The Politics of Unreason The Frankfurt School and the Origins of Modern Antisemitism](#)  
[The Zoning and Land Use Handbook](#)  
[Other Animals in Twenty-First Century Fiction](#)  
[The Human Right to Housing in the Face of Land Policy and Social Citizenship A Global Discourse Analysis](#)  
[Capability Management Guide Method Support for Enterprise Architectures Management](#)  
[Sea Bass and Sea Bream A Practical Approach to Disease Control and Health Management](#)  
[Talk Moves A Facilitators Guide to Support Professional Learning of Classroom Discussions in Math](#)  
[Constitutional Politics and the Territorial Question in Canada and the United Kingdom Federalism and Devolution Compared](#)  
[A Naturalistic Afterlife Evolution Ordinary Existence Eternity](#)  
[Primary School Leadership in Post-Conflict Rwanda A Narrative Arc](#)  
[An Ordinary City Planning for Growth and Decline in New Bedford Massachusetts](#)  
[Peter von Zahns Cold War Broadcasts to West Germany Assessing America](#)  
[Rethinking Rural Health Ethics](#)  
[2018 International Mechanical Code](#)  
[Applied Nanoindentation in Advanced Materials](#)  
[Media Diaspora and the Somali Conflict](#)  
[The Theater of Revisions in the Hispanic Caribbean](#)  
[Defining Images](#)  
[Mademoiselle de Montpensier Writings Chateaux and Female Self-Construction in Early Modern France](#)  
[Trade Silver Marks in the Americas 1682-1855](#)

[Metal Oxide-Based Thin Film Structures Formation Characterization and Application of Interface-Based Phenomena](#)  
[Confessing the Gospel A Lutheran Approach to Systematic Theology - 2 Volume Set](#)  
[Project X Comprehension Express Stage 1 Workbook Pack of 30](#)  
[Project X Comprehension Express Stage 2 Workbook Pack of 30](#)  
[Lee Friedlander The American Monument](#)  
[Kurdistan Business Law Handbook Volume 1 Strategic Information and Basic Laws](#)  
[PrepU for ACSMs Resources for the Personal Trainer](#)  
[Plant Macronutrient Use Efficiency Molecular and Genomic Perspectives in Crop Plants](#)  
[Turks and Caicos Investment and Business Guide Volume 1 Strategic and Practical Information Environment and Skin](#)  
[British Working-Class Writing for Children Scholarship Boys in the Mid-Twentieth Century](#)  
[Kirche Und Reich Gottes Zur Ekklesiologie Wolfhart Pannenberg's](#)  
[Stable and Efficient Cubature-based Filtering in Dynamical Systems](#)  
[Iron Oxide Nanoparticles for Biomedical Applications Synthesis Functionalization and Application](#)  
[The Future of Semiconductor Oxides in Next-Generation Solar Cells](#)  
[Biopolymer Grafting Applications](#)  
[Entertainment and Politics in Contemporary China](#)  
[Cost Management in Plastics Processing Strategies Targets Techniques and Tools](#)  
[Advances in Carpet Manufacture](#)  
[Handbook of Advanced Chromatography Mass Spectrometry Techniques](#)  
[Irish medical education and student culture c1850-1950](#)  
[The Taming of Education Evaluating Contemporary Approaches to Learning and Teaching](#)  
[Crosslinguistic Influence and Distinctive Patterns of Language Learning Findings and Insights from a Learner Corpus](#)  
[The Tangwang Language An Interdisciplinary Case Study in Northwest China](#)  
[Vitamin D Volume 1 Biochemistry Physiology and Diagnostics](#)  
[African Immigrant Traders in Inner City Johannesburg Deconstructing the Threatening `Other](#)  
[Ecgb17 Proceedings of the 11th European Conference on Game-Based Learning](#)  
[Shakespeare Bakhtin and Film A Dialogic Lens](#)  
[Ultrasound Advances in Food Processing and Preservation](#)  
[Compact Extended Linear Programming Models](#)  
[Bangladesh Traders and Investors Manual - Export-Import Trade Investments](#)  
[Crystallization in Multiphase Polymer Systems](#)  
[Human Colonization of the Arctic The Interaction Between Early Migration and the Paleoenvironment](#)  
[National Association of Broadcasters Engineering Handbook](#)  
[The Royal Society and the Discovery of the Two Sicilies Southern Routes in the Grand Tour](#)  
[Statistics And Experimental Design For Psychologists A Model Comparison Approach](#)

---