

## ONS A TALE OF A COUNTRY PARISH IN THE 17TH CENTURY BASED ON AUTHENT

34. The City of Irem dxxxviii. Then she wept and the old woman with her and the latter went up to Aboulhusn and uncovering his face, saw his eyes bound and swollen for the binding. So she covered him again and said, "Indeed, O Nuzhet el Fuad, thou art afflicted in Aboulhusn!" Then she consoled with her and going out from her, ran without ceasing till she came in to the Lady Zubeideh and related to her the story; and the princess said to her, laughing, "Tell it over again to the Khalif, who maketh me out scant of wit and lacking of religion, and to this ill-omened slave, who presumeth to contradict me." Quoth Mesrou, "This old woman lieth; for I saw Aboulhusn well and Nuzhet el Fuad it was who lay dead." "It is thou that liest," rejoined the stewardess, "and wouldst fain sow discord between the Khalif and the Lady Zubeideh." And he said, "None lieth but thou, O old woman of ill-omen, and thy lady believeth thee, and she doteth." Whereupon the Lady Zubeideh cried out at him, and indeed she was enraged at him and at his speech and wept. . . . They left me and content forthright forsook my heart, . . . From mine own land, to visit thee, I came at love's command, For all the distance did forbid, 'twixt me and thee that spread. The Second Night of the Month. . . . ec. Story of the Barber's Third Brother xxxii. Azadbekht and his Son, History of King, i. 61. And for another story of the same kind,' continued the officer. . . . She comes in a robe the colour of ultramarine, Blue as the stainless sky, unflecked with white; When it was the tenth day, (now this day was called El Mihrjan (129) and it was the day of the coming in of the folk, gentle and simple, to the king, so they might give him joy and salute him and go forth), the counsel of the viziers fell of accord that they should speak with a company of the notables of the city [and urge them to demand of the king that he should presently put the youth to death]. So they said to them, "When ye go in to-day to the king and salute him, do ye say to him, 'O king, (to God be the praise!) thou art praiseworthy of policy and governance, just to all thy subjects; but this youth, to whom thou hast been bountiful, yet hath he reverted to his base origin and wrought this foul deed, what is thy purpose in his continuance [on life]? Indeed, thou hast prisoned him in thy house, and every day thou hearest his speech and thou knowest not what the folk say.'" And they answered with "Harkening and obedience." Noureddin Ali of Damascus and Sitt el Milan, iii, 3. He who Mohammed sent, as prophet to mankind, i. 50. 76 En Numan and the Arab of the Benou Tai dclx. . . . Get thee to patience fair, if thou remember thee of that Whose issues (quoth the Merciful) are ever benedict. (89). . . . For death in your absence to us was decreed; But, when ye came back, we were quickened anew. . . . g. The Seventh Voyage of Sindbad the Sailor cclxix. When the Baghdadis saw this succour that had betided them against their enemies [and the victory that El Abbas had gotten them], they turned back and gathering together the spoils [of the defeated host], arms and treasures and horses, returned to Baghdad, victorious, and all by the valour of El Abbas. As for Saad, he foregathered with the prince, and they fared on in company till they came to the place where El Abbas had taken horse, whereupon the latter dismounted from his charger and Saad said to him, "O youth, wherefore alightest thou in other than thy place? Indeed, thy due is incumbent upon us and upon our Sultan; so go thou with us to the dwellings, that we may ransom thee with our souls." "O Amir Saad," replied El Abbas, "from this place I took horse with thee and herein is my lodging. So, God on thee, name me not to the king, but make as if thou hadst never seen me, for that I am a stranger in the land." The Fourteenth Night of the Month. . . . a. Story of the Chief of the New Cairo Police cccxlvi. . . . Before I rent my clothes, reproach me not, I pray. 111. The Pilgrim and the Old Woman who dwelt in the Desert cccxxxiv. . . . z. The Stolen Purse dcv. As for the woman, whenas the man went out from her, she resolved to depart; so she went forth, saying in herself, 'There is no journeying for me in woman's attire.' Then she donned men's apparel, such as is worn of the pious, and set out and wandered over the earth; nor did she leave going till she entered a certain city. Now the king of that city had an only daughter in whom he gloried and whom he loved, and she saw the devotee and deeming her a pilgrim youth, said to her father, 'I would fain have this youth take up his abode with me, so I may learn of him wisdom and renunciation and religion.' Her father rejoiced in this and commanded the [supposed] pilgrim to take up his sojourn with his daughter in his palace. Now they were in one place and the king's daughter was strenuous to the utterest in continence and chastity and nobility of mind and magnanimity and devotion to the worship of God; but the ignorant slandered her (5) and the folk of the realm said, 'The king's daughter loveth the pilgrim youth and he loveth her.' . . . How long, O Fate, wilt thou oppress and baffle me? So, when he arose in the morning, he repaired to the vizier and repeated to him that which the old woman had taught him; whereat the vizier marvelled and said to him, 'What sayst thou of a man, who seeth in his house four holes, and in each a viper offering to come out and kill him, and in his house are four staves and each hole may not be stopped but with the ends of two staves? How shall he stop all the holes and deliver himself from the vipers?' When the merchant heard this, there betided him [of concern] what made him forget the first and he said to the vizier, 'Grant me time, so I may consider the answer.' 'Go out,' replied the vizier, 'and bring me the answer, or I will seize thy good.' 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.' When the boy saw what the treasure-seeker had done with him he committed his affair to God (extolled be His perfection and exalted be He!) and abode perplexed concerning his case and said,

