

leave to drink of wine, what while the night on me Darkens, till drowsiness bow down my head upon my bowl..There was once, of old days, a king of the kings, whose name was Azadbekht; his [capital] city was called Kuneim Mudoud and his kingdom extended to the confines of Seistan and from the frontiers of Hindustan to the sea He had ten viziers, who ordered his state and his dominion, and he was possessed of judgment and exceeding wisdom. One day he went forth with certain of his guards to the chase and fell in with an eunuch on horseback, holding in his hand the halter of a mule, which he led along. On the mule's back was a litter of gold-inwoven brocade, garded about with an embroidered band set with gold and jewels, and over against the litter was a company of horsemen. When King Azadbekht saw this, he separated himself from his companions and making for the mule and the horsemen, questioned the latter, saying, "To whom belongeth this litter and what is therein?". The eunuch answered, (for he knew not that he was King Azadbekht,) saying, "This litter belongeth to Isfehend, vizier to King Azadbekht, and therein is his daughter, whom he purposeth to marry to Zad Shah the King.".When Tuhfeh heard this, she gave a great cry, that the folk heard her and Kemeriyeh said, 'Relief is at hand.' Then she looked out to them and called to them, saying, 'O daughters of mine uncle, I am a lonely maid, an exile from folk and country. So, for the love of God the Most High, repeat that song!' So Kemeriyeh repeated it and Tuhfeh swooned away. When she came to herself, she said to Jemreh, 'By the virtue of the Apostle of God (whom may He bless and preserve!) except thou suffer me go down to them and look on them and sit with them awhile, [I swear] I will cast myself down from this palace, for that I am weary of my life and know that I am slain without recourse; wherefore I will slay myself, ere thou pass sentence upon me.' And she was instant with her in asking..Then said he whom she had delivered from torture and for whom she had paid a thousand dirhems and who had required her of herself in his house, for that her beauty pleased him, and [when she refused to yield to him] had forged a letter against her and treacherously denounced her to the Sultan and requited her bounty with ingratitude, 'I am he who wronged her and lied against her, and this is the issue of the oppressor's affair.'.SHEHRZAD AND SHEHRIYAR. (163).? ? ? ? Who dares with them to cope draws death upon himself; Yea, of the deadly lance incontinent he's slain..Then said the young man, the villager's son, 'And I, O holy woman, my father brought us a woman who had been stoned, and my people tended her till she recovered. Now she was surpassing of beauty; so I required her of herself; but she refused and clave fast to God (to whom belong might and majesty), wherefore folly (8) prompted me, so that I agreed with one of the youths that he should steal clothes and coin from my father's house. Then I laid hands on him [and carried him] to my father and made him confess. So he avouched that the woman was his mistress from the city and had been stoned on his account and that she was of accord with him concerning the theft and had opened the doors to him, and this was a lie against her, for that she had not yielded to me in that which I sought of her. So there befell me what ye see of punishment." And the young man, the thief, said, 'I am he with whom thou agreedst concerning the theft and to whom thou openedst the door, and I am he who avouched against her falsely and calumniously and God (extolled be His perfection and exalted be He!) knoweth that I never did evil with her, no, nor knew her in any wise before then.'? ? ? ? Yea, passion raged in me and love-longing was like To slay me; yet my heart to solace still it wrought..? ? ? ? Yea, wonder-words I read therein, my trouble that increased And caused emaciation wear my body to a shred..When the affair was prolonged upon the three sharpeners, they went away and sat down a little apart; then they came up to the money-changer privily and said to him, 'If thou canst buy him for us, do so, and we will give thee a score of dirhems.' Quoth he, 'Go away and sit down afar from him.' So they did his bidding and the money-changer went up to the owner of the ass and gave not over tempting him with money and cajoling him and saying, 'Leave yonder fellows and sell me the ass, and I will reckon him a gift from thee,' till he consented to sell him the ass for five thousand and five hundred dirhems. Accordingly the money-changer counted down to him five thousand and five hundred dirhems of his own money, and the owner of the ass took the price and delivered the ass to him, saying, 'Whatsoever betideth, though he abide a deposit about thy neck, (46) sell him not to yonder rogues for less than ten thousand dirhems, for that they would fain buy him because of a hidden treasure whereof they know, and nought can guide them thereto but this ass. So close thy hand on him and gainsay me not, or thou wilt repent.'? ? ? ? Lovely with longing for its love's embrace, The fear of his estrangement makes it lean..Then he turned to a damsel of the damsels and said to her, "Who am I?" Quoth she, "Thou art the Commander of the Faithful;" and he said, "Thou liest, O calamity! (33) If I be indeed the Commander of the Faithful, bite my finger." So she came to him and bit it with her might, and he said to her, "It sufficeth." Then he said to the chief eunuch, "Who am I?" And he answered, "Thou art the Commander of the Faithful." So he left him and turning to a little white slave, said to him, "Bite my ear;" and he bent down to him and put his ear to his mouth. Now the slave was young and lacked understanding; so he closed his teeth upon Aboulhusn's ear with his might, till he came near to sever it; and he knew not Arabic, so, as often as Aboulhusn said to him, "It sufficeth," he concluded that he said, "Bite harder," and redoubled his bite and clenched his teeth upon the ear, whilst the damsels were diverted from him with hearkening to the singing-girls, and Aboulhusn cried out for succour from the boy and the Khalif [well-nigh] lost his senses for laughter..? ? ? ? 'Tis He who pardoneth errors alike to slave and free; On Him is my reliance in good and evil cheer..? ? ? ? p. The Foxes and the Wolf dccccxxi.Now King Azadbekht's wife was big with child and the pains of labour took her in the mountain; so they alighted at the mountain-foot, by a spring of water, and she gave birth to a boy as he were the moon. Behrjaur his mother pulled off a gown of gold-inwoven brocade and wrapped the child therein, and they passed the night [in that place], what while she gave him suck till the morning. Then said the king to her, "We are hampered by this child and cannot abide here nor can we carry him with us; so methinks we were better leave him here and go, for Allah is able to send him one who shall take him and rear him." So they wept over him exceeding sore and left him beside the spring, wrapped in the gown of brocade: then they laid at his head a thousand dinars in a bag and mounting

