

SUFFICIENT GRACE A BATTLE WITH CANCER

???? "The glory's not in those whom raiment rich makes fair, But those who still adorn the raiment that they wear."???? c. The Sparrow and the Eagle clii.???? Our stead, that late was desert, grew green and eke our trees, That barren were, grew loaded with ripened fruits galore..???? b. The Cook's Story (238) cxxi.???? Ask mine eyes whether slumber hath lit on their lids since the hour of your loss Or if aye on a lover they've looked. Nay, an ye believe not their tale,.156. Khelifeh the Fisherman of Baghdad cccxxxii.???? b. The Fakir and his Pot of Butter dcx.???? How long shall I, in weariness, for this estrangement pine, What while the spies of severance (106) do watch me all the night?.144. The Lovers of the Benou Udhreh dclxxxviii.A Damsel made for love and decked with subtle grace, iii. 192..Craft, Women's, ii. 287..?STORY OF THE RICH MAN AND HIS WASTEFUL SON..???? My transports I conceal for fear of those thereon that spy; Yet down my cheeks the tears course still and still my case bewray..There was once a king of the kings, by name Ibrahim, to whom the kings abased themselves and did obedience; but he had no son and was straitened of breast because of this, fearing lest the kingship go forth of his hand. He ceased not vehemently to desire a son and to buy slave-girls and lie with them, till one of them conceived, whereat he rejoiced with an exceeding joy and gave gifts and largesse galore. When the girl's months were accomplished and the season of her delivery drew near, the king summoned the astrologers and they watched for the hour of her child-bearing and raised astrolabes [towards the sun] and took strait note of the time. The damsel gave birth to a male child, whereat the king rejoiced with an exceeding joy, and the people heartened each other with the glad news of this..There came to a king of the kings, in his old age, a son, who grew up comely, quick-witted and intelligent, and when he came to years of discretion and became a young man, his father said to him, 'Take this kingdom and govern it in my stead, for I desire to flee [from the world] to God the Most High and don the gown of wool and give myself up to devotion.' Quoth the prince, 'And I also desire to take refuge with God the Most High.' And the king said, 'Arise, let us flee forth and make for the mountains and worship in them, for shamefastness before God the Most High.'Next morning, he again took up the bier and went round with it as before, in quest of alms. Presently, the master of police, who was of those who had given alms on account of the supposed dead man on the previous day, met him; so he was angered and fell on the porters and beat them and took the [supposed] dead body, saying, 'I will bury him and earn the reward [of God].' (35) So his men took him up and carrying him to the prefecture, fetched grave-diggers, who dug him a grave. Then they bought him a shroud and perfumes (36) and fetched an old man of the quarter, to wash him. So he recited over him [the appointed prayers and portions of the Koran] and laying him on the bench, washed him and shrouded him. After he had shrouded him, he voided; (37) so he renewed the washing and went away to make his ablutions, (38) whilst all the folk departed, likewise, to make the [obligatory] ablution, previously to the funeral..???? I'll lay Upon their threshold's dust my cheeks and to my soul,.Poets, The Khalif Omar ben Abdulaziz and the, i. 45..???? b. The Controller's Story xxvii.They tell that Haroun er Reshid was sitting one day to do away grievances, when there came up to him a woman and said to him, "O Commander of the Faithful, may God accomplish thine affair and cause thee rejoice in that which He hath given thee and increase thee in elevation! Indeed, thou hast done justice (85) and wrought equitably." (86) Quoth the Khalif to those who were present with him, "Know ye what this woman meaneth by her saying?" And they answered, "Of a surety, she meaneth not otherwise than well, O Commander of the Faithful." "Nay," rejoined Haroun; "she purposeth only in this an imprecation against me. As for her saying, 'God accomplish thine affair!' she hath taken it from the saying of the poet, 'When an affair is accomplished, its abatement (87) beginneth. Beware of cessation, whenas it is said, "It is accomplished."' As for her saying 'God cause thee rejoice in that which He hath given thee,' she took it from the saying of God the Most High, 'Till, whenas they rejoiced in that which they were given, we took them suddenly and lo, they were confounded!' (88) As for her saying, 'God increase thee in elevation!' she took it from the saying of the poet, 'No bird flieth and riseth up on high, but, like as he flieth, he falleth.' And as for her saying, 'Indeed, thou hast done justice and wrought equitably,' it is from the saying of the Most High, '[If ye deviate (89) or lag behind or turn aside, verily, God of that which ye do is aware;' (90) and] 'As for the transgressors,' (91) they are fuel for hell[-fire]." (92).Merry Jest of a Thief, A, ii. 186..The Ninth Night of the Month..???? Yet with perfidiousness (sure Fortune's self as thou Ne'er so perfidious was) my love thou didst requite.74. The Devout Woman and the Two Wicked Elders dclix.???? b. The Second Calender's Story xlii.101. The Adventures of Quicksilver Ali of Cairo dclxvi.???? h. The Old Woman, the Merchant and the King dcccxcvi.???? d. The Eldest Lady's Story lxiii.So they made ready his affair and the king conferred on him a dress of honour, and he took with him a present and a letter under the king's hand and setting out, fared on till he came to the [capital] city of Turkestan. When the king of the Turks knew of his coming, he despatched his officers to receive him and entreated him with honour and lodged him as befitted his rank. Then he entertained him three days, after which he summoned him to his presence and Abou Temam went in to him and prostrating himself before him, as beseemeth unto kings, laid the present before him and gave him the letter..I abode in my house, ill, a whole month; after which I went to the bath and coming out, opened my shop [and sat selling and buying as usual], but saw no more of the man or the woman, till, one day, there stopped before my shop a young man, [a Turcoman], as he were the full moon; and he was a sheep-merchant and had with him a bag, wherein was money, the price of sheep that he had sold. He was followed by the woman, and when he stopped at my shop, she stood by his side and cajoled him, and indeed he inclined to her with a great inclination. As for me, I was consumed with solicitude for him and fell to casting furtive glances at him and winked at him, till he chanced to look round and saw me winking at him; whereupon the woman looked at me and made a sign with her hand and went away. The Turcoman followed her and I counted him dead, without