'How bitter is this death!' For that indeed the world was darkened on him and the pit was blinded to him. So he fell a-weeping and saying, 'I was delivered from the lion and the thieves and now is my death [appointed to be] in this pit, where I shall die lingeringly.' And he abode confounded and looked for nothing but death. As he pondered [his affair], behold, he heard a sound of water running with a mighty noise; so he arose and walked in the pit, following after the sound, till he came to a corner and heard the mighty running of water. So he laid his ear to the sound of the current and hearing it a great strength, said in himself, 'This is the running of a mighty water and needs must I die in this place, be it to-day or to-morrow; so I will cast myself into the water and not die a lingering death in this pit.' 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..Sons, Story of King Suleiman Shah and his, i. 150..All this while the Khalif was diverting himself with watching him and laughing, and at nightfall he bade one of the slave-girls drop a piece of henbane in the cup and give it to Aboulhusn to drink. So she did as he bade her and gave Aboulhusn the cup, whereof no sooner had he drunken than his head forewent his feet [and he fell down, senseless]. Therewith the Khalif came forth from behind the curtain, laughing, and calling to the servant who had brought Aboulhusn to the palace, said to him, "Carry this fellow to his own place." So Mesroul took him up [and carrying him to his own house], set him down in the saloon. Then he went forth from him and shutting the saloon-door upon him, returned to the Khalif, who slept till the morrow..? ? ? ? Exalted mayst thou be above th' empyrean heaven of joy And may God's glory greater grow and more exalted aye!.Then she sent to acquaint her father with this; whereupon the king called Abou Temam to him and said to him, 'Thou camest not but to see my daughter. Why, then, hast thou not looked upon her?' Quoth Abou Temam, 'I saw everything.' And the king said, 'Why didst thou not take somewhat of that which thou sawest of jewels and the like? For they were set for thee.' But he answered, 'It behoveth me not to put out my hand to aught that is not mine.' When the king heard his speech, he gave him a sumptuous dress of honour and loved him exceedingly and said to him, 'Come, look at this pit.' So Abou Temam went up [to the mouth of the pit] and looked, and behold, it was full of heads of men; and the king said to him, 'These are the heads of ambassadors, whom I slew, for that I saw them without loyalty to their masters, and I was used, whenas I saw an ambassador without breeding, (123) to say, "He who sent him is less of breeding than he, for that the messenger is the tongue of him who sendeth him and his breeding is of his master's breeding; and whoso is on this wise, it befiteth not that he be akin to me." (124) So, because of this, I used to put the messengers to death; but, as for thee, thou hast overcome us and won my daughter, of the excellence of thy breeding; so be of good heart, for she is thy master's.' Then he sent him back to king Ilan Shah with presents and rarities and a letter, saying, 'This that I have done is in honour of thee and of thine ambassador.' Poor Old Man, The Rich Man who gave his Fair Daughter in Marriage to the, i. 247..? ? ? ? No slaves with me have I nor camels swift of foot, Nor slave-girls have I brought in curtained litters dight..11. Sindbad the Sailor and Hindbad the Porter (239)..? ? ? ? Thine approof which shall clothe me in noblest attire And my rank in the eyes of the people raise high..Then the prince rose to him and embraced him and kissed him and entreated him with honour. Moreover, he seated him in a chair and bestowed on him a dress of honour; and he turned to his father and said to him, 'This is the king who pardoned me and this is his ear that I cut off with an arrow; and indeed he deserveth pardon from me, for that he pardoned me.' Then said he to Bihkerd, 'Verily, the issue of clemency hath been a provision for thee [in thine hour of need].' And they entreated him with the utmost kindness and sent him back to his own country in all honour and worship Know, then, O King," continued the youth, "that there is no goodlier thing than clemency and that all thou dost thereof, thou shalt find before thee, a treasure laid up for thee." What strength have I solicitude and long desire to bear, iii. 20..? ? ? ? "Forget him," quoth my censurers, "forget him; what is he?" "If I forget him, ne'er may God," quoth I, "remember me!".The Khalif laughed at his speech and said, "By Allah, this is none other than a pleasant tale! Tell me thy story and the cause." "With all my heart," answered Aboulhusn. "Know, O my lord, that my name is Aboulhusn el Khelia and that my father died and left me wealth galore, of which I made two parts. One I laid up and with the other I betook myself to [the enjoyment of the pleasures of] friendship [and conviviality] and consorting with comrades and boon-companions and with the sons of the merchants, nor did I leave one but I caroused with him and he with me, and I spent all my money on companionship and good cheer, till there remained with me nought [of the first half of my good]; whereupon I betook myself to the comrades and cup-companions upon whom I had wasted my wealth, so haply they might provide for my case; but, when I resorted to them and went round about to them all, I found no avail in one of them, nor broke any so much as a crust of bread in my face. So I wept for myself and repairing to my mother, complained to her of my case. Quoth she, 'On this wise are friends; if thou have aught, they make much of thee and devour thee, but, if thou have nought, they cast thee off and chase thee away.' Then I brought out the other half of my money and bound myself by an oath that I would never more entertain any, except one night, after which I would never again salute him nor take note of him; hence my saying to thee, 'Far be it that what is past should recur!' For that I will never again foregather with thee, after this night." Think not that I forget our trothplight after you. Nay; God to me decreed remembrance heretofore. (202).Fifth Officer's Story, The, ii. 144..? ? ? ? Yet with perfidiousness (sure Fortune's self as thou Ne'er so perfidious was) my love