their horses, departed, fleeing..40. Jaafer ben Yehya and Abdulmelik ben Salih dlxv. Then he kept them under guard, and when the morning morrowed, he referred their case to El Hejjaj, who caused bring them before him and enquiring into their affair, found that the first was the son of a barber-surgeon, the second of a [hot] bean-seller and the third of a weaver. So he marvelled at their readiness of speech (82) and said to his session-mates, "Teach your sons deportment; (83) for, by Allah, but for their ready wit, I had smitten off their heads!". Then he left beating him and when the thief came to himself, the woman said to her husband, 'O man, this house is on hire and we owe its owners much money, and we have nought; so how wilt thou do?' And she went on to bespeak him thus. Quoth the thief, 'And what is the amount of the rent?' 'It will be fourscore dirhems,' answered the husband; and the thief said, 'I will pay this for thee and do thou let me go my way.' Then said the wife, 'O man, how much do we owe the baker and the greengrocer?' Quoth the thief, 'What is the sum of this?' And the husband said, 'Sixscore dirhems.' 'That makes two hundred dirhems,' rejoined the other; 'let me go my way and I will pay them.' But the wife said, 'O my dear one, and the girl groweth up and needs must we marry her and equip her and [do] what else is needful' So the thief said to the husband, 'How much dost thou want?' And he answered, 'A hundred dirhems, in the way of moderation.' (250) Quoth the thief, 'That makes three hundred dirhems.' And the woman said, 'O my dear one, when the girl is married, thou wilt need money for winter expenses, charcoal and firewood and other necessaries.' 'What wouldst thou have?' asked the thief; and she said, 'A hundred dirhems.' 'Be it four hundred dirhems,' rejoined he; and she said, 'O my dear one and solace of mine eyes, needs must my husband have capital in hand, wherewith he may buy merchandise and open him a shop.' 'How much will that be?' asked he, and she said, 'A hundred dirhems.' Quoth the thief, '[That makes five hundred dirhems; I will pay it;] but may I be divorced from my wife if all my possessions amount to more than this, and that the savings of twenty years! Let me go my way, so I may deliver them to thee.' 'O fool,' answered she, 'how shall I let thee go thy way? Give me a right token.' [So he gave her a token for his wife] and she cried out to her young daughter and said to her, 'Keep this door.' 2. The Fisherman and the Genie iii. Learned Man, Khelbes and his Wife and the, i. 301.. 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:.. Then he went away, whilst the fire was loosed in the heart of the druggist and he shut his shop and betaking himself to his house, knocked at the door. Quoth the singer, 'Let me get into the chest, for he saw me not yesterday.' 'Nay,' answered she, 'wrap thyself up in the rug.' So he wrapped himself up in the rug and stood in a corner of the room, whilst the druggist entered and went straight to the chest, but found it empty. Then he went round about the house and searched it from top to bottom, but found nothing and no one and abode between belief and disbelief, and said in himself, 'Belike, I suspect my wife of that which is not in her.' So he was certified of her innocence and returned to his shop, whereupon out came the singer and they abode on their former case, as of wont, till eventide, when she gave him one of her husband's shirts and he took it and going away, passed the night in his lodging..99. The History of Gherib and his brother Agib dcxcviii. ? ? ? ? a. The First Old Man's Story i. ? ? ? ? The pitcher then of goblets filled full and brimming o'er With limpid wine we plunder, that pass from friend to friend.. Presently, she heard a blowing behind her; so she turned and behold, a head without a body and with eyes slit endlong; it was of the bigness of an elephant's head and bigger and had a mouth as it were an oven and projecting tusks, as they were grapnels, and hair that trailed upon the earth. So Tuhfeh said, 'I take refuge with God from Satan the Stoned!' and recited the Two Amulets; (217) what while the head drew near her and said to her, 'Peace be upon thee, O princess of Jinn and men and unique pearl of her age and her time! May God still continue thee on life, for all the lapsing of the days, and reunite thee with thy lord the Imam!' (218) 'And upon thee be peace,' answered she, 'O thou whose like I have not seen among the Jinn!' Quoth the head, 'We are a people who avail not to change their favours and we are called ghouls. The folk summon us to their presence, but we may not present ourselves before them [without leave]. As for me, I have gotten leave of the Sheikh Aboutawaif to present myself before thee and I desire of thy favour that thou sing me a song, so I may go to thy palace and question its haunters (219) concerning the plight of thy lord after thee and return to thee; and know, O Tuhfet es Sudour, that between thee and thy lord is a distance of fifty years' journey to the diligent traveller.' 'Indeed,' rejoined Tuhfeh, 'thou grievest me [for him] between whom and me is fifty years' journey. And the head said to her, 'Be of good heart and cheerful eye, for the kings of the Jinn will restore thee to him in less than the twinkling of an eye.' Quoth she, 'I will sing thee an hundred songs, so thou wilt bring me news of my lord and that which hath befallen him after me.' And the head answered, saying, 'Do thou favour me and sing me a song, so I may go to thy lord and bring thee news of him, for that I desire, before I go, to hear thy voice, so haply my thirst (220) may be quenched.' So she took the lute and tuning it, sang the following verses:.. When he had made an end of his verses, he folded the letter and delivering it to the nurse, charged her keep the secret. So she took it and carrying it to Mariyeh, gave it to her. The princess broke it open and read it and apprehended its purport. Then said she, "By Allah, O nurse, my heart is burdened with an exceeding chagrin, never knew I a dourer, because of this correspondence and of these verses." And the muse made answer to her, saying, "O my lady, thou art in thy dwelling and thy place and thy heart is void of care; so return him an answer and reckon thou not" Accordingly, the princess called for inkhorn and paper and wrote the following verses:..91. The Schoolmaster who Fell in Love by Report ccccii. Hindbad the Porter, Sindbad the Sailor and, iii. 199.. Sharpers, The Money-Changer and the Ass, The, ii. 41.. Then he bade fetch the youth; so they brought him before him and the viziers said, "O base of origin, out on thee! Thy term is at hand and the earth hungereth for thy body, so it may devour it." But he answered them, saying, "Death is not in your word nor in your envy; nay, it is an ordinance written upon the forehead;