recourse; wherefore I feared with an exceeding fear and shut my shop. Then I journeyed for a year's space and returning, opened my shop; whereupon, behold, the woman came up to me and said, 'This is none other than a great absence.' Quoth I, 'I have been on a journey;' and she said, 'Why didst thou wink at the Turcoman?' 'God forbid!' answered I. 'I did not wink at him.' Quoth she, 'Beware lest thou cross me;' and went away..One day, as the [chief] painter wrought at his work, there came in to him a poor man, who looked long upon him and observed his handicraft; whereupon quoth the painter to him, "Knowest thou aught of painting?" "Yes," answered the stranger; so he gave him tools and paints and said to him, "Make us a rare piece of work." So the stranger entered one of the chambers of the bath and drew [on the walls thereof] a double border, which he adorned on both sides, after a fashion than which never saw eyes a fairer. Moreover, [amiddleward the chamber] he drew a picture to which there lacked but the breath, and it was the portraiture of Mariyeh, the king's daughter of Baghdad. Then, when he had made an end of the portrait, he went his way [and told none of what he had done], nor knew any the chambers and doors of the bath and the adornment and ordinance thereof..63. The Lovers of the Benou Udhreh cclxxxiii.???? All wasted is my body and bowels tortured sore; Love's fire on me still waxeth, mine eyes with tears still rain..?STORY OF THE KING WHO KNEW THE QUINTESENCE (204) OF THINGS..When the king heard this, he was certified that the youth was his very son; so he cried out at the top of his voice and casting himself upon him, embraced him and wept and said, "Had I put thee to death, as was my intent, I should have died of regret for thee." Then he cut his bonds and taking his crown from his head, set it on that of his son, whereupon the people raised cries of joy, whilst the trumpets sounded and the drums beat and there befell a great rejoicing. They decorated the city and it was a glorious day; the very birds stayed their flight in the air, for the greatness of the clamour and the noise of the crying. The army and the folk carried the prince [to the palace] in magnificent procession, and the news came to his mother Behrjaur, who came forth and threw herself upon him. Moreover, the king bade open the prison and bring forth all who were therein, and they held high festival seven days and seven nights and rejoiced with a mighty rejoicing; whilst terror and silence and confusion and affright fell upon the viziers and they gave themselves up for lost..36. Jaafer the Barmecide and the Bean-Seller ccxcix.It is related that Ibn es Semmak (162) went in one day to Er Reshid and the Khalif, being athirst, called for drink. So his cup was brought him, and when he took it, Ibn es Semmak said to him, "Softly, O Commander of the Faithful! If thou wert denied this draught, with what wouldst thou buy it?" "With the half of my kingdom," answered the Khalif; and Ibn es Semmak said, "Drink and God prosper it to thee!" Then, when he had drunken, he said to him, "If thou wert denied the going forth of the draught from thy body, with what wouldst thou buy its issue?" "With the whole of my kingdom," answered Er Reshid: and Ibn es Semmak said, "O Commander of the Faithful, verily, a kingdom that weigheth not in the balance against a draught [of water] or a voiding of urine is not worth the striving for." And Haroun wept..92. El Amin and his Uncle Ibrahim ben el Mehdi delxxxii.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..???? Read then my writ and pity thou the blackness of my fate, Sick, love- distraught, without a friend to whom I may complain..???? e. King Dadbin and his Viziers ccclv.[One day], as the ship was sailing along, and we unknowing where we were, behold, the captain came down [from the mast] and casting his turban from his head, fell to buffeting his face and plucking at his beard and weeping and supplicating [God for deliverance]. We asked him what ailed him, and he answered, saying, 'Know, O my masters, that the ship is fallen among shallows and drifteth upon a sand-bank of the sea. Another moment [and we shall be upon it]. If we clear the bank, [well and good]; else, we are all dead men and not one of us will be saved; wherefore pray ye to God the Most High, so haply He may deliver us from these deadly perils, or we shall lose our lives.' So saying, he mounted [the mast] and set the sail, but at that moment a contrary wind smote the ship, and it rose upon the crest of the waves and sank down again into the trough of the sea..???? e. The Barber's Story cxlix.???? Oft as I strove to make her keep the troth of love, Unto concealment's ways still would she turn aside..???? O blamer of me for the love of him who denieth his grace, Which be the delightsome of things, but those which the people deny?.Son, Story of King Ibrahim and his, i. 138..So she took the hundred dinars and the piece of silk and returned to her dwelling, rejoicing, and went in to Aboulhusn and told him what had befallen, whereupon he arose and rejoiced and girt his middle and danced and took the hundred dinars and the piece of silk and laid them up. Then he laid out Nuzhet el Fuad and did with her even as she had done with him; after which he rent his clothes and plucked out his beard and disordered his turban [and went forth] and gave not over running till he came in to the Khalif, who was sitting in the hall of audience, and he in this plight, beating upon his breast. Quoth the Khalif to him, "What aileth thee, O Aboulhusn!" And he wept and said, "Would thy boon-companion had never been and would his hour had never come!" "Tell me [thy case,]" said the Khalif; and Aboulhusn said, "O my lord, may thy head outlive Nuzhet el Fuad!" Quoth the Khalif, "There is no god but God!" And he smote hand upon hand. Then he comforted Aboulhusn and said to him, "Grieve not, for we will give thee a concubine other than she." And he bade the treasurer give him a hundred dinars and a piece of silk. So the treasurer gave him what the Khalif bade him, and the latter said to him, "Go, lay her out and carry her forth and make her a handsome funeral." So Aboulhusn took that which he had given him and returning to his house, rejoicing, went in to Nuzhet el Fuad and said to her, "Arise, for the wish is accomplished unto us." So she arose and he laid before her the hundred