thou didst requite. It chanced one day that they sallied forth to stop the way and fell in upon a caravan in the night; but the people of the caravan were on their guard; so they joined battle with the robbers and overcame them and slew them and the boy fell wounded and abode cast down in that place till the morrow, when he opened his eyes and finding his comrades slain, lifted himself up and rose to walk in the way. Presently, there met him a man, a treasure-seeker, and said to him, 'Whither goest thou, O youth?' So he told him what had betided him and the other said, 'Be of good heart, for that [the season of] thy fair fortune is come and God bringeth thee joy and solace. I am one who am in quest of a hidden treasure, wherein is vast wealth. So come with me, that thou mayst help me, and I will give thee wealth, wherewith thou shalt provide thyself thy life long.' Then he carried the youth to his dwelling and dressed his wound, and he abode with him some days, till he was rested; when he took him and two beasts and all that he needed, and they fared on till they came to a precipitous mountain. Tither, *The Unjust King* and the, i. 273. 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.' When it was the day of the going-in, (110) Bihzad, of his haste and lack of patience, betook himself to the wall, which was between himself and the princess's lodging and in which there was a hole pierced, and looked, so he might see his bride, of his haste. But the bride's mother saw him and this was grievous to her; so she took from one of the servants two red-hot iron spits and thrust them into the hole through which the prince was looking. The spits ran into his eyes and put them out and he fell down aswoon and joyance was changed and became mourning and sore concern. See, then, O king," continued the youth, "the issue of the prince's haste and lack of deliberation, for indeed his haste bequeathed him long repentance and his joy was changed to mourning; and on like wise was it with the woman who hastened to put out his eyes and deliberated not. All this was the doing of haste; wherefore it behoveth the king not to be hasty in putting me to death, for that I am under the grasp of his hand, and what time soever thou desirest my slaughter, it shall not escape [thee]." .? ? ? ? ? Who letteth us or hind'reth our way, I spring on him, As springeth lynx or panther upon the frightened deer;.? ? ? ? ? For nought of worldly fortune I weep! my only joy In seeing thee consisteth and in thy seeing me..Man whose Caution was the Cause of his Death, *The*, i. 291..114. The Angel of Death and the Rich King *cccclxii*.10. Women's Craft *cxcv-cc*. Sailor and Hindbad the Porter, *Sindbad the*, iii. 199..Meanwhile, El Abbas betook himself to his father's camp, which was pitched in the Green Meadow, by the side of the Tigris, and none might make his way between the tents, for the much interlacement of the tent-ropes. When the prince reached the first of the tents, the guards and servants came out to meet him from all sides and escorted him till he drew near the sitting-place of his father, who knew of his coming. So he issued forth of his pavilion and coming to meet his son, kissed him and made much of him. Then they returned together to the royal pavilion and when they had seated themselves and the guards had taken up their station in attendance on them, the king said to El Abbas, "O my son, make ready thine affair, so we may go to our own land, for that the folk in our absence are become as they were sheep without a shepherd." El Abbas looked at his father and wept till he swooned away, and when he recovered from his swoon, he improvised and recited the following verses:.EN NUMAN AND THE ARAB OF THE BENOUI. (168).The Lady Zubeideh answered him many words and the talk waxed amain between them. At last the Khalif sat down at the heads of the pair and said, "By the tomb of the Apostle of God (may He bless and preserve him!) and the sepulchres of my fathers and forefathers, whoso will tell me which of them died before the other, I will willingly give him a thousand dinars!" When Aboulhusn heard the Khalif's words, he sprang up in haste and said, "I died first, O Commander of the Faithful! Hand over the thousand dinars and quit thine oath and the conjuration by which thou sworest." Then Nuzhet el Fuad rose also and stood up before the Khalif and the Lady Zubeideh, who both rejoiced in this and in their safety, and the princess chid her slave-girl. Then the Khalif and the Lady Zubeideh gave them joy at their well-being and knew that this [pretended] death was a device to get the money; and the princess said to Nuzhet el Fuad, "Thou shouldst have sought of me that which thou desiredst, without this fashion, and not have consumed my heart for thee." And she said, "Indeed, I was ashamed, O my lady." .101. The Adventures of Quicksilver Ali of Cairo *dcclxvi*. So he returned to his mother (and indeed his spirit was broken), and related to her that which had happened to him and what had betided him from his friends, how they, had neither shared with him nor requited him with speech. "O Aboulhusn," answered she, "on this wise are the sons (5) of this time: if thou have aught, they make much of thee, (6) and if thou have nought, they put thee away [from them]." And she went on to condole with him, what while he bewailed himself and his tears flowed and he repeated the following verses:.? ? ? ? ? She let him taste her honey and wine (183) before his death: This was his last of victual until the Judgment Day..Bekhtezman, *Story of King*, i. 115..? ? ? ? ? Those who our parting plotted our sev'rance still delights; The spies, for fearful prudence, their wish of us attain..120. The Pious Black Slave *cccclxvii*.? ? ? ? ? Still, as my transports wax, grows restlessness on me And woes have ta'en the place of love-delight denied..As for the vizier, the sultan discovereth unto him his affairs, private and public; and know, O king, that the similitude of thee with the people is that of the physician with the sick man; and the condition (169) of the vizier is that he be truthful in his sayings,

