

BRITAIN BY THE BOOK A CURIOUS TOUR OF OUR LITERARY LANDSCAPE

When the king heard this, he said in himself, "Since the tither repented, in consequence of the admonitions [of the woodcutter], it behoves that I spare this vizier, so I may hear the story of the thief and the woman." And he bade Er Rehwan withdraw to his lodging..Prisoner and how God gave him Relief, Story of the, i. 174..5. Noureddin Ali of Cairo and his Son Bedreddin Hassan xx.As for the king their father, he abode with his wife, their mother, what while God (to whom belong might and majesty) willed, and they rejoiced in reunion with each other. The kingship endured unto them and glory and victory, and the king continued to rule with justice and equity, so that the people loved him and still invoked on him and on his sons length of days and durance; and they lived the most delightsome of lives till there came to them the Destroyer of Delights and Sunderer of Companies, He who layeth waste the palaces and peopleth the tombs; and this is all that hath come down to us of the story of the king and his wife and children. Nor," added the vizier, "if this story be a solace and a diversion, is it pleasanter or more diverting than that of the young man of Khorassan and his mother and sister.".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..? ? ? ? ? They have departed; but the steeds yet full of them remain: Yea, they have left me, but my heart of them doth not complain..There was once, in the city of Baghdad, a man, [by name El Merouzi,] (30) who was a sharper and plagued (31) the folk with his knavish tricks, and he was renowned in all quarters [for roguery]. [He went out one day], carrying a load of sheep's dung, and took an oath that he would not return to his lodging till he had sold it at the price of raisins. Now there was in another city a second sharper, [by name Er Razi,] (32) one of its people, who [went out the same day], bearing a load of goat's dung, which he had sworn that he would not sell but at the price of dried figs..Man of Khorassan, his Son and his Governor, Story of the, i. 218..156. Khelifeh the Fisherman of Baghdad cccxxii.? ? ? ? ? Upon that day my loves my presence did depart;.19. The Sparrow and the Peacock clii.A white one, from her sheath of tresses now laid bare, ii. 291..? ? ? ? ? With ruin I o'erwhelm him and abjectness and woe And cause him quaff the goblet of death and distance drear..? ? ? ? ? Would God upon that bitterest day, when my death calls for me, What's 'twixt thine excrement and blood (50) I still may smell of thee! ? ? ? ? ? Parting hath sundered us, belov'd; indeed, I stood in dread Of this, whilst yet our happiness in union was complete..? ? ? ? ? Love's slave, I keep my troth with them; but, when they vowed, Fate made itself Urcoub, (16) whom never oath could bind..The Ninth Night of the Month..? ? ? ? ? Ye know I'm passion-maddened, racked with love and languishment, Yet ye torment me, for to you 'tis pleasing to torment..Then he again began to pay me frequent visits and I entered into converse with him and questioned him of the band and how he came to escape, he alone of them all. Quoth he, 'I left them from the day on which God the Most High delivered thee from them, for that they would not obey my speech; wherefore I swore that I would no longer consort with them.' And I said, 'By Allah, I marvel at thee, for that thou wast the cause of my preservation!' Quoth he, 'The world is full of this sort [of folk]; and we beseech God the Most High for safety, for that these [wretches] practise upon men with every kind of device.' Then said I to him, 'Tell me the most extraordinary adventure of all that befell thee in this villainy thou wast wont to practise.' And he answered, saying, 'O my brother, I was not present when they did on this wise, for that my part with them was to concern myself with selling and buying and [providing them with] food; but I have heard that the most extraordinary thing that befell them was on this wise..Poor Old Man, The Rich Man who gave his Fair Daughter in Marriage to the, i. 247..? ? ? ? ? Bravo for a fawn with a houri's eye of black, Like the sun or the shining moon midst the starry train!..? ? ? ? ? Now God forbid a slave forget his liege lord's love! And how Of all things in the world should I forget the love of thee?.32. The Mock Khalif cclxxxvi.THE FAVOURITE AND HER LOVER. (174).?OF THE USELESSNESS OF ENDEAVOUR AGAINST PERSISTENT ILL FORTUNE..May the place of my session ne'er lack thee! Oh, why, iii. 118.So the notary went up to the lieutenant, who was among the witnesses, and said "It is well. Is she not such an one whose marriage contract we drew up in such a place?" Then he betook himself to the woman's house and cried out upon her; whereupon she brought him the [forged] contract and he took it and returned with it to the lieutenant of police. When the latter had taken cognizance [of the document and professed himself satisfied, the assessor] said [to the notary,] "Go to our lord and master, the Cadi of the Cadis, and acquaint him with that which befalleth his assessors." The notary rose to go, but the lieutenant of police feared [for himself] and was profuse in beseeching the assessor and kissing his hands, till he forgave him; whereupon the lieutenant went away in the utterest of concern and affright. On this wise the assessor ordered the case and carried out the forgery and feigned marriage with the woman; [and thus was calamity warded off from him] by the excellence of his contrivance." (121).? ? ? ? ? m. The Goldsmith and the Cashmere Singing-Girl dccccx.So she donned a devotee's habit and betaking herself to the goldsmith, said to him, "To whom belongeth the bracelet that is in the king's hand?" Quoth he, 'It belongeth to a man, a stranger, who hath bought him a slave-girl from this city and lodgeth with her in such a place.' So the old woman repaired to the young man's house and knocked at the door. The damsel opened to her and seeing her clad in devotee's apparel, (184) saluted her and said to her, 'Belike thou hast an occasion with us?' 'Yes,' answered the old woman; 'I desire privacy and ablution.' (185) Quoth the girl, 'Enter.' So she entered and did her occasion and made the ablution