dinars and the piece of silk, whereat she rejoiced, and they added the gold to the gold and the silk to the silk and sat talking and laughing at one another..When the evening evened, the king withdrew to his privy sitting-chamber and bade fetch the vizier. When he presented himself before him, he said to him, "Tell me the story of the wealthy man who married his daughter to the poor old man." "It is well," answered the vizier. "Know, O puissant king, that.???? And hope thou not for aught from me, who reck not with a folk To mix, who may with abjectness infect my royal line..???? My flower a marvel on your heads doth show, Yet homeless (237) am I in your land, I trow..Then they ate and the tables were removed and they washed their hands; after which Iblis the Accursed came up to Tuhfeh and said to her, 'O my lady Tuhfeh, thou gladdenest the place and with thy presence enlightenest and embellishest it; but now fain would these kings hear somewhat of thy singing, for the night hath spread its wings for departure and there abideth thereof but a little.' Quoth she, 'Hearkening and obedience.' So she took the lute and touching its strings on rare wise, played thereon after a wondrous fashion, so that it seemed to those who were present as if the palace stirred with them for the music. Then she fell a-singing and chanted the following verses:.61. Musab ben ez Zubeir and Aaisheh his Wife dclxix.???? Ye, of your strength, have burdened me, upon my weakness, With burdens not to be endured of mountain nor of plain..141. Haroun er Reshid and the Arab Girl dclxxxv.131. The Queen of the Serpents cccclxxxii.???????? Announcing the return o' th' absent ones..He lay the rest of the night in one of the ruins, and when he arose in the morning, he said, 'None is to blame. I sought my own good, and he is no fool who seeketh good for himself; and the druggist's wife also sought good for herself; but destiny overcometh precaution and there remaineth no abiding for me in this town.' So he went forth from the city. Nor (added the vizier) is this story, extraordinary though it be, more extraordinary than that of the king and his son and that which bedded them of wonders and rarities.".53. King Kelyaad (231) of Hind and his Vizier Shimas dcix.???? How many a friend, for money's sake, hath companied with me!???? n. The Man and his Wilful Wife dcxxviii.Disciple's Story, The, i. 283..???? Some with religion themselves concern and make it their business all; Sitting, (53) they weep for the pains of hell and still for mercy bawl!???? His love he'd have hid, but his tears denounced him to the spy, For the heat of a red-hot coal that 'twixt his ribs did lie..???? As if the maid the day resplendent and her locks The night that o'er it spreads its shrouding darkness were..Tuhfeh entered the bath, after she had put off her clothes, and behold, the basin thereof was overlaid with gold set with pearls and red rubies and green emeralds and other jewels; so she extolled the perfection of God the Most High and hallowed Him for the magnificence of that which she saw of the attributes of that bath. Then she made her ablutions in that basin and pronouncing the Magnification of Prohibition, (207) prayed the morning prayer and what else had escaped her of prayers; (208) after which she went out and walked in that garden among jessamine and lavender and roses and camomile and gillyflowers and thyme and violets and sweet basil, till she came to the door of the pavilion aforesaid and sat down therein, pondering that which should betide Er Reshid after her, whenas he should come to her pavilion and find her not. She abode sunken in the sea of her solicitude, till presently sleep took her and she slept.Presently, up came a woman with a phial of urine, and when the [mock] physician saw the phial afar off, he said to her, 'This is the urine of a man, a stranger.' 'Yes,' answered she; and he continued, 'Is he not a Jew and is not his ailment indigestion?' 'Yes,' replied the woman, and the folk marvelled at this; wherefore the man was magnified in Galen's eyes, for that he heard speech such as was not of the usage of physicians, seeing that they know not urine but by shaking it and looking into it anear neither know they a man's water from a woman's water, nor a stranger's [from a countryman's], nor a Jew's from a Sherifs. (22) Then said the woman, 'What is the remedy?' Quoth the weaver, 'Pay down the fee.' So she paid him a dirhem and he gave her medicines contrary to that ailment and such as would aggravate the patient's malady..When her mother went out from her, Mariyeh fell to chiding the damsel for that which she had done and said to her, "Verily, death were leifer to me than this; so look thou discover not my affair to any and I charge thee return not to the like of this fashion." Then she swooned away and lay awhile without life, and when she came to herself, she saw Shefikeh weeping over her; whereupon she took the necklace from her neck and the mantle from her body and said to the damsel, "Lay them in a napkin of damask and carry them to El Abbas and acquaint him with that wherein I am for the persistence of estrangement and the effects of forbiddance." So Shefikeh took them and carried them to El Abbas, whom she found in act to depart, for that he was about to take horse for Yemen. She went in to him and gave him the napkin and that which was therein, and when he opened it and saw what it contained, to wit, the mantle and the necklace, his vexation was excessive and his eyes were distorted, [so that the whites thereof appeared] and his rage was manifest in them..??? ? ? O thou that questionest the lily of its scent, Give ear unto my words and verses thereanent..Sharper and the Merchant, The, ii. 46.???? Ye chide at one who weepeth for troubles ever new; Needs must th' afflicted warble the woes that make him rue..So, when they entered with the folk and had prostrated themselves before the king and given him joy and he had raised their rank, [they sat down]. Now it was the custom of the folk to salute and go forth, so, when they sat down, the king knew that they had a word that they would fain say. So he turned to them and said, "Ask your need." And the viziers also were present. Accordingly, they bespoke him with all that these latter had taught them and the viziers also spoke with them; and Azadbekht said to them, "O folk, I know that this your speech, there is no doubt of it, proceedeth from love and loyal counsel to me, and ye know that, were I minded to slay half these folk, I could avail to put them to death and this would not be difficult to me; so how shall I not slay this youth and he in my power and under the grip of my hand? Indeed, his crime is manifest and he hath incurred pain of death and I have only deferred his slaughter by reason of the greatness of the offence; for, if I do this with him and my proof against him be strengthened, my heart is healed and the heart of the folk; and if I slay him not to-day, his slaughter shall not escape me to-morrow."???? I wonder, shall I and the friend who's far from me Once more be granted of Fate to meet, we twain!.The eunuch returned and told the king, who said, "Indeed, we have been