wherefore, if aught be written upon my forehead, needs must it come to pass, and neither endeavour nor thought-taking nor precaution will deliver me therefrom; [but it will surely happen] even as happened to King Ibrahim and his son." Quoth the king, "Who was King Ibrahim and who was his son?" And the youth said, "O king..72. Haroun er Reshid and the three Girls ccclxxxvii.??? I see you like unto mankind in favour and in form; But oxen, (37) verily, ye are in fashion and in deed..??? Yea, horses hath he brought, full fair of shape and hue, Whose collars, anklet-like, ring to the bridle-rein..Then he sat down again upon the throne of his kingship, whilst the vizier stood before him, and they returned to their former estate, but they had nought of the [goods of the world]. So the king said to his vizier, 'How shall we avail to abide in this city, and we in this state of poverty?' And he answered, 'Be at thine ease and have no concern.' Then he singled out one of the soldiers (255) and said to him, 'Send us thy service (256) for the year.' Now there were in the city fifty thousand subjects (257) and in the hamlets and villages a like number; and the vizier sent to each of these, saying, 'Let each of you get an egg and lay it under a hen.' So they did this and it was neither burden nor grievance to them..When it was eventide, the king summoned the vizier and bade him tell the [promised] story, "Hearkening and obedience," answered he. "Know, O king, that..When those who were present heard this, they kissed the earth before him and offered up prayers for him and for the damsel Shehrzad, and the vizier thanked her. Then Shehriyar made an end of the session in all weal, whereupon the folk dispersed to their dwelling-places and the news was bruited abroad that the king purposed to marry the vizier's daughter Shehrzad. Then he proceeded to make ready the wedding gear, and [when he had made an end of his preparations], he sent after his brother King Shahzeman, who came, and King Shehriyar went forth to meet him with the troops. Moreover, they decorated the city after the goodliest fashion and diffused perfumes [from the censuring-vessels] and [burnt] aloes-wood and other perfumes in all the markets and thoroughfares and rubbed themselves with saffron, what while the drums beat and the flutes and hautboys sounded and it was a notable day..117. The Righteousness of King Anoushirwan cccclxiv..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..??? Would he were not who sundered us upon the parting day! How many a body hath he slain, how many a bone laid bare?.When it was night, the king summoned the vizier and sought of him the hearing of the [promised] story. "Hearkening and obedience," replied Er Rehwan, "Know, O august king, that..Officer's Story, The Thirteenth, ii. 181..77 The Draper and the Thief (234) dclxi.??? ? All things, indeed, that betide to you are fore-ordered of God; Yet still in your deeds is the source to which their fulfilment is due..When King Bekhtzeman heard this, his heart was comforted and he said in himself, 'I put my trust in God. If He will, I shall overcome mine enemy by the might of God the Most High.' So he said to the folk, ' Know ye not who I am?' and they answered, ' No, by Allah.' Quoth he, 'I am King Bekhtzeman.' When they heard this and knew that it was indeed he, they dismounted from their horses and kissed his stirrup, to do him honour, and said to him, 'O king, why hast thou thus adventured thyself?' Quoth he, 'Indeed, my life is a light matter to me and I put my trust in God the Most High, looking to Him for protection.' And they answered him, saying, 'May this suffice thee! We will do with thee that which is in our power and whereof thou art worthy: comfort thy heart, for we will succour thee with our goods and our lives, and we are his chief officers and the most in favour with him of all folk. So we will take thee with us and cause the folk follow after thee, for that the inclination of the people, all of them, is to thee.' Quoth he, 'Do that unto which God the Most High enableth you.'??? m. The Thirteenth Officer's Story dccccxxxix.??? Yet thou repaidst me with constraint, rigour and perfidy, To which no lover might himself on any wise resign..As I sat one day in my shop, there came up to me a fair woman, as she were the moon at its rising, and with her a slave-girl. Now I was a handsome man in my time; so the lady sat down on [the bench before] my shop and buying stuffs of me, paid down the price and went away. I questioned the girl of her and she said, "I know not her name." Quoth I, "Where is her abode?" "In heaven," answered the slave-girl; and I said, "She is presently on the earth; so when doth she ascend to heaven and where is the ladder by which she goeth up?" Quoth the girl, "She hath her lodging in a palace between two rivers, (181) to wit, the palace of El Mamoun el Hakim bi Amrillah." (182) Then said I, "I am a dead man, without recourse; "but she replied, "Have patience, for needs must she return unto thee and buy stuffs of thee yet again." "And how cometh it," asked I, "that the Commander of the Faithful trusteth her to go out?" "He loveth her with an exceeding love," answered she, "and is wrapped up in her and gainsayeth her not..For the uses of food I was fashioned and made, ii. 223..??? The eyes of lovely women are likened unto me; Indeed, amongst the gardens I open many an eye..??? The dwellings, indeed, one and all, I adorned, Bewildered and dazed with delight at your view;79. The Devout Prince dclxiv..Now Ilan Shah had three viziers, in whose hands the affairs [of the kingdom] were [aforetime] and they had been used to leave not the king night nor day; but they became shut out from him by reason of Abou Temam and the king was occupied with him to their exclusion. So they took counsel together upon the matter and said, 'What counsel ye we should do, seeing that the king is occupied from us with yonder man, and indeed he honoureth him more than us? But now come, let us cast about for a device, whereby we may remove him from the king.' So each of them spoke forth that which was in his mind, and one of them said, 'The king of the Turks hath a daughter, whose like there is not in the world, and whatsoever messenger goeth to demand her in marriage, her father slayeth him. Now our king hath no knowledge of this; so, come, let us foregather with him and bring up the talk