trustworthy in all his relations, abounding in compassion for the folk and in tender solicitude over them. Indeed, it is said, O king, that good troops (170) are like the druggist; if his perfumes reach thee not, thou still smallest the sweet scent of them; and ill troops are like the black-smith; if his sparks burn thee not, thou smellst his nauseous smell. So it behoveth thee take unto thyself a virtuous vizier, a man of good counsel, even as thou takest unto thee a wife displayed before thy face, for that thou hast need of the man's righteousness for thine own amendment, (171) seeing that, if thou do righteously, the commons will do likewise, and if thou do evil, they also will do evil." So he carried her to a place wherein was running water and setting her down on the ground, left her and went away, marvelling at her. After he left her, he found his camels, by her blessing, and when he returned, King Kisra asked him, 'Hast thou found the camels?' ['Yes,' answered he] and acquainted him with the affair of the damsel and set out to him her beauty and grace; whereupon the king's heart clave to her and he mounted with a few men and betook himself to that place, where he found the damsel and was amazed at her, for that he saw her overpassing the description wherewith the camel-driver had described her to him. So he accosted her and said to her, 'I am King Kisra, greatest of the kings. Wilt thou not have me to husband?' Quoth she, 'What wilt thou do with me, O king, and I a woman abandoned in the desert?' And he answered, saying, 'Needs must this be, and if thou wilt not consent to me, I will take up my sojourn here and devote myself to God's service and thine and worship Him with thee.' By Allah, but that I trusted that I should meet you again, ii. 266..Your coming to-me-ward, indeed, with "Welcome! Fair welcome!" I hail, iii. 136..When he had made an end of his speech, his wife came forward forthright and told her story, from first to last, how her mother bought him from the cook's partner and the people of the kingdom came under his rule; nor did she leave telling till she came, in her story, to that city [and acquainted the queen with the manner of her falling in with her lost husband]. When she had made an end of her story, the cook exclaimed, 'Alack, what impudent liars there be! By Allah, O king, this woman lieth against me, for this youth is my rearing (75) and he was born of one of my slave-girls. He fled from me and I found him again..? ? ? ? ? a. Story of the Ox and the Ass.Meanwhile, when Aboulhusn went out from the presence of the Khalif and went to lay out Nuzhet el Fuad, the prince mourned for her and dismissing the divan, arose and betook himself, leaning upon Mesrou, the swordsman of his vengeance, [to the pavilion of the harem, where he went in] to the Lady Zubeideh, that he might condole with her for her slave-girl. He found the princess sitting weeping and awaiting his coming, so she might condole with him for [his boon-companion] Aboulhusn el Khelia. So he said to her, "May thy head outlive thy slave-girl Nuzhet el Fuad!" And she answered, saying, "O my lord, God preserve my slave-girl! Mayst thou live and long survive thy boon-companion Aboulhusn el Khelia! For he is dead."36. Jaafer the Barmecide and the Bean-Seller ccxcix.Then El Abbas went in to Mariyeh in a happy and praiseworthy hour (123) and found her an unpierced pearl and a goodly filly that had never been mounted; wherefore he rejoiced and was glad and made merry, and care and sorrow ceased from him and his life was pleasant and trouble departed and he abode with her in the gladdest of case and in the most easeful of life, till seven days were past, when King El Aziz determined to set out and return to his kingdom and bade his son seek leave of his father-in-law to depart with his wife to his own country. [So El Abbas bespoke King Ins of this] and he granted him the leave he sought; whereupon he chose out a red camel, taller (124) than the [other] camels, and mounting Mariyeh in a litter thereon, loaded it with apparel and ornaments..112. Aboulhusn and his Slave-girl Taweddud cccxxxvi.35. The Lover who feigned himself a Thief to save his Mistress's Honour ccxcvii.Rail not at the vicissitudes of Fate, ii. 219..44. El Mamoun and Zubeideh dlxxviii.Here they halted and took up their lodging with the old man, who questioned the husband of his case and that of his brother and the reason of their journey, and he said, 'I purpose to go with my brother, this sick man, to the holy woman, her whose prayers are answered, so she may pray for him and God may make him whole by the blessing of her prayers.' Quoth the villager, 'By Allah, my son is in a parlous plight for sickness and we have heard that the holy woman prayeth for the sick and they are made whole. Indeed, the folk counsel me to carry him to her, and behold, I will go in company with you. And they said, 'It is well.' So they passed the night in that intent and on the morrow they set out for the dwelling of the holy woman, this one carrying his son and that his brother..Hardly was the night come, when he went in to his wife and found her lying back, [apparently] asleep; so he sat down by her side and laying the hoopoe's heart on her breast, waited awhile, so he might be certified that she slept. Then said he to her, 'Shah Khatoun, Shah Khatoun, is this my recompense from thee?' Quoth she, 'What offence have I committed?' And he, 'What offence can be greater than this? Thou sentest after yonder youth and broughtest him hither, on account of the desire of thy heart, so thou mightest do with him that for which thou lustedst.' 'I know not desire,' answered she. 'Verily, among thy servants are those who are comelier and handsomer than he; yet have I never desired one of them.' 'Why, then,' asked he, 'didst thou lay hold of him and kiss him!' And she said, 'This is my son and a piece of my heart; and of my longing and love for him, I could not contain myself, but sprang upon him and kissed him.' When the king heard this, he was perplexed and amazed and said to her, 'Hast thou a proof that this youth is thy son? Indeed, I have a letter from thine uncle King Suleiman Shah, [wherein he giveth me to know] that his unck Belehwan cut his throat.' 'Yes,' answered she, 'he did indeed cut his throat, but severed not the windpipe; so my uncle sewed up the wound and reared him, [and he lived,] for that his hour was not come.' They lighted down without the place and when they arose in the morning, they saw a populous and goodly city, fair of seeming and great, abounding in trees and streams and fruits and wide of suburbs. So the young man said to his sister Selma, 'Abide thou here in thy place, till I enter the city and examine it and make assay of its people and seek out a place which we may buy and whither we may remove. If it befit us, we will take up our abode therein, else will we take counsel of departing elsewhere.' Quoth she, 'Do this, trusting in the bounty of God (to whom belong might and majesty) and in His blessing.' Omar ben Abdulaziz and the Poets, The Khalif, i. 45..Then they left him and dispersed and one of the sons fell to spying upon his father, so that he saw him hide the treasure without the city. When