neglectful with regard to El Abbas. What shall be our excuse with the king? By Allah, my soul misdoubted me that the youth was of the sons of the kings!" The Lady Afifeh, his wife, saw him lamenting for [his usage of] El Abbas and said to him, "O king, what is it thou regrettest with this exceeding regret?" Quoth he, "Thou knowest the stranger youth, who gave us the rubies?" "Assuredly," answered she; and he said, "Yonder youths, who have halted in the palace court, are his mamelukes, and his father King El Aziz, lord of Yemen, hath pitched his camp in the Green Meadow; for he is come with his army to seek him, and the number of his troops is [four-and-] twenty thousand men." [Then he went out from her], and when she heard his words, she wept sore for him and had compassion on his case and sent after him, counselling him to send for the mamelukes and lodge them [in the palace] and entertain them..So the youth returned to his house, and indeed the world was grown black in his eyes and he said, 'My father said sooth.' Then he opened the chamber door and piling up the bricks under his feet, put the rope about his neck and kicked away the bricks and swung himself off; whereupon the rope gave way with him [and he fell] to the ground and the ceiling clove in sunder and there poured down on him wealth galore, So he knew that his father meant to discipline (226) him by means of this and invoked God's mercy on him. Then he got him again that which he had sold of lands and houses and what not else and became once more in good case. Moreover, his friends returned to him and he entertained them some days..Then he raised his head to the Magian and said to him, 'Say thy say, thou also.' So the Magian said, 'This is my slave-girl, whom I bought with my money from such a land and for so many dinars, and I made her my favourite (67) and loved her with an exceeding love and gave her charge over my good; but she betrayed me in my substance and plotted with one of my servants to slay me, tempting him by promising him that she would be his wife. When I knew this of her and was certified that she purposed treason against me, I awoke [from my heedlessness] and did with her that which I did, of fear for myself from her craft and perfidy; for indeed she is a beguiler with her tongue and she hath taught these two youths this pretence, by way of trickery and of her perfidy and malice: so be thou not deluded by her and by her talk.'?THE FOURTH OFFICER'S STORY..? ? ? ? ? Look at the moss-rose, on its branches seen, Midmost its leafage, covered all with green..Woman accused of Lewdness, The Pious, ii. 5..When it was the seventh day, the seventh vizier, whose name was Bihkema, came in to the king and prostrating himself to him, said, "O king, what doth thy long-suffering with this youth advantage thee? Indeed the folk talk of thee and of him. Why, then, dost thou postpone the putting him to death?" The vizier's words aroused the king's anger and he bade bring the youth. So they brought him before him, shackled, and Azadbekht said to him, "Out on thee! By Allah, after this day there abideth no deliverance for thee from my hand, for that thou hast outraged mine honour, and there can be no forgiveness for thee.".God knows I ne'er recalled thy memory to my thought, iii. 46..? ? ? ? ? g. The Crows and the Hawk dcxiii.6. Story of the Hunchback xxv.When the king heard this, he said in himself "How like is this to my own story in the matter of the vizier and his slaughter! Had I not used precaution, I had put him to death." And he bade Er Rehwan depart to his own