of her. When his heart is taken with her, we will counsel him to despatch Abou Temam to seek her hand in marriage; whereupon her father will slay him and we shall be quit of him, for we have had enough of his affair." Calcutta (1814-18) Text. 183. The folk flocked about them, to divert themselves with watching the play, and they called the bystanders to witness of the wager and fell a-playing. El Abbas forbore the merchant, so he might lead him on, and procrastinated with him awhile; and the merchant won and took of him the hundred dinars. Then said the prince, "Wilt thou play another game?" And the other answered, "O youth, I will not play again, except it be for a thousand dinars." Quoth the prince, "Whatsoever thou stakest, I will match thy stake with the like thereof." So the merchant brought out a thousand dinars and the prince covered them with other thousand. Then they fell a-playing, but El Abbas was not long with him ere he beat him in the square of the elephant, (77) nor did he leave to do thus till he had beaten him four times and won of him four thousand dinars..? ? ? ? k. The Vizier's Son and the Bathkeeper's Wife dccccclxxxviii. The Twenty-Second Night of the Month..167. Kemerezzeman and the Jeweller's Wife dccccclxiii.? ? ? ? d. The Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man dcccxcii.?STORY OF THE KING AND HIS CHAMBERLAIN'S WIFE..? ? ? ? ? Nay, at daybreak I drink of the wind-freshened wine And prostrate me (59) instead in the dawn-whitened air..As for the merchant, he bought him a sheep and slaughtering it, roasted it and dressed birds and [other] meats of various kinds and colours and bought dessert and sweetmeats and fresh fruits. Then he repaired to El Abbas and conjured him to accept of his hospitality and enter his house and eat of his victual. The prince consented to his wishes and went with him till they came to his house, when the merchant bade him enter. So El Abbas entered and saw a goodly house, wherein was a handsome saloon, with a vaulted estrade. When he entered the saloon, he found that the merchant had made ready food and dessert and perfumes, such as overpass description; and indeed he had adorned the table with sweet-scented flowers and sprinkled musk and rose-water upon the food. Moreover, he had smeared the walls of the saloon with ambergris and set [the smoke of burning] aloes-wood abroad therein..[So he fared on towards them] and when he drew near unto them, he knew them and they knew him; whereupon they lighted down from their horses and saluting him, gave him joy of his safety and the folk flocked to him. When he came to his father, they embraced and greeted each other a long time, whilst neither of them availed unto speech, for the greatness of that which betided them of joy in reunion. Then El Abbas bade the folk mount; so they mounted and his mamelukes surrounded him and they entered Baghdad on the most magnificent wise and in the highest worship and glory..? ? ? ? ? The bitterness of false accusing shall thou taste And eke the thing reveal that thou art fain to hide;.When the damsel heard these verses, she wept till her clothes were drenched and drew near the old woman, who said to her, 'Knowest thou such an one?' And wept and said, 'He is my lord. Whence knowest thou him?' 