and prayed. Then she brought out a rosary and began to tell her beads thereon, and the damsel said to her, 'Whence comest thou, O pilgrim?' (186) Quoth she '[I come] from [visiting] the Idol (187) of the Absent in such a church. (188) There standeth up no woman [to prayer] before him, who hath an absent friend and discovereth to him her need, but he acquainteth her with her case and giveth her tidings of her absent one.' 'O pilgrim,' said the damsel, 'we have an absent one, and my lord's heart cleaveth to him and I desire to go to the idol and question him of him.' Quoth the old woman, '[Wait] till to-morrow and ask leave of thy husband, and I will come to thee and go with thee in weal.' Wife and the Learned Man, *Khelbes and his*, i. 301..When she had made an end of her verses, she considered her affair and said in herself, 'By Allah, all these things have betided by the ordinance of God the Most High and His providence and this was written and charactered upon the forehead.' Then she landed and fared on till she came to a spacious place, where she enquired of the folk and hired a house. Thither she straightway transported all that was in the ship of goods and sending for brokers, sold all that was with her. Then she took part of the price and fell to enquiring of the folk, so haply she might scent out tidings [of her lost husband]. Moreover, she addressed herself to lavishing alms and tending the sick, clothing the naked and pouring water upon the dry ground of the forlorn. On this wise she abode a whole year, and every little while she sold of her goods and gave alms to the sick and the needy; wherefore her report was bruited abroad in the city and the folk were lavish in her praise..88. The Mad Lover dclxxiv.When it was eventide, the chamberlain let bring two horses and great store of water and victual and a saddle-camel and a man to show them the way. These he hid without the town, whilst he and the young man took with them a long rope, made fast to a staple, and repaired to the palace. When they came thither, they looked and beheld the damsel standing on the roof. So they threw her the rope and the staple; whereupon she [made the latter fast to the parapet and] wrapping her sleeves about her hands, slid down [the rope] and landed with them. They carried her without the town, where they mounted, she and her lord, and fared on, whilst the guide forewent them, directing them in the way, and they gave not over going night and day till they entered his father's house. The young man saluted his father, who rejoiced in him, and he related to him all that had befallen him, whereupon he rejoiced in his safety..Then they displayed Shehrzad in the third dress and the fourth and the fifth, and she became as she were a willow-wand or a thirsting gazelle, goodly of grace and perfect of attributes, even as saith of her one in the following verses:.Say, by the lightnings of thy teeth and thy soul's pure desire, iii. 19..''There was once a king in the land of Teberistan, by name Dadbin, and he had two viziers, called one Zourkhan and the other Kardan. The Vizier Zourkhan had a daughter, there was not in her time a handsomer than she nor yet a chaster nor a more pious, for she was a faster, a prayer and a worshipper of God the Most High, and her name was Arwa. Now Dadbin heard tell of her charms; so his heart clave to her and he called the vizier [her father] and said to him, 'I desire of thee that thou marry me to thy daughter.' Quoth Zourkhan, 'Allow me to consult her, and if she consent, I will marry thee with her.' And the king said, 'Hasten unto this.'His love he'd have hid, but his tears denounced him to the spy, iii. 42.29. Maan ben Zaidah and the three Girls dxxxii.Girl, The Journeyman and the, ii. 17..? ? ? ? ? A dark affair thou littest up with Islam and with proof Quenchedst the flaming red-coals of error and dismay..Then said I, "A man cannot well accomplish all whereof he hath need in the market-places." "Hast thou a house?" asked she. "No, by Allah," answered I; "nor is this town my dwelling-place." "By Allah," rejoined she, "nor have I a place; but I will contrive for thee." Then she went on before me and I followed her till she came to a lodging-house and said to the housekeeper, "Hast thou an empty chamber?" "Yes," answered she; and my mistress said, "Give us the key." So we took the key and going up to see the room, entered it; after which she went out to the housekeeper and [giving her a dirhem], said to her, "Take the key-money, (110) for the room pleaseth us, and here is another dirhem for thy trouble. Go, fetch us a pitcher of water, so we may [refresh ourselves] and rest till the time of the noonday siesta pass and the heat decline, when the man will go and fetch the [household] stuff." Therewith the housekeeper rejoiced and brought us a mat and two pitchers of water on a tray and a leather rug..''If it must be and no help, admit Jerir." So Adi went forth and admitted Jerir, who entered, saying:..? ? ? ? ? All hearkening to my word, obeying my command, In whatsoever thing is pleasing to my sight..Reshid (Haroun er) and the Woman of the Barmecides, i. 57..27. Alaeddin Abou es Shamat dxx.The learned man bethought him awhile of this, then made for Khelbes's house, which adjoined his own, still holding the latter; and when they entered, they found the young man lying on the bed with Khelbes's wife; whereupon quoth he to him, 'O accursed one, the calamity is with thee and in thine own house!' So Khelbes put away his wife and went forth, fleeing, and returned not to his own land. This, then," continued the vizier, "is the consequence of lewdness, for whoso purposeth in himself craft and perfidy, they get possession of him, and had Khelbes conceived of himself that (266) which he conceived of the folk of dishonour and calamity, there had betided him nothing of this. Nor is this story, rare and extraordinary though it be, more extraordinary or rarer than that of the pious woman whose husband's brother accused her of lewdness."..? ? ? ? ? In every halting-place like Joseph (17) she appears And he in every stead with Jacob's grief (18) is pined..When the king heard this, wonderment gat hold of him and his admiration for the vizier redoubled; so he bade him go to his house and return to him [on the morrow], according to his wont. Accordingly, the vizier withdrew to his lodging, where he passed the night and the ensuing day..Then she turned to the old man who had delivered her from the pit and prayed for him and gave him presents galore and among them a myriad of money; (9) and they all departed from her, except her husband. When she was alone with him, she made him draw near unto her and rejoiced in his coming and gave him the choice of abiding with her. Moreover, she assembled the people of the city and set out to them his virtue and worth and counselled them to invest him with the charge of their governance and besought them to make him king over them. They fell in with her of this and he became king and took up his abode amongst them, whilst she gave herself up to her religious exercises and abode with her husband on such wise as she was with him aforetime. (10) Nor," added the vizier, "is this story, O king of the time, more