house..28. Ibrahim ben el Mehdi and the Barber-surgeon cclxxiii.Merchant of Cairo and the Favourite of the Khalif El Maraoun El Hakim bi Amrillah, The, iii. 171..44. Haroun er Reshid with the Damsel and Abou Nuwas cccxxxviii.So they wrapped him in the shroud and set him on the bier. Then they took up his bier and bearing him to the burial-place, laid him in the grave (41) and threw the earth over him; after which the folk dispersed, but El Merouzi and the widow abode by the tomb, weeping, and gave not over sitting till sundown, when the woman said to him, 'Come, let us go to the house, for this weeping will not profit us, nor will it restore the dead.' 'By Allah,' answered the sharper, 'I will not budge hence till I have slept and waked by this tomb ten days, with their nights!' When she heard this his speech, she feared lest he should keep his word and his oath, and so her husband perish; but she said in herself, 'This fellow dissembleth: if I go away and return to my house, he will abide by him a little while and go away.' And El Merouzi said to her, 'Arise, thou, and go away.'? ? ? ? ? n. The Fourteenth Officer's Story dccccxxix.? ? ? ? ? Ye sleep; by Allah, sleep comes not to ease my weary lids; But from mine eyes, since ye have passed away, the blood doth rain..ALPHABETICAL TABLE OF THE FIRST LINES OF THE VERSE IN THE "TALES FROM THE ARABIC.".When he had made an end of his verses, he folded the letter and gave it to the nurse, who took it and carried it to Mariyeh. When she came into the princess's presence, she saluted her; but Mariyeh returned not her salutation and she said, "O my lady, how hard is thy heart that thou grudgest to return the salutation! Take this letter, for that it is the last of that which shall come to thee from him." Quoth Mariyeh, "Take my warning and never again enter my palace, or it will be the cause of thy destruction; for I am certified that thou purposest my dishonour. So get thee gone from me." And she commanded to beat the nurse; whereupon the latter went forth fleeing from her presence, changed of colour and absent of wits, and gave not over going till she came to the house of El Abbas..I marvelled at this with the utmost wonderment and knew that he was of the sons of the pious. So I bestirred myself for his release and tended him [till he recovered] and besought him of quittance and absolution of responsibility.'.90. The Apples of Paradise dclxxvi.When the vizier came to the King of Samarcand [and acquainted him with his errand], he submitted himself to the commandment [of his brother and made answer] with 'Harkening and obedience.' Then he equipped himself and made ready for the journey and brought forth his tents and pavilions. A while after midnight, he went in to his wife, that he might take leave of her, and found with her a strange man, sleeping with her in one bed. So he slew them both and dragging them out by the feet, cast them away and set forth incontinent on his journey. When he came to his brother's court, the latter rejoiced in him with an exceeding joy and lodged him in the pavilion of entertainment, [to wit, the guest-house,] beside his own palace. Now this pavilion overlooked a garden belonging to the elder king and there the younger brother abode with him some days. Then he called to mind that which his wife had done with him and remembered him of her slaughter and bethought him how he was a king, yet was not exempt from the vicissitudes of fortune; and this wrought upon him with an exceeding despite, so that it caused him abstain from meat and drink, or, if he ate