he had made an end of burying it, he returned to his house; and when the morning morrowed, his son repaired to the place where he had seen his father bury the treasure and dug and took it and went his way. When the [hour of the] old man's admission [to the mercy of God] drew nigh, he called his sons to him and acquainted them with the place where he had hidden his riches. As soon as he was dead, they went and dug up the treasure and found wealth galore, for that the money, which the first son had taken by stealth, was on the surface and he knew not that under it was other money. So they took it and divided it and the first son took his share with the rest and laid it to that which he had taken aforetime, behind [the backs of] his father and his brethren. Then he took to wife the daughter of his father's brother and was vouchsafed by her a male child, who was the goodliest of the folk of his time..Mariyeh opened the mantle, and when she saw that necklace, and indeed the place was illumined with the lustre thereof, she looked at her slave-girl and said to her, "By Allah, O Shefikeh, one look at him were liefer to me than all that my hand possesseth! Would I knew what I shall do, whenas Baghdad is empty of him and I hear no tidings of him!" Then she wept and calling for inkhorn\* and paper and pen of brass, wrote the following verses:..? ? ? ? a. The First Officer's Story dccccxx.?? ? ? ? Nor, like others a little ere morning appear who bawl, "Come to safety!" (58) I stand up to prayer..After that I tarried till three days had elapsed, when I went to the bath and changing my clothes, betook myself to her house, but found the door locked and covered with dust. So I questioned the neighbours of her and they said, "This house hath been empty these many days; but three days ago there came a woman with an ass, and yesternight, at eventide, she took her gear and went away." So I turned back, confounded in my wit, and every day [after this, for many a day,] I inquired of the inhabitants [of the street] concerning her, but could light on no tidings of her. And indeed I marvelled at the eloquence of her tongue and [the readiness of] her speech; and this is the most extraordinary of that which hath betided me.'?STORY OF THE OLD WOMAN, THE MERCHANT AND THE KING..Then said the king, "How long wilt thou beguile us with thy prate, O youth? But now the hour of thy slaughter is come." And he bade crucify him upon the gibbet. [So they carried him to the place of execution] and were about to hoist him up [upon the cross,] when, behold, the captain of the thieves, who had found him and reared him, (141) came up at that moment and asked what was that assembly and [the cause of] the crowds gathered there. They told him that a servant of the king had committed a great crime and that he was about to put him to death. So the captain of the thieves pressed forward and looking upon the prisoner, knew him, whereupon he went up to him and embraced him and clipped him and fell to kissing him upon his mouth. Then said he, "This is a boy whom I found under such a mountain, wrapped in a gown of brocade, and I reared him and he fell to stopping the way with us. One day, we set upon a caravan, but they put us to flight and wounded some of us and took the boy and went their way. From that day to this I have gone round about the lands in quest of him, but have not lighted on news of him [till now;] and this is he."? ? ? ? Of beryl, all glowing with beauty, wherein Thick stars of pure silver shine forth to the eye..? ? ? ? I fear to be seen in the air, Without my consent, unaware;.87. The Lovers of the Benou Tai dclxxiii.? ? ? ? ? ? ? ? ef. Story of the Barber's Sixth Brother clxiv.?OF ENVY AND MALICE..? ? ? ? No rest is there for me, no life wherein I may delight, Nor pleasant meat nor drink avails to please me, night or day..? ? ? ? I marvel for that to my love I see thee now incline, What time my heart, indeed, is fain to turn away from thine..? ? ? ? A fair one, to idolaters if she herself should show, They'd leave their idols and her face for only Lord would know;.Now there was before us a high mountain, (200) rising [abruptly] from the sea, and the ship fell off into an eddy, (201) which bore it on till presently it struck upon the skirt (202) of the mountain and broke in sunder; whereupon the captain came down [from the mast], weeping, and said, 'God's will be done! Take leave of one another and look yourselves out graves from to-day, for we have fallen into a predicament (203) from which there is no escape, and never yet hath any been cast away here and come off alive.' So all the folk fell a-weeping and gave themselves up for lost, despairing of deliverance; friend took leave of friend and sore was the mourning and lamentation; for that hope was cut off and they were left without guide or pilot. (204) Then all who were in the ship landed on the skirt of the mountain and found themselves on a long island, whose shores were strewn with [wrecks], beyond count or reckoning, [of] ships that had been cast away [there] and whose crews had perished; and there also were dry bones and dead bodies, heaped upon one another, and goods without number and riches past count So we abode confounded, drunken, amazed, humbling ourselves [in supplication to God] and repenting us [of having exposed ourselves to the perils of travel]; but repentance availed not in that place..? ? ? ? In her revolving scheme, to bitter sweetness still Succeeds and things become straight, after crookedness..Ye know I'm passion-maddened, racked with love and languishment, ii. 230..The old woman went out, running, whilst the Khalif and Mesrour laughed, and gave not over running till she came into the street. Aboulhusn saw her and knowing her, said to his wife, "O Nuzhet el Fuad, meseemeth the Lady Zubeideh hath sent to us to see who is dead and hath not given credence to Mesrour's report of thy death; so she hath despatched the old woman, her stewardess, to discover the truth; wherefore it behoveth me to be dead in my turn, for the sake of thy credit with the Lady Zubeideh." Accordingly, he lay down and stretched himself out, and she covered him and bound his eyes and feet and sat at his head, weeping..EL MAMOUN AND ZUBEIDEH (163).She laughed and cried out to the women of the house, saying, "Ho, Fatimeh! Ho, Khedijeh! Ho, Herifeh! Ho, Senineh!" Whereupon all those who were in the place of women and neighbours flocked to me and fell a-laughing at me and saying, "O blockhead, what ailed thee to meddle with gallantry?" Then one of them came and looked in my face and laughed, and another said, "By Allah, thou mightest have known that she lied, from the time she said she loved thee and was enamoured of thee? What is there in thee to love?" And a third said, "This is an old man without understanding." And they vied with each other in making mock of me, what while I suffered sore chagrin..45. Ali Shir (230) and Zumurrud dlxi.I saw thee, O thou best of all the human race, display, i. 46..? ? ? ? Whenas the soul desireth one other than its peer, It winneth not of fortune the wish it holdeth dear..He returned them the most gracious of answers and bade carry the Magian