'O my lady,' answered the old woman, 'sawst thou not the madman who came hither yesterday with the old woman? He was thy lord. But this is no time for talk. When it is night, get thee to the top of the palace [and wait] on the roof till thy lord come to thee and contrive for thy deliverance.' Then she gave her what she would of perfumes and returning to the chamberlain, acquainted him with that which had passed, and he told the youth..92. The Foolish Schoolmaster ccccciii. When the king heard these tidings of Aamir, he sent for him and let bring him before him; and when he entered his presence, he kissed the earth and saluted and showed forth his breeding and greeted him with the goodliest of compliments. The king bade him raise his head and questioned him of his lord El Abbas; whereupon he acquainted him with his tidings and told him that which had betided him with King Zuheir and of the army that was become at his commandment and of the spoil that he had gotten. Moreover, he gave him to know that El Abbas was coming on the morrow, and with him more than fifty thousand cavaliers, obedient to his commandment. When the king heard his speech, he bade decorate Baghdad and commanded [the inhabitants] to equip themselves with the richest of their apparel, in honour of the coming of El Abbas. Moreover, he sent to give King El Aziz the glad tidings of his son's return and acquainted him with that which he had heard from the prince's servant..Vizier, The King of Hind and his, ii. 105..? ? ? ? ? Yea, all my passion and desire and love-longing in verse, As pearls in goodly order strung it were, I did enshrine..? ? ? ? ? g. The Seventh Voyage of Sindbad the Sailor. Then, when it was night, she brought her to me, after she had adorned her and perfumed her, and said to her, "Gainsay not this thy lord in aught that he shall seek of thee." When she came to bed with me, I said in myself, "Verily, this damsel (216) is more generous than I!" Then I sent away the slave-girl and drew not nigh unto her, but arose forthright and betaking myself to my wife, lay with her and did away her maidenhead. She straightway conceived by me and accomplishing the time of her pregnancy, gave birth to this dear little daughter; in whom I rejoiced, for that she was lovely to the utterest, and she hath inherited her mother's wit and her father's comeliness..?THE THIRTEENTH OFFICER'S STORY..Thy haters say and those who malice to thee bear, iii. 8..? ? ? ? ? Raiment of silk and sendal, too, he brought to us for gift, And me in marriage sought therewith; yet, all his pains despite,.93. The Ignorant Man who set up for a Schoolmaster ccccciii. Then she wept till her voice rose high and her lamentation was discovered [to those without]; after which she again began to drink and plying the old man with wine, sang the following verses: Love to its victim clings without relent, and he Of torments and unease complaineth evermore..? ? ? ? ? They have shut out thy person from my sight; They cannot shut thy memory from my spright..Then her case changed and her colour paled; and when Shefikeh saw her mistress in this plight, she repaired to her mother and told her that the lady Mariyeh refused meat and drink. "Since when hath this befallen her?" asked the queen, and Shefikeh answered, "Since yesterday;" whereat the queen was confounded and betaking herself to her daughter, that she might enquire into her case, found her as one dead. So she sat down at her head and Mariyeh opened her eyes and seeing her mother sitting by her, sat up for shamefastness before her. The queen questioned her of her case and she said, "I entered the bath and it stupefied me and weakened me and left an exceeding pain in my head; but I trust in God the Most High that it will cease"..? ? ? ? ? No rest is there for me, no life wherein I may delight, Nor pleasant meat nor