extraordinary or more delightful than that of the journeyman and the girl whose belly he slit and fled." ? ? ? ? ? And pliedst us with cups of wine, whilst from the necklace pearls (142) A strange intoxicating bliss withal did circulate..Now the merchant's wife aforesaid, who was the nurse of the king's daughter, was watching him from a window, unknown of him, and [when she heard his verses], she knew that there hung some rare story by him; so she went in to him and said, "Peace be on thee, O afflicted one, who acquaintest not physician with thy case! Verily, thou exposest thyself unto grievous peril! I conjure thee by the virtue of Him who hath afflicted thee and stricken thee with the constraint of love-liking, that thou acquaint me with thine affair and discover to me the truth of thy secret; for that indeed I have heard from thee verses that trouble the wit and dissolve the body." So he acquainted her with his case and enjoined her to secrecy, whereof she consented unto him, saying, "What shall be the recompense of whoso goeth with thy letter and bringeth thee an answer thereto?" He bowed his head for shamefastness before her [and was silent]; and she said to him, "Raise thy head and give me thy letter." So he gave her the letter and she took it and carrying it to the princess, said to her, "Read this letter and give me the answer thereto." 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.' ? ? ? ? ? So arise, by your lives I conjure you, arise And come let us fare to our loved ones away.. ? ? ? ? ? In glory's raiment clad, by thee the stars of heaven are shamed And in amaze the full moon stares to see thy goodlihead..King of Ind and his Vizier, The, ii. 105..85. Jaafer the Barmecide and the Old Bedouin cccxcv. ? ? ? ? ? O thou that blamest me for my heart and raillest at my ill, Hadst them but tasted my spirit's grief, thou wouldst excuse me still..Meanwhile, King Azadbekht and his wife stayed not in their flight till they came to [the court of] the King of Fars, (97) whose name was Kutrou. (98) When they presented themselves to him, he entreated them with honour and entertained them handsomely, and Azadbekht told him his story, first and last. So he gave him a great army and wealth galore and he abode with him some days, till he was rested, when he made ready with his host and setting out for his own dominions, waged war upon Isfehnd and falling in upon the capital, defeated the rebel vizier and slew him. Then he entered the city and sat down on the throne of his kingship; and whenas he was rested and the kingdom was grown peaceful for him, he despatched messengers to the mountain aforesaid in quest of the child; but they returned and informed the king that they had not found him..When King Shah Bekht heard this, he said in himself, "How like is this story to my present case with this vizier, who hath not his like!" Then he bade him depart to his own house and come again at eventide..?THE KING'S SON WHO FELL IN LOVE WITH THE PICTURE..Now it chanced that a camel-driver, belonging to Kisra the king, lost certain camels and the king threatened him, if he found them not, that he would slay him. So he set out and plunged into the deserts till he came to the place where the damsel was and seeing her standing praying, waited till she had made an end of her prayer, when he went up to her and saluted her, saying, 'Who art thou?' Quoth she, 'I am a handmaid of God.' 'What dost thou in this desolate place?' asked he, and she said, 'I serve God the Most High.' When he saw her beauty and grace, he said to her, 'Harkye! Do thou take me to husband and I will be tenderly solicitous over thee and use thee with exceeding compassion and I will further thee in obedience to God the Most High.' But she answered, saying, 'I have no need of marriage and I desire to abide here [alone] with my Lord and His service; but, if thou wouldst deal compassionately with me and further me in the obedience of God the Most High, carry me to a place where there is water and thou wilt have done me a kindness.'.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:98. The Haunted House in Baghdad dclxxxviii. ? ? ? ? ? e. The Fox and the Wild Ass dccciv. Then he turned to the woman and said to her, "Is it not thus?" "Yes, O Commander of the Faithful," answered she; and he said, "What prompted thee to this?" Quoth she, "Thou slewest my father and my mother and my kinsfolk and tookest their goods." "Whom meanest thou?" asked the Khalif, and she replied, "I am of the house of Bermek." (93) Then said he to her, "As for the dead, they are of those who are past away, and it booteth not to speak of them; but, as for that which I took of wealth, it shall be restored to thee, yea, and more than it." And he was bountiful to her to the utmost of munificence..El Abbas from Akil his stead is come again, iii. 108..? ? ? ? ? d. The Fourth Voyage of Sindbad the Sailor. dl. When in the sitting-chamber we for merry-making sate, iii.