forth of the town and set him on a high scaffold that had been builded for him there; and he said to the folk, 'Behold, I will torture him with all kinds of fashions of torment.' Then he fell to telling them that which he had wrought of knavery with the daughter of his father's brother and what he had caused betide her of severance between her and her husband and how he had required her of herself, but she had sought refuge against him with God (to whom belong might and majesty) and chose rather humiliation than yield to his wishes, notwithstanding stress of torment; neither recked she aught of that which he lavished to her of wealth and raiment and jewels..It is told of Jaafer ben Yehya the Barmecide that he sat down one day to drink and being minded to be private (with his friends), sent for his boon-companions, in whom he delighted, and charged the chamberlain (145) that he should suffer none of the creatures of God the Most High to enter, save a man of his boon-companions, by name Abdulmelik ben Salih, (146) who was behindhand with them. Then they donned coloured clothes, (147) for that it was their wont, whenas they sat in the wine-chamber, to don raiment of red and yellow and green silk, and sat down to drink, and the cups went round and the lutes pulsed..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." .?STORY OF THE KING OF HIND AND HIS VIZIER..58. The King's Daughter and the Ape cclv.?? ?? Crude amber (158) in its native land unheeded goes, but, when It comes abroad, upon the necks to raise it men delight..?? ?? d. The Lover's Trick against the Chaste Wife dccccxxx.79. Khusrau and Shirin and the Fisherman cccxci.?? ?? s. The Stolen Necklace dxcvi.?? ?? My juice among kings is still drunken for wine And a present am I betwixt friends, young and old..?? ?? b. Story of the Enchanted Youth xxi.Presently, one of the eunuchs sat down at his head and said to him, "Sit up, O Commander of the Faithful, and look on thy palace and thy slave-girls." Quoth Aboulhusn, "By the protection of God, am I in truth Commander of the Faithful and dost thou not lie? Yesterday, I went not forth neither ruled, but drank and slept, and this eunuch cometh to rouse me up." Then he sat up and bethought himself of that which had betided him with his mother and how he had beaten her and entered the hospital, and he saw the marks of the beating, wherewithal the superintendant of the hospital had beaten him, and was perplexed concerning his affair and pondered in himself, saying, "By Allah, I know not how my case is nor what is this that betideth me!".My watering lips, that cull the rose of thy soft cheek, declare, iii. 134..The prefect released the man and gave him back all that the thieves had taken from him; and he laid hands on the woman and the rest and took forth of the house treasures galore. Amongst the rest, they found the money-bag of the Turcoman sheep-merchant. The thieves they nailed up incontinent against the wall of the house, whilst, as for the woman, they wrapped her in one of her veils and nailing her [to a board, set her] upon a camel and went round about the town with her. Thus God razed their dwelling-places and did away from me that which I feared. All this befell, whilst I looked on, and I saw not my friend who had saved me from them the first time, whereat I marvelled to the utterest of marvel. However, some days afterward, he came up to me, and indeed he had renounced (130) [the world] and donned a fakir's habit; and he saluted me and went away..The company marvelled at the generosity of this man and his clemency (152) and courtesy, and the Sultan said, 'Tell us another of thy stories.' (153) 'It is well,' answered the officer, 'They avouch that.Whenas the soul desireth one other than its peer, ii 207..?? ?? p. The Foxes and the Wolf dccccxi.?? ?? My secret is disclosed, the which I strove to hide; Of thee and of thy love enough have I abyed..I fear to be seen in the air, ii. 255..?? ?? a. The First Old Man's Story ii.?? ?? My pleasant life for loss of friends is troubled aye..?? ?? He shot me with the shafts of looks launched from an eyebrow's (138) bow; A chamberlain (139) betwixt his eyes hath driven me to despair..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." .?STORY OF THE RICH MAN AND HIS WASTEFUL SON..He abode weeping for the loss of his wife and children till the morning, when he went forth wandering at a venture, knowing not what he should do, and gave not over faring along the sea-shore days and nights, unknowing whither he went and taking no food therein other than the herbs of the earth and seeing neither man nor beast nor other living thing, till his travel brought him to the top of a mountain. He took up his sojourn in the mountain and abode there [awhile] alone, eating of its fruits and drinking of its waters. Then he came down thence and fared on along the high road three days, at the end of which time he came upon tilled fields and villages and gave not over going till he sighted a great city on the shore of the sea and came to the gate thereof at the last of the day. The gatekeepers suffered him not to enter; so he abode his night anhungred, and when he arose in the morning, be sat down hard by the gate..The young man marvelled at his story and lay the night with him; and when he arose in the morning, he found his strays. So he took them and returning [to his family.], acquainted them with what he had seen and that which had betided him. Nor," added the vizier, "is this more marvellous or rarer than the story of the king who lost kingdom and wealth and wife and children and God restored them unto him and requited him with a