drink avails to please me, night or day..? ? ? ? f. The King's Son who fell in Love with the Picture dcccxciv.Say, by the lightnings of thy teeth and thy soul's pure desire, iii. 19..112. Abdallah ben Nafi and the King's Son of Cashghar dcccxcxi.Then they fell to journeying night and day, and as they went, behold, they sighted a camp of the camps of the Arabs. So El Abbas enquired thereof and was told that it was the camp of the Benou Zuhreh. Now there were around them sheep and cattle, such as filled the earth, and they were enemies to El Akil, the cousin of El Abbas, upon whom they still made raids and took his cattle; wherefore he used to pay them tribute every year, for that he availed not to cope with them. When El Abbas came near the camp, he dismounted from his courser and his servant Aamir also dismounted; and they set down the victual and ate their sufficiency and rested awhile of the day. Then said the prince to Aamir, "Fetch water and give the horses to drink and draw water for us in thy water-bag, by way of provision for the road."? ? ? ? By Allah, without fail, to-morrow thou shalt see Me with ox-leather dress and drub the nape of thee!.When the queen heard the last of the talk, she said to the cook, "The judgment between you shall not be but in accordance with justice." Then she dismissed all those who were present and turning to her brother, said to him, "Indeed thy soothfastness is established with me and the truth of thy speech, and praised be God who hath brought about union between thee and thy wife! So now begone with her to thy country and leave [seeking] thy sister Selma and depart in peace." But Selim answered, saying, "By Allah, by the virtue of the All-knowing King, I will not turn back from seeking my sister till I die or find her, if it please God the Most High!" Then he called his sister to mind and broke out with the following verses from a heart endolor'd, afflicted, disappointed, saying:..As for King El Aziz, he lived after this seven years and was admitted to the mercy of God the Most High; whereupon his son El Abbas carried him forth to burial on such wise as beseemeth unto kings and let make recitations and readings of the Koran, in whole or in part, over his tomb. He kept up the mourning for his father a full-told month, at the end of which time he sat down on the throne of the kingship and judged and did justice and distributed silver and gold. Moreover, he loosed all who were in the prisons and abolished grievances and customs dues and did the oppressed justice of the oppressor; wherefore the people prayed for him and loved him and invoked on him endurance of glory and kingship and length of continuance [on life] and eternity of prosperity and happiness. Moreover, the troops submitted to him and the hosts from all parts of the kingdom, and there came to him presents from all the lands. The kings obeyed him and many were his troops and his grandees, and his subjects lived with him the most easeful and prosperous of lives..? ? ? ? w. The Sharper and the Merchants dcccxcv.Then he went to fetch that which he had hidden of the grain, but found it not and returned, perplexed and sorrowful, to the old man, who said to him, "What aileth thee to be sorrowful?" And he answered, "Methought thou wouldst not pay me my due; so I took of the grain, after the measure of my hire; and now thou hast paid me my due and I went to bring back to thee that which I had hidden from thee, but found it gone, for those who had happened upon it had stolen it." The old man was wroth, when he heard this, and said to the merchant, "There is no device [can cope] with ill luck! I had given thee this, but, of the sorriness of thy luck and thy fortune, thou hast done this deed, O oppressor of thine own self! Thou deemedst I would not acquit thee thy wage; but, by Allah, nevermore will I give thee aught." And he drove him away from him..? ? ? ? Still by your ruined camp a dweller I abide; Ne'er will I change nor e'er shall distance us divide..Noureddin Ali of Damascus and Sitt el Milan, iii, 3..I clipped her in mine arms and straight grew drunken with the scent, iii. 125..The Merciful dyed me with that which I wear, ii. 245..Meanwhile, Isfehend the Vizier wrote a letter and despatched it to all the Amirs, acquainting them with that which had betided him with King Azadbekht and how he had taken his daughter by force and adding, "And indeed he will do with you more than he hath done with me." When the letter reached the chiefs [of the people and troops], they all assembled together to Isfehend and said to him, "What is to do with him?" (96) So he discovered to them the affair of his daughter and they all agreed, of one accord, that they should endeavour for the slaughter of the king and taking horse with their troops, set out, intending for him. Azadbekht knew not [of their design] till the noise [of the invasion] beset his capital city, when he said to his wife Behrjaur, "How shall we do?" And she answered, saying, "Thou knowest best and I am at thy commandment." So he let bring two swift horses and bestrode one himself, whilst his wife mounted the other. Then they took what they might of gold and went forth, fleeing, in the night, to the desert of Kerman; what while Isfehend entered the city and made himself king..Meanwhile, the nurse awoke, that she might give the child suck, and seeing the bed running with blood, cried out; whereupon the sleepers and the king awoke and making for the place, found the child with his throat cut and the cradle running over with blood and his father slain and dead in his sleeping chamber. So they examined the child and found life in him and his windpipe whole and sewed up the place of the wound. Then the king sought his son Belehwan, but found him not and saw that he had fled; whereby he knew that it was he who had done this deed, and this was grievous to the king and to the people of his realm and to the lady Shah Katoun. So the king laid out his son Melik Shah and buried him and made him a mighty funeral and they mourned passing sore; after which he addressed himself to the rearing of the infant.135. Joudier and his Brothers dcvi.When she had made an end of her song, Queen Es Shuhba arose and said, "Never heard I from any the like of this." And she drew Tuhfeh to her and fell to kissing her. Then she took leave of her and flew away; and all the birds took flight with her, so that they walled the world; whilst the rest of the kings tarried behind..There was once, in the parts of Khorassan, a man of the affluent of the country, who was a merchant of the chiefest of the merchants and was blessed with two children, a son and a daughter. He was assiduous in rearing them and making fair their education, and they grew up and thrived after the goodliest fashion. He used to teach the boy, who taught his sister all that he learnt, so that the girl became perfect in the knowledge of the Traditions of the Prophet and in polite letters, by means of her brother. Now the boy's name was Selim and that of the girl Selma. When they grew up and waxed, their father built them a mansion beside his own and lodged them apart therein and appointed them slave-girls and servants to tend them and assigned unto each of them