135.. "There was once a man of Khorassan and he had a son, whose improvement he ardently desired; but the young man sought to be alone and to remove himself from his father's eye, so he might give himself up to pleasance and delight. So he sought of his father [leave to make] the pilgrimage to the Holy House of God and to visit the tomb of the Prophet (whom God bless and keep!). Now between them and Mecca was a journey of five hundred parasangs; but his father could not gainsay him, for that the law of God made this (178) incumbent on him and because of that which he hoped for him of improvement [therefrom]. So he joined unto him a governor, in whom he trusted, and gave him much money and took leave of him. The son set out on the holy pilgrimage (179) with the governor and abode on that wise, spending freely and using not thrift.. When the appointed day arrived, the chief of the police set apart for his officers a saloon, that had windows ranged in order and giving upon the garden, and El Melik ez Zahir came to him, and he seated himself, he and the Sultan, in the alcove. Then the tables were spread unto them for eating and they ate; and when the cup went round amongst them and their hearts were gladdened with meat and drink, they related that which was with them and discovered their secrets from concealment. The first to relate was a man, a captain of the watch, by name Muineddin, whose heart was engrossed with the love of women; and he said, 'Harkye, all ye people of [various] degree, I will acquaint you with an extraordinary affair which befell me aforetime. Know that. ? ? ? ? O friends, the tears flow ever, in mockery of my pain; My heart is sick for sev'rance and love-longing in vain.. Tuhfeh arose and kissed the earth and the queen thanked her for this and bade her sit. So she sat down and the queen called for food; whereupon they brought a table of gold, inlaid with pearls and jacinths and jewels and spread with various kinds of birds and meats of divers hues, and the queen said, 'O Tuhfeh, in the name of God, let us eat bread and salt together, thou and I.' So Tuhfeh came forward and ate of those meats and tasted somewhat the like whereof she had never eaten, no, nor aught more delicious than it, what while the slave-girls stood compassing about the table and she sat conversing and laughing with the queen. Then said the latter, 'O my sister, a slave-girl told me of thee that thou saidst, "How loathly is yonder genie Meimoun! There is no eating [in his presence]."' (227) 'By Allah, O my lady,' answered Tuhfeh, 'I cannot brook the sight of him, (228) and indeed I am fearful of him.' When the queen heard this, she laughed, till she fell backward, and said, 'O my sister, by the virtue of the inscription upon the seal-ring of Solomon, prophet of God, I am queen over all the Jinn, and none dare so much as look on thee a glance of the eye.' And Tuhfeh kissed her hand. Then the tables were removed and they sat talking.. ? ? ? ? Say, by the lightnings of thy teeth and thy soul's pure desire, Moan'st thou as moan the doves and is thy heart for doubt on fire?. Therewith King Shah Bekht rejoiced with an exceeding great joy and said, 'Praise be to God who hath delivered me from yonder man and hath preserved me from the loss of the kingship and the cessation of prosperity from me!' So the affair of the vizier returned to order and well-being and the king restored him to his place and advanced him in rank. Moreover, he assembled the folk who had missaid of him and destroyed them all, to the last man. And how like," continued the vizier, "is this story unto that