anything, it profited him not..? ? ? ? ? No sin is there in drinking of wine, for it affords All that's foretold (117) of union and love and happy cheer..? ? ? ? ? c. The Fishes and the Crab dcccciii.The merchant went out and returned to the old woman, who, seeing him changed of colour, said to him, 'What did he ask thee, [may God confound] his hoariness?' So he acquainted her with the case and she said to him, 'Fear not; I will bring thee forth of this [strait].' Quoth he, 'God requite thee with good!' And she said, 'To-morrow go to him with a stout heart and say, "The answer to that whereof thou askest me is that thou put the heads of two staves into one of the holes; then take the other two staves and lay them across the middle of the first two and stop with their heads the second hole and with their butts the fourth hole. Then take the butts of the first two staves and stop with them the third hole.'" (232).? ? ? ? ? But, when from home it fares, forthright all glory it attains And 'twixt the eyelid and the eye incontinent 'tis dight..At eventide the king sat [in his privy sitting-chamber] and sending for the vizier, said to him, "Tell me the story of the fuller and his wife." "With all my heart," answered the vizier. So he came forward and said, "Know, O king of the age, that.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 stake, 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..? ? ? ? ? My virtues 'mongst men are extolled and my glory and station rank high..When Belekhsa had made an end of her verses, all present were moved to delight and El Abbas said to her, "Well done, O damsel!" Then he bade the fifth damsel come forward and sing. Now she was from the land of Syria and her name was Rihaneh; she was surpassing of voice and when she appeared in an assembly, all eyes were fixed upon her. So she came forward and taking the rebeck (for that she was used to play upon [all manner] instruments) improvised and sang the following verses:.Now the king was leaning back; so he sat up and said, 'Tell me of this.' 'It is well,' answered the tither. 'I go to the man whom I purpose to tithe and circumvent him and feign to be occupied with certain business, so that I seclude myself therewith from the folk; and meanwhile the man is squeezed after the foulest fashion, till nothing is left him. Then I appear and they come in to me and questions befall concerning him and I say, "Indeed, I was ordered worse than this, for some one (may God curse him!) hath slandered him to the king." Then I take half of his good and return him the rest publicly before the folk and send him away to his house, in all honour and worship, and he causeth the money returned to be carried before him, whilst he and all who are with him call down blessings on me. So is it published in the city that I have returned him his money and he himself saith the like, so he may have a claim on me for the favour due to whoso praiseth me. Then I feign to forget him till some time (242) hath passed over him, when I send for him and recall to him somewhat of that which hath befallen aforesaid and demand [of him] somewhat privily. So he doth this and hasteneth to his dwelling and sendeth what I bid him, with a glad heart. Then I send to another man, between whom and the other is enmity, and lay hands upon him and feign to the first man that it is he who hath traduced him to the king and taken the half of his good; and the people praise me.' (243).They knew him forthright and rising to him, kissed his hands and rejoiced in him and said to him, 'O our lord, in good sooth, thou art a king and the son of a king, and we desire thee nought but good and beseech [God to grant] thee continuance. Consider how God hath rescued thee from this thy wicked uncle, who sent thee to a place whence none came ever off alive, purposing not in this but thy destruction; and indeed thou fellest into [peril of] death and God delivered thee therefrom. So how wilt thou return and cast thyself again into thine enemy's hand? By Allah, save thyself and return not to him again. Belike thou shall abide upon the face of the earth till it please God the Most High [to vouchsafe thee relief]; but, if thou fall again into his hand, he will not suffer thee live a single hour.'I was one day abroad on an occasion with certain of my comrades, and as we went along, we fell in with a company of women, as they were moons, and among them one, the tallest and handsomest of them. When I saw her and she saw me, she tarried behind her companions and waited for me, till I came up to her and bespoke her. Quoth she, "O my lord, (God favour thee!) I saw thee prolong thy looking on me and imagined that thou knewest me. If it be thus, vouchsafe me more knowledge of thee." "By Allah," answered I, "I know thee not, save that God the Most High hath cast the love of thee into my heart and the goodness of thine attributes hath confounded me and that wherewith God hath gifted thee of those eyes that shoot with arrows; for thou hast captivated me." And she rejoined, "By Allah, I feel the like of that which thou feelest; so that meseemeth I have known thee from childhood."Cashghar, Abdallah ben Nafi and the King's Son of, ii. 195.