pensions and allowances and all that they needed of high and low, meat and bread and wine and raiment and vessels and what not else. So Selim and Selma abode in that mansion, as they were one soul in two bodies, and they used to sleep on one couch; and rooted in each one's heart was love and affection and familiar friendship [for the other of them]..There was once an Arab of [high] rank and [goodly] presence, a man of exalted generosity and magnanimity, and he had brethren, with whom he consorted and caroused, and they were wont to assemble by turns in each other's houses. When it came to his turn, he made ready in his house all manner goodly and pleasant meats and dainty drinks and exceeding lovely flowers and excellent fruits, and made provision of all kinds of instruments of music and store of rare apothegms and marvellous stories and goodly instances and histories and witty anecdotes and verses and what not else, for there was none among those with whom he was used to company but enjoyed this on every goodly wise, and in the entertainment he had provided was all whereof each had need. Then he sallied forth and went round about the city, in quest of his friends, so he might assemble them; but found none of them in his house.

[The English Works of Thomas Hobbes of Malmesbury Volume 5](#)

[The Preces Privatae of Lancelot Andrewes](#)

[The Aeolian Pipe-Organ and Its Music](#)

[The Works of the Rev John Newton to Which Are Prefixed Memoirs of His Life c Volume 1](#)

[A Brief Retrospect of the Eighteenth Century Part First In Two Volumes Containing a Sketch of the Revolutions and Improvements in Science Arts and Literature During That Period Volume 2](#)

[An Historical Account of the Diocese of Down and Connor Ancient and Modern Volume 1](#)

[The Polish Peasant in Europe and America Monograph of an Immigrant Group Volume 1](#)

[Civil Procedure at Common Law](#)

[The Craven and North-West Yorkshire Highlands Being a Complete Account of the History Scenery and Antiquities of That Romantic District Iulli Pollucis Onomasticon](#)

[Portrait and Biographical Record of Northern Michigan Containing Portraits and Biographical Sketches of Prominent and Representative Citizens Together with Biographies of All the Presidents of the United States](#)

[The Writings of Mark Twain \[pseud\] Personal Recollections of Joan of Arc by the Sieur Louis de Comte \[pseud\] Freely Translated Out of the Ancient French by J Alden \[pseud\]](#)

[The Building Fund a Play in Three Acts](#)

[de Recuperatione Terre Sancte Ein Traktat Des Pierre DuBois](#)

[Ancestors and Descendants of Asa Bates of Cummington Mass](#)

[Illustrations of the Book of Job](#)

[Anglo-Saxon Laws and Institutes Incunabula Juri Anglicani](#)

[Celtic Dialects Gaelic Brythonic Pictish and Some Stirlingshire Place Names](#)

[A Letter To Lord Brougham and to the Educated and Intellectual Classes on the Excellencies and Consolations of Divine Philosophy](#)

[The Operations of War Explained and Illustrated](#)

[My Life as an Indian The Story of a Red Woman and a White Man in the Lodges of the Blackfeet](#)

[Recent Hunting Trips in British North America](#)

[La Peque a Amazona](#)

[The Teaching of Biology in the Secondary School](#)

[Happy England as Painted by Helen Allingham RWS](#)

[The Autobiography of a Seaman Volume 2](#)

[Three Years Wanderings in the Northern Provinces of China Including a Visit to the Tea Silk and Cotton Countries With an Account of the Agriculture and Horticulture of the Chinese New Plants Etc](#)

[The Complete Herbalist Or the People Their Own Physicians by the Use of Natures Remedies Showing the Great Curative Properties of All Herb Symptoms of Prevalent Diseases and a New and Plain System of Hygienic Principles](#)

[The Maritime History of Massachusetts 1783-1860](#)

[A History of the Town of Fair Haven Vermont In Three Parts](#)

[Memoirs of Missionary Priests And Other Catholics of Both Sexes That Have Suffered Death in England on Religious Accounts from the Year 1577 to 1684 By Bishop Challoner Volumes 1-2](#)

[The Early Years of Christianity](#)

[The Private Journal of the Marquess of Hastings Volume 1](#)

[Sand Dunes and Salt Marshes](#)

[The Print Connoisseur Volume 2](#)

[German Industry and German Industrialisation Essays in German Economic and Business History in the Nineteenth and Twentieth Centuries](#)

[Dark Days in Denver](#)

[The Snake and the Blue Tongued Lizard](#)

[Unlocking Constitutional and Administrative Law](#)

[Presidents Of War](#)