of myself and King Shah Bekht, with regard to that whereinto I am fallen of the changing of the king's heart and his giving credence to others against me; but now is the righteousness of my dealing established in thine eyes, for that God the Most High hath inspired me with wisdom and endowed thee with longanimity and patience [to hearken] from me unto that which He allotted unto those who had foregone us, till He hath shown forth my innocence and made manifest unto thee the truth. For now the days are past, wherein it was avouched to the king that I should endeavour for the destruction of my soul, (81) [to wit,] the month; and behold, the probation time is over and gone, and past is the season of evil and ceased, by the king's good fortune." Then he bowed his head and was silent. (82). ? ? ? ? a. The First Calender's Story xi. Whilst the Sheikh was thus occupied with taking leave of the kings, Meimoun sought his opportunity, whenas he saw the place empty, and taking up Tuhfeh on his shoulders, soared up with her to the confines of the sky and flew away with her. Presently, Iblis came to look for Tuhfeh and see what she purposed, but found her not and saw the slave-girls buffeting their faces; so he said to them, 'Out on ye! What is to do?' 'O our lord,' answered they, 'Meimoun hath snatched up Tuhfeh and flown away with her.' When Iblis heard this, he gave a cry, to which the earth trembled, and said, 'What is to be done? Out on ye! Shall he carry off Tuhfeh from my very palace and outrage mine honour? Doubtless, this Meimoun hath lost his wits.' Then he cried out a second time, that the earth quaked therefor, and rose up into the air.. Looking to the Issues of Affairs, Of, i. 80.. 106. The Man's Dispute with the Learned Woman of the relative Excellence of the Sexes cccxcix. ? ? ? ? a. The King and his Vizier's Wife dcccclxxx. ? ? ? ? q. The Stolen Necklace dcccxciv. ? ? ? ? None, by Allah, 'mongst all creatures, none I love save thee alone! Yea, for I am grown thy bondman, by the troth betwixt us plight.. So Belehwan the froward abode king in his father's room and his affairs prospered, what while the young Melik Shah lay in the underground dungeon four full-told years, till his charms faded and his favour changed. When God (extolled be His perfection and exalted be He!) willed to relieve him and bring him forth of the prison, Belehwan sat one day with his chief officers and the grandees of his state and discoursed with them of the story of King Suleiman Shah and what was in his heart. Now there were present certain viziers, men of worth, and they said to him, 'O king, verily God hath been bountiful unto thee and hath brought thee to thy wish, so that thou art become king in thy father's stead and hast gotten thee that which thou soughtest. But, as for this boy, there is no guilt in him, for that, from the day of his coming into the world, he hath seen neither ease nor joyance, and indeed his favour is faded and his charms changed [with long prison]. What is his offence that he should merit this punishment? Indeed, it is others than he who were to blame, and God hath given thee the victory over them, and there is no fault in this poor wight.' Quoth Belehwan, 'Indeed, it is as ye say; but I am fearful of his craft and am not assured from his mischief; belike the most part of the folk will incline unto him.' 'O king,' answered they, 'what is this boy and what power hath he? If thou fear him, send him to one of the frontiers.' And Belehwan said, 'Ye say sooth: we will send him to be captain over such an one of the marches.' Then she was silent, and when the