kingdom more magnificent than that which he had lost and goodlier and rarer and greater of wealth and elevation." When King Shah Bekht heard this, he said, "Most like all they say of the vizier is leasing and his innocence will appear, even as that of the pious woman appeared." Then he comforted the vizier's heart and bade him go to his house. The company marvelled at this story and at the doings of women. Then came forward a fourth officer and said, "Verily, that which hath betided me of strange adventures is yet more extraordinary than this; and it was on this wise..?Story of King Ibrahim and His Son..When he was gone, the old man bade the trooper wash the kitchen-vessels and made ready passing goodly food. When the king returned, he set the meat before him, and he tasted food whose like he had never known; whereat he marvelled and asked who had dressed it. So they acquainted him with the old man's case and he summoned him to his presence and awarded him a handsome recompense. (207) Moreover, he commanded that they should cook together, he and the cook, and the old man obeyed his commandment..? ? ? ? b. The Second Old Man's Story ii.? ? ? ? ? By Allah, without fail, to-morrow thou shalt see Me with ox-leather dress and drub the nape of thee!..? ? ? ? a. The Hawk and the Partridge cxlix.Then he called Sitt el Milah and said to her, "The house [wherein thou lodgest] and that which is therein Is a guerdon [from me] to thy lord. So do thou take him and depart with him in the safeguard of God the Most High; but absent not yourselves from our presence." [So she went forth with Nouredin and] when she came to the house, she found that the Commander of the Faithful had sent them gifts galore and abundance of good things. As for Nouredin, he sent for his father and mother and appointed him agents and factors in the city of Damascus, to take the rent of the houses and gardens and khans and baths; and they occupied themselves with collecting that which accrued to him and sending it to him every year. Meanwhile, his father and mother came to him, with that which they had of monies and treasures and merchandise, and foregathering with their son, saw that he was become of the chief officers of the Commander of the Faithful and of the number of his session-mates and entertainers, wherefore they rejoiced in reunion with him and he also rejoiced in them..? ? ? ? f. The Sixth Voyage of Sindbad the Sailor cclxvi.?STORY OF THE THIEF AND THE WOMAN..THE KHALIF OMAR BEN ABDULAZIZ AND THE POETS. (41)

[The Essential Handbook of Denominations and Ministries](#)

[Nihon and the City of EDO Mecha Mountains Magic Mystery](#)

[Crossbridge April 2017 International Journal of Multidisciplinary and Progressive Research Art and Commentaries](#)

[Baseball America 2017 Directory Whos Who in Baseball and Where to Find Them](#)

[Inte Bara Tradgard](#)

[Palm Maison Lite 002](#)

[Fancy Nancy Jojo 6c Mix Clip Strip](#)

[Verlorenen Dieser Welt Die](#)

[Schillers Samtliche Werte Vol 16 of 16 Vermischte Schriften](#)

[Familiar Letters of Peppermint Perkins](#)

[The King Over the Water or the Marriage of Mr Melancholy](#)

[Three Centuries of English Poetry Being Selections from Chaucer to Herrick With Introduction and Notes](#)

[Letters of Elizabeth Cabot Vol 2](#)

[A Quiz Book of Nursing for Teachers and Students](#)

[Secret Journal of a Self-Observer 1795 Vol 2 of 2 Or Confessions and Familiar Letters of the REV J C Lavater](#)

[The Parish Church Or Religion in Britain](#)

[Tales of Real Life](#)

[San Francisco - A City of Love My Instagram Photravel ru](#)

[The Miscellaneous Writings of Beriah Green](#)

[Notes Et Fragments DHistoire LHypnotisme Au Moyen Age Une Legende Sous Philippe Le Bel Michelet Aux Archives Nationales Cheruel Du](#)

[Style Revolutionnaire Une Lettre de Fourier Notes Sur Napoleon La Police Politique Sous Le Second Empire](#)

[Her Wilful Way A Story for Girls](#)

[Burgernomics The Academic Guide and Workbook](#)

[Harvard Law Review Vol 7](#)

[Remarkable Incidents in the Life of REV J H Fairchild Pastor of Payson Church South Boston](#)

[Annual Report of the Wisconsin State Horticultural Society Vol 36 For the Year 1906](#)

[Lucys Umbrella](#)

[God and the Mathematics of Infinity - What Irreducible Mathematics Says about Godhood](#)

[Pragmatism in Islamic Law A Social and Intellectual History](#)

[Nature Watch Big Bend A Seasonal Guide](#)

[The Shiites of Lebanon Modernism Communism and Hizbullahs Islamists](#)

[Bread from Heaven](#)

[Fireflies Glow-Worms and Lightning Bugs Identification and Natural History of the Fireflies of the Eastern and Central United States and Canada](#)