[Emergent Identities New Sexualities Genders and Relationships in a Digital Era](#)

[National 4 5 Modern Studies World Powers and International Issues Second Edition](#)

[Rock The Primary Text Developing a Musicology of Rock](#)

[The All Windows Computer Book](#)

[Whats Wrong With Leadership? Improving Leadership Research and Practice](#)

[The Train to Impossible Places](#)

[Artificial Intelligence Evolution Ethics and Public Policy](#)

[Relational Leadership in Education A Phenomenon of Inquiry and Practice](#)

[L'Araignee Des Rois](#)

[Chalta Hai India When Its Ok! is Not Ok](#)

[Exploring New Frontiers Reshaping the Postal Industry](#)

[Directions for Directing Theatre and Method](#)

[The Blissful Poet](#)

[The Qualitative Manifesto A Call to Arms](#)

[The Life of St Charles Borromeo Cardinal Archbishop of Milan Volume 1](#)

[Travels in Beloochistan and Sindh Accompanied by a Geographical and Historical Account of Those Countries](#)

[Crowdfunding Readiness Assessment](#)

[Law as a Means to an End](#)

[The Facts of the Cotton Famine](#)

[The Registers of Christ Church Newgate 1538 to 1754](#)

[Minstrelsy of the Scottish Border Ballads Collected by Sir W Scott Repr of the Orig Ed](#)

[The West Indies in 1837 Being the Journal of a Visit to Antigua Montserrat Dominica St Lucia Barbadoes and Jamaica Undertaken for the Purpose of Ascertaining the Actual Condition of the Negro Population of Those Islands](#)

[Sociality and Sympathy An Introduction to the Ethics of Sympathy](#)

[History of the German Settlements and of the Lutheran Church in North and South Carolina](#)

[The Diary of John Evelyn Volume 1](#)

[Dutch Painting in the Nineteenth Century](#)

[Memoirs of the House of Brandenburg And History of Prussia During the Seventeenth and Eighteenth Centuries Volume 2](#)

[A New Medical Dictionary Including All the Words and Phrases Generally Used in Medicine with Their Proper Pronunciation and Definitions Based on Recent Medical Literature](#)

[A View of the Covenants of Works and Grace And a Treatise on the Nature and Effects of Saving Faith to Which Are Added Several Discourses on the Supreme Deity of Jesus Christ](#)

[The Science and Practice of Cheese-Making A Treatise on the Manufacture of American Cheddar Cheese and Other Varieties Intended as a Text-Book for the Use of Dairy Teachers and Students in Classroom and Workroom Prepared Also as a Handbook and Work of Mycen A Narrative of Researches and Discoveries at Mycen and Tiryns](#)

[Sound Currency A Compendium of Accurate and Timely Information on Currency Questions Intended for Writers Speakers and Students](#)

[The Romancist and Novelists Library Fatal Revenge Or the Family of Montorio By CR Maturin](#)

[The Victrola Book of the Opera Stories of One Hundred and Twenty Operas with Seven-Hundred Illustrations and Descriptions of Twelve-Hundred Victor Opera Records](#)

[The History of New-Hampshire](#)

[The Anthropological Treatises of Johann Friedrich Blumenbach](#)

[The Genuine Epistles of the Apostolic Fathers St Clement St Polycarp St Ignatius St Barnabas The Shepherd of Hermas and the Martyrdoms of St Ignatius and St Polycarp Written by Those Who Were Present at Their Sufferings](#)

[The Armenian Revolutionary Movement The Development of Armenian Political Parties through the Nineteenth Century](#)

[Involving the Audience A Rhetoric Perspective on Using Social Media to Improve Websites](#)
[Climate Change and British Wildlife](#)
[Code of Federal Regulations Title 41 Public Contracts and Property Management 201-End Revised as of July 1 2018](#)
[Ethnography for a Data-Saturated World](#)
[Virtual Mentoring for K-12 Literacy Instruction](#)
[Trump Troubadour No More How I Lost Faith in Our President](#)
[Hubert Humphrey The Conscience of the Country](#)
[Africana Race and Communication A Social Study of Film Communication and Social Media](#)
[Deepening EU-Moldovan Relations What Why and How?](#)
[The Seattle General Strike](#)
[Muslims Their Religious Beliefs and Practices](#)
[Digital Curation Fundamentals](#)
[The Pink Tide Media Access and Political Power in Latin America](#)
[Henry N Cobb Words and Works 1948-2018 Scenes from a Life in Architecture](#)
[India and Nuclear Asia Forces Doctrine and Dangers](#)
[Reflective Writing in Counselling and Psychotherapy](#)
[The Big Book of Fairy Tales](#)
[The Great Irish Famine A History in Documents](#)
[Politics of Anxiety](#)
[More Than a Game A History of the African American Experience in Sport](#)
[Shadow state The politics of state capture](#)
[c-i>1750-1921-resistance-adaptation-and-identity.pdf">The Irish in Manchester I>C I>1750-1921 Resistance Adaptation and Identity](#)