king heard her speech and profited by that which she said, he summoned up his reasoning faculties and cleansed his heart and caused his understanding revert [to the right way] and turned [with repentance] to God the Most High and said in himself, "Since there befell the kings of the Chosroes more than that which hath befallen me, never, whilst I abide [on life], shall I cease to blame myself [for that which I did in the slaughter of the daughters of the folk]. As for this Shehrzad, her like is not found in the lands; so extolled be the perfection of Him who appointed her a means for the deliverance of His creatures from slaughter and oppression!" Then he arose from his session and kissed her head, whereat she rejoiced with an exceeding joy, she and her sister Dinarzad..? ? ? ? ? My secret is disclosed, the which I strove to hide; Of thee and of thy love enough have I abeyed..There was once, of old days and in bygone ages and times, in the city of Baghdad, the Abode of Peace, a king mighty of estate, lord of understanding and beneficence and liberality and generosity, and he was strong of sultanate and endowed with might and majesty and magnificence. His name was Ins ben Cais ben Rebiya es Sheibani, (47) and when he took horse, there rode unto him [warriors] from the farthest parts of the two Iraks. (48) God the Most High decreed that he should take to wife a woman hight Afifeh, daughter of Ased es Sundusi, who was endowed with beauty and grace and brightness and perfection and justness of shape and symmetry; her face was like unto the new moon and she had eyes as they were gazelle's eyes and an aquiline nose like the crescent moon. She had learned horsemanship and the use of arms and had thoroughly studied the sciences of the Arabs; moreover, she had gotten by heart all the dragomanish (49) tongues and indeed she was a ravishment to mankind..So the vizier went in to his daughter and said to her, 'O my daughter, the king seeketh thee of me and desireth to marry thee.' 'O my father,' answered she 'I desire not a husband and if thou wilt marry me, marry me not but with one who shall be below me in rank and nobler than he, so he may not turn to other than myself nor lift his eyes upon me, and marry me not to one who is nobler than I, lest I be with him as a slave-girl and a serving-woman.' So the vizier returned to the king and acquainted him with that which his daughter had said, whereat he redoubled in desire and love-liking for her and said to her father, 'An thou marry me not to her of good grace, I will take her by force in thy despite.' The vizier again betook himself to his daughter and repeated to her the king's words, but she replied, 'I desire not a husband.' So he returned to the king and told him what she said, and he was wroth and threatened the vizier, whereupon the latter took his daughter and fled with her..? ? ? ? ? Though over me be the tombstone laid, if ever thou call on me, Though rotten my bone should be, thy voice I'll answer, come what will..As for that which hath befallen thee, verily, it hath befallen [many] kings before thee and their women have played them false, for all they were greater of puissance than thou, yea, and mightier of kingship and more abounding in troops. If I would, I could relate unto thee, O king, concerning the wiles of women, that whereof I could not make an end all my life long; and indeed, aforetime, in all these my nights that I have passed before thee, I have told thee [many stories and anecdotes] of the artifices of women and of their craft and perfidy; but indeed the things abound on me; (173) wherefore, if it like thee, O king, I will relate unto thee [somewhat] of that which befell kings of old time of the perfidy of their women and of the calamities which overtook them by reason of these latter." "How so?" asked the king. "Tell on." "Harkening and obedience," answered Shehrzad."It hath been told me, O king, that a man once related to a company and spoke as follows:.38. Yehya ben Khalid and Mensour ccv.Quoth the king, 'Verily, thou makest me long to see him. Canst thou not bring us together?' 'With all my heart,' answered the husbandman, and the king sat with him till he had made an end of his tillage, when he carried him to his dwelling-place and brought him in company with the other stranger, and behold, it was his vizier. When they saw each other, they wept and embraced, and the husbandman wept for their weeping; but the king concealed their affair and said to him, 'This is a man from my country and he is as my brother.' So they abode with the husbandman and helped him for a wage, wherewith they supported themselves a long while. Meanwhile, they sought news of their country and learned that which its people suffered of straitness and oppression..43. Ibn es Semmak and Er Reshid dlxviii.? ? ? ? ? ? ? ? ? ? xa. The Old Woman and the Draper's Wife dccccxvii.? ? ? ? ? "How many a cup with bitterness o'erflowing have I quaffed! I make my moan of woes, whereat it boots not to repine."