[The British Essayists Vol 10 With Prefaces Historical and Biographical](#)

[Chronicles of Martin Hewitt](#)

[Ghirlandaio](#)

[Scotland in Early Christian Times The Rhind Lectures in Archaeology-1879](#)

[The Old Dramatists Conjectural Readings Shakespeare Massinger Ford Shirley Brome Glapthorne Lilly Tourneur Randolph Miscellaneous](#)

[Dramatists in Dodsleys Old Plays](#)

[The Path to Home](#)

[Three Speeches Delivered in the House of Commons in Favour of a Measure for an Extension of Copyright](#)

[Publications of the Rhode Island Historical Society Vol 7 1899](#)

[Pragmatism and French Voluntarism With Especial Reference to the Notion of Truth in the Development of French Philosophy from Maine de Biran to Professor Bergson](#)

[Contributions to the Natural History of the Hawaiian and Fanning Islands And Lower California Made in Connection with the United States North Pacific Surveying Expedition 1873-75](#)

[Fall River An Authentic Narrative](#)

[The Monthly Abstract of Medical Science Vol 1 A Digest of the Progress of Medicine and the Collateral Sciences Being a Supplement to the Medical News and Library July to December 1874](#)

[Lyrical Poems](#)

[The Army on Itself](#)

[Autobiography of Albert Reynolds Taylor PHD LL D L H D President Emeritus the James Millikin University](#)

[The American Missionary Vol 44 February 1890](#)

[Studies Mosaic Institutions The Tabernacle the Priesthood the Sacrifices the Feasts of Ancient Israel](#)

[The Bhagavad Gita Or the Lords Lay With Commentary and Notes as Well as References to the Christian Scriptures Translated from the Sanskrit for the Benefit of Those in Search of Spiritual Light by Mohini M Chatterji](#)

[Radioactive Transformations](#)

[Edmond and Jules de Goncourt 1895 Vol 1 of 2 With Letters and Leaves from Their Journals](#)

[L'Avare Comedie En Cinq Actes Et En Prose](#)

[Elements de Psychophysique Generale Et Speciale](#)

[French Grammar Made Clear For Use in American Schools](#)

[Lesage](#)

[J M W Turner R a](#)

[Le Tartuf Ou L'Imposteur](#)

[David Zeisbergers History of Northern American Indians](#)

[Le Livre de Baudouin Conte de Flandre Suivi de Fragments Du Roman de Traigny](#)

[Physiologie Des Passions](#)

[Theologia Germanica Which Setteth Forth Many Fair Lineaments of Divine Truth and Saith Very Lofty and Lovely Things Touching a Perfect Life](#)

[Stresses in Girder and Roof Trusses for Both Dead and Live Loads by Simple Multiplication With Stress Constants for 100 Cases Part I Girders Part II Roofs](#)

[Mad Sir Uchred of the Hills](#)

[Chats Now Talked of This and Then of That](#)

[The Financial Policy of Corporations Vol 1 of 5 Corporate Securities](#)

[The National Third Reader Containing Exercises in Articulation Accent Emphasis Pronunciation and Punctuation Numerous and Progressive Exercises in Reading](#)

[Gold and Debt](#)

[Two Sermons Preached by the Boy Bishop at St Pauls Temp Henry VIII and at Gloucester Temp Mary With an Introduction Giving an Account of the Festival of the Boy Bishop in England](#)

[Vicissitudes Illustrated in the Experience of Nancy Towle in Europe and America](#)

[The Strawberry in North America History Origin Botany and Breeding](#)

[Books and Bookmen](#)

[The Doctrines of the New Church Briefly Explained](#)

[The History of the English Paragraph A Dissertation Presented to the Faculty of Arts Literature and Science of the University of Chicago in Candidacy for the Degree of Doctor of Philosophy](#)

[The Life of Abraham Lincoln Vol 2 Drawn from Original Sources and Containing Many Speeches Letters and Telegrams Hitherto Unpublished and Illustrated with Many Reproductions from Original Paintings Photographs Etc](#)

[Mans Life of Purpose](#)

[Animal Chemistry or Chemistry in Its Applications to Physiology and Pathology](#)

[The Life of George Washington Commander in Chief of the American Army Through the Revolutionary War Vol 1 of 2 And the First President of the United States](#)

[Whimsicalities](#)