[The Presence of God from Garden to Table A Bible Study in the Language of Food](#)

[Cambridge Studies in Contentious Politics Egypt in a Time of Revolution Contentious Politics and the Arab Spring](#)

[The Implacable Urge to Defame Cartoon Jews in the American Press 1877-1935](#)

[Fat Head Kids Stuff about Diet and Health I Wish I Knew When I Was Your Age](#)

[Saving the Family Cottage A Guide to Succession Planning for Your Cottage Cabin Camp or Vacation Home](#)

[A Refugees Journey from Iraq - Leaving My Homeland](#)

[The Migraine Relief Diet Meal Plan and Cookbook for Migraine Headache Reduction](#)

[Gods Shining Forth](#)

[Two Views of Little Round Top A Pivotal Engagement During the Battle of Gettysburg July 1st-3rd 1863 During the American Civil War-The](#)

[Attack and Defense of Little Round Top by Boyd Vincent the Attack and Defense of Little Round Top and Strong Vincent and His Brigade at](#)

[Gettysburg](#)

[Extreme You Step Up Stand Out Kick Ass Repeat](#)

[Flight Lines Assorted Lies Recollections and War Stories](#)

[The Food Lovers Garden Growing Cooking and Eating Well](#)

[Warriors of Old Japan](#)

[How to Gain the Upper Hand POWER Tactics That Get Leaders Results](#)

[Europes Eastern Crisis The Geopolitics of Asymmetry](#)

[The Sand Sheet](#)

[Mothers Day Murder](#)

[Hushhhh God Is Talking Prophetically Speaking](#)

[The Wine Writer Bold Highlights Ambrosial Undercurrents](#)

[The Widow of Wall Street](#)

[The Thinknp Guide to Nonprofit Consulting A Practical Workbook for Your Success Your Step-By-Step Guide to a Successful Business Serving the Nonprofit Sector](#)

[A Plan for Joy in the Home A Workbook on Organizing Your Day for Homeschooling Mothers](#)

[The Writers Block Tarot](#)

[Nursepreneur Get It Done Planner Get More Done Than Ever Before and Reach Your Dreams Faster](#)

[Hostage Run](#)

[Imray Chart M17 North Tuscan Islands to Rome](#)

[Raised in the Game](#)

[Gods Good News Bible Storybook Devotions from Billy Graham](#)

[Poet in the Park](#)

[Silence of the Jams](#)

[The Protester Has Been Released](#)

[The Reset Plan Lose the Secrets Lose the Excuses Lose the Weight](#)

[The Seven Secrets of Somewhere Lake Animal Ways That Inspire and Amaze](#)

[Biography of a Tenement House in New York City An Architectural History of 97 Orchard Street](#)

[Go Be Great! Overcome and Win!](#)

[An Uncommon Collaboration David Bohm and J Krishnamurti](#)

[Forestry for a low-carbon future integrating forests and wood products in climate change strategies](#)

[Pivotal Tuesdays Four Elections That Shaped the Twentieth Century](#)

[Maddie the Mitzvah Clown](#)

[Mini Gardens Making the Most of Your Private Yard](#)

[The Psychedelic Renaissance Reassessing the Role of Psychedelic Drugs in 21st Century Psychiatry and Society](#)

[Museen in Bayern Ein Fuhrer durch die bayerische Museumslandschaft](#)

[The Hunter Awakening](#)

[Yellowstone National Park](#)

[Imray Chart G1 Mainland Greece and the Peloponnisos](#)



[Max Euwe Fifth World Chess Champion](#)

[Financial Crime and Crises in the Era of False Profits](#)

[Small Fish Big Fish Coming of Age in Scotland](#)

[7 Memories Partnering to Write a Memoir](#)

[Tar Creek A History of the Quapaw Indians the Worlds Largest Lead and Zinc Discovery and the Tar Creek Superfund Site](#)

[The Secret Thoughts of Successful Women Why Capable People Suffer from the Impostor Syndrome and How to Thrive in Spite of It](#)

[Backroad Mapbook Vancouver Island BC](#)

[Website Law The Legal Guide for Website Owners and Bloggers](#)

[The Unfu\\*kwithable Life 7 Codes to Embrace Connection and Vulnerability to Create a Life of Inspiration and Freedom](#)

[The Bible the Bullet and the Ballot Zimbabwe The Impact of Christian Protest in Sociopolitical Transformation ca 1900-ca 2000](#)

[Willoughbyland Englands Lost Colony](#)

[Doi Tu Mao Trach Dong](#)

[Geometry \(Teacher Guide\)](#)

[The Adventures of Buffalo Bill](#)

[Word of Mouth Nashville Conversations Insight Into the Drive Passion and Innovations of Music Citys Creative Entrepreneurs](#)

[Iron Valley The Transformation of the Iron Industry in Ohios Mahoning Valley 1802-1913](#)

[Beautifully Real Food VEGAN MEALS YOULL LOVE TO EAT Guilt-free Meat-free Recipes to Indulge In](#)

[An American Sickness How Healthcare Became Big Business and How You Can Take It Back](#)

[Memories of Lincoln and the Splintering of American Political Thought](#)

[PERFECT PLATES IN 5 INGREDIENTS](#)

[Lighthouses and Coastal Attractions of Northern New England New Hampshire Maine and Vermont](#)

[Ultimate Explorer Field Guide Insects Find Adventure! Go Outside! Have Fun! Be a Backyard Insect Inspector!](#)

[Public Things Democracy in Disrepair](#)

---