[Wandering and Return in Finnegans Wake An Integrative Approach to Joyces Fictions](#)

[Leading Entrepreneurs And How They Succeed](#)

[Practical Leadership Skills for Safety Professionals and Project Engineers](#)

[Birds of New Guinea Distribution Taxonomy and Systematics](#)

[Meritocracy and the University Selective Admission in England and the United States](#)

[60 Years Of Yang-mills Gauge Field Theories C N Yangs Contributions To Physics](#)

[Coleridges Metaphors of Being](#)

[Yankee Surveyors in the Shoguns Seas](#)

[China Reinterpreted Staging the Other in Muromachi Noh Theater](#)

[Building Chicago The Architectural Masterworks](#)

[Poetry of Peace and Harmony](#)

[Mathematics at the Margins](#)

[Organic Chemistry Global Edition](#)

[Introduction to Maintenance Engineering Modelling Optimization and Management](#)

[Hegels Political Philosophy Interpreting the Practice of Legal Punishment](#)

[C G Jung Fur Die Praxis Zur Integration Jungianischer Methoden in Psychotherapeutische Behandlungen](#)

[Cervantes Christian Romance A Study of Persiles y Sigismunda](#)

[Show Me the Bone Reconstructing Prehistoric Monsters in Nineteenth-Century Britain and America](#)

[Market Leader 3rd Edition Extra Intermediate Coursebook with DVD-ROM Pack](#)

[History of the Reformation of the Sixteenth Century](#)

[Social Sector in a Decentralized Economy India in the Era of Globalization](#)

[Geometric Measure Theory A Beginners Guide](#)

[The Origins of the Center for Hellenic Studies](#)

[Diderots Chaotic Order Approach to Synthesis](#)

[Last Outpost on the Zulu Frontier Fort Napier and the British Imperial Garrison](#)

[The Letters of Samuel Johnson Volume V Appendices and Comprehensive Index](#)

[Learning with the Labyrinth Creating Reflective Space in Higher Education](#)

[The Earth Care Manual A Permaculture Handbook for Britain and Other Temperate Climates](#)

[Studyguide for Economics of Development by Perkins Dwight H ISBN 9780393123524](#)

[Studyguide for Essentials of Biology by Mader Sylvia S ISBN 9780078024221](#)

[Compensation Mechanisms for Job Risks Wages Workers Compensation and Product Liability](#)

[Photovoltaic Laboratory Safety Code-Compliance and Commercial Off-the-Shelf Equipment](#)

[Nazi Germanys New Aristocracy The SS Leadership 1925-1939](#)

[The Intertwining of Aesthetics and Ethics Exceeding of Expectations Ecstasy Sublimity](#)

[Plateaus Problem and the Calculus of Variations \(MN-35\)](#)

[Computer Forensics Investigating File and Operating Systems Wireless Networks and Storage \(Chfi\) 2nd Edition](#)

[Corporate Ocean Responsibility Business Leadership in Sustainability and Stewardship of the Seas](#)

[Cardboard VR Projects for Android](#)

[GPU-based Parallel Implementation of Swarm Intelligence Algorithms](#)

[Mosbys Drug Guide for Nursing Students](#)

[Enabling the Business of Agriculture 2016 Comparing Regulatory Good Practices](#)

[Integrative Pain Management](#)

[Android Application Development Cookbook -](#)

[Pierre Bonnard Painting Arcadia](#)

[Independent power projects in Sub-Saharan Africa lessons from five key countries](#)

[Besonderes Wirtschaftsverwaltungsrecht Gewerberechtliche Grundlagen Spezielles Branchenrecht Und Branchenübergreifende Querschnittsmaterien](#)

[Intralogistics A Guide to Warehouse Planning](#)

[Mitchells New General Atlas](#)

[Evaluaciones Nacionales de Rendimiento Academico Volumen 3 Implementacion de una Evaluacion Nacional del Rendimiento Academico](#)

[Apache Hive Cookbook](#)

[Bootstrap 4 By Example](#)

[Disease Surveillance Technological Contributions to Global Health Security](#)

[Sicherheit ALS Professionelle Dienstleistung Und Mythos Eine Soziologische Analyse Der Gewerblichen Sicherheit](#)