[Shropshire Parish Registers Vol 14 Diocese of Hereford Part 3](#)

[The Soliloquies of Shakespeare A Study in Technic](#)

[The Old Representatives Hall 1798-1895 An Address Delivered Before the Massachusetts House of Representatives January 2 1895](#)

[The British Essayists Vol 31 of 45 With Prefaces Biographical Historical and Critical](#)

[The Family Record of David Rittenhouse Including His Sisters Esther Anne and Eleanor Also Benjamin Rittenhouse and Margaret Rittenhouse Morgan](#)

[A Description of Minerals of Commercial Value A Practical Reference-Book for the Miner Prospector and Business Man or Any Person Who May Be Interested in the Extraction or Treatment of the Various Metallic or Non-Metallic Minerals and for Students Etc](#)

[Comleys History of Massachusetts With Portraits and Biographies of Some of the Old Settlers and Many of Her Most Prominent Manufacturers Professional and Business Men](#)

[Portage Paths The Keys of the Continent](#)

[A Baptist Meeting-House The Staircase to the Old Faith The Open Door to the New](#)

[Die Susswasserfauna Deutschlands Vol 12 Araneae Acarina Und Tardigrada](#)

[The Hymns of Prudentius](#)

[Timothy and Rhoda Ogden Edwards of Stockbridge Mass and Their Descendants A Genealogy](#)

[Vital Records of Princeton Massachusetts To the End of the Year 1849](#)

[New Light on Mormonism](#)

[Notes of a Tour in America From August 7th to November 17th 1877](#)

[Studies in the Old Testament A Years Course of Twenty-Five Lessons Providing a Daily Scheme for Personal Study Adapted Also to Class-Work History of Scottish Rite Masonry in Texas](#)

[The Dennison Family of North Yarmouth and Freeport Maine Descended from George Dennison L699-1747 of Annisquam Mass Abner Dennison and Descendants And David Dennison and Descendants with an Account of the Early Dennisons and Other Data](#)

[Our Winter Birds How to Know and How to Attract Them](#)

[The Peoples Spelling-Book of Plain Common-Sense English Containing Important Strictures and Rules on Pronunciation Etc Together with an Universal System of English Syllabication](#)

[What America Means to Me A Book of the People by the People for the People Designed for Their Use in Preparing Themselves for the Practice of Citizenship](#)

[The Antiquity of Disease](#)

[Correspondence of Lord Byron With a Friend Including His Letters to His Mother Written from Portugal Spain Greece and the Shores of the Mediterranean in 1809 1810 and 1811](#)

[Vital Records of Lincoln Massachusetts to the Year 1850](#)

[The First Lines of Botany or Primer to the Linnean System Being a Simplified Introduction to a Knowledge of the Vegetable Kingdom Including the Structure Functions and Phenomena Natural and Chemical of Plants](#)

[Retail Buying Modern Principles and Practice](#)

[The Spirituality of Following Jesus in Johns Gospel](#)

[Indonesia Journal April 1971](#)

[Indonesia Journal October 1967](#)

[Indonesia Journal October 1989](#)

[Crowned in Crisis The Miraculous Ministry of Jesus](#)

[Getting to Work Unlocking Womens Potential in Sri Lankas Labor Force](#)

[Indonesia Journal April 1967](#)

[Indonesia Journal October 1987](#)

[Filling Execution Gaps How Executives and Project Managers Turn Corporate Strategy into Successful Projects](#)

[Barefoot in the Dust](#)

[Trauma-Sensitive Schools for the Adolescent Years Promoting Resiliency and Healing 6-12](#)

[Revivalism and Social Christianity The Prophetic Faith of Henri Nick and Andre Trocme](#)

[Expand Your English - A Guide to Improving Your Academic Vocabulary](#)

[Indonesia Journal October 1988](#)

[Motion Buildings Design International Contemporary Retail Spaces](#)

[Monograph on Mullerian Dysgenesis](#)

[It Devours! CD A Welcome to Night Vale Novel](#)

[Indonesia Journal April 1982](#)

[Indonesia Journal April 1985](#)

[Indonesia Journal October 1984](#)

[Indonesia Journal April 1980](#)

[Dark Shadows the Complete Newspaper Strips](#)

[Recollections of Imperial Russia](#)

[Separation Des Pouvoirs Spirituel Et Temporel D'apres Les Principes Catholiques Avec Une Lettre de M Le Baron Ricasoli](#)

[Oscar Wilde A Critical Study](#)

[Luther and the Reformation The Life-Springs of Our Liberties](#)

[Storia Di Fra Michele Minorita Come Fu Arso in Firenze Nel 1389 Con Documenti Risguardanti I Fraticelli Della Povera Vita Testi Inediti del](#)

[Buon Secolo Di Nostra Lingua](#)