[Unternehmenszerstörer Corporate Finance ALS Abwehrstrategie Oder Wie Eine Erbin Ihr Familienunternehmen Rettete](#)

[Bildungschancen Im Spiegel Familiendemografischer Veränderungen Der Einfluss Von Geschwister- Und Familienkonstellation](#)

[Samoan Archaeology and Cultural Heritage Monuments and People Memory and History](#)

[Food Safety A Roadmap to Success](#)

[Armenia on the Horizon of Europe Successes and Shortcomings of Democratization Efforts by European Organizations in a Post-Soviet State](#)

[BRS Behavioral Science](#)

[Hallo Anna Lehrbuch digital 2 USB-Stick](#)

[Akzeptanz Durch Inputorientierte Organisationskommunikation Infrastrukturprojekte Und Der Wandel Der Unternehmenskommunikation](#)

[Managing the Older Adult Patient with HIV](#)

[Der Prozess Jesu - Aus Römisch-Rechtlicher Perspektive](#)

[People with Animals Perspectives and Studies in Ethnozoarchaeology](#)

[Algorithms in a Nutshell 2e](#)

[Regional economic outlook Western Hemisphere managing transitions and risks](#)

[Rehabilitation of the Equine Athlete An Issue of Veterinary Clinics of North America Equine Practice](#)

[Canu Clod Cyfrol 1 \(A-H\)](#)

[Recyclingtechnik Fachbuch F r Lehre Und Praxis](#)

[Adolf Fleischmann An American Abstract Painter?](#)

[Lernwelt Schulweg Sozial umliche Ann herungen an Ein Alltagsph nomen](#)

[Mathematische Methoden in Den Biowissenschaften Eine Einf hrung Mit R](#)

[Economics for Cambridge International AS and A Level Online Student Book](#)

[Xavier Lust Design Stories](#)

[Exclusion and Judgment in Fellowship Meals](#)

[Saved Through Fire](#)

[Practical Decision Making in Health Care Ethics Cases Concepts and the Virtue of Prudence Fourth Edition](#)

[The Survivors Guide to Theology](#)

[Studyguide for Economics by Krugman Paul ISBN 9781464112256](#)

[Code of Federal Regulations Title 7 Agriculture PT 2000-End Revised as of January 1 2016](#)

[Mother Juana de la Cruz 1481-1534 Visionary Sermons](#)

[Africa in 21st Century US and EU Agendas A Comparative Analysis](#)

[The Fat Pedagogy Reader Challenging Weight-Based Oppression Through Critical Education](#)

[Die Rechtsstaatlichkeit in Sudafrica Die Bedeutung Der Rechtsvergleichung](#)

[Amoklauf Von Winnenden Und Wendlingen Analyse Der Nachrichtensendungen Von Ard Zdf Und Rtl Der](#)

[Arbeitsrechtliche Implementierung Von Compliance-Richtlinien Und Konsequenzen Bei Bestechlichkeit Und Bestechung Im Geschftlichen](#)

[Verkehr Die](#)

[Innovative Ansätze Der Mitarbeitergewinnung VOR Dem Hintergrund Des Fachkräftemangels Ein Internationaler Vergleich](#)

[Studyguide for Biology The Essentials Access Code by Hoefnagels Marielle ISBN 9780078024252](#)

[Code of Federal Regulations Title 7 Agriculture PT 1940-1949 Revised as If January 1 2016](#)

[Menschen Mit Geistiger Behinderung in Einer Handballmannschaft Möglichkeiten Chancen Und Schwierigkeiten Bei Der Integration](#)

[Tequila Suenos Part Two](#)

[Being Human Being Church The Significance of Theological Anthropology for Ecclesiology](#)

[Introduction to Finite and Infinite Dimensional Lie \(Super\)algebras](#)

[Code of Federal Regulations Title 12 Banks and Banking PT 1100-End Revised as of January 1 2016](#)

[Waffen Nieder! Die](#)

[Gunderode Die](#)

[Studyguide for Human Biology by Starr Cecie ISBN 9781305112100](#)

[Bekenntnisse Des Heiligen Augustin Die](#)

[Medical and Advanced Surgical Management of Pelvic Floor Disorders An Issue of Obstetrics and Gynecology Clinics of North America](#)

[Joint-Preserving Osteotomies for Malunited Foot Ankle Fractures An Issue of Foot and Ankle Clinics of North America](#)
