

AFROASIATIC DATA AND PERSPECTIVES

Then was my heart by that which caused my agitation seared, And from mine eyelids still the tears poured down without relent..114. The Angel of Death and the Rich King ccclxii. Abbas (El) and the King's Daughter of Baghdad, iii. 53..Whenas mine eyes beheld thee not, that day, iii. 47..Thirteenth Officer's Story, The, ii. 181..? ? ? ? ? No sin is there in drinking of wine, for it affords All that's foretold (117) of union and love and happy cheer..? ? ? ? ? Would we may live together and when we come to die, God grant the death-sleep bring me within her tomb to lie!.Then the rest of the women of the palace came all to him and lifted him into a sitting posture, when he found himself upon a couch, stuffed all with floss-silk and raised a cubit's height from the ground. (19) So they seated him upon it and propped him up with a pillow, and he looked at the apartment and its greatness and saw those eunuchs and slave-girls in attendance upon him and at his head, whereat he laughed at himself and said, "By Allah, it is not as I were on wake, and [yet] I am not asleep!" Then he arose and sat up, whilst the damsels laughed at him and hid [their laughter] from him; and he was confounded in his wit and bit upon his finger. The bite hurt him and he cried "Oh!" and was vexed; and the Khalif watched him, whence he saw him not, and laughed..Hind and his Vizier, The King of, ii. 105..Sons, The Merchant and his, i. 81..When I entered the service of this Amir, (88) I had a great repute and every lewd fellow feared me of all mankind, and whenas I rode through the city, all the folk would point at me with their fingers and eyes. It befell one day, as I sat in the house of the prefecture, with my back against a wall, considering in myself, there fell somewhat in my lap, and behold, it was a purse sealed and tied. So I took it in my hand and behold, it had in it a hundred dirhems, (89) but I found not who threw it and I said, "Extolled be the perfection of God, the King of the Kingdoms!" (90) Another day, [as I sat on like wise,] somewhat fell on me and startled me, and behold, it was a purse like the first. So I took it and concealing its affair, made as if I slept, albeit sleep was not with me..? ? ? ? ? Then get thee gone nor covet that which thou shall ne'er obtain; So shall it be, although the time seem near and the event..Now, by the ordinance of God the Most High, a company of thieves fell in upon a caravan hard by that mountain and made prize of that which was with them of merchandise. Then they betook themselves to the mountain, so they might share their booty, and looking at the foot thereof, espied the gown of brocade. So they descended, to see what it was, and finding the child wrapped therein and the gold laid at his head, marvelled and said, "Extolled be the perfection of God! By what wickedness cometh this child here?" Then they divided the money between them and the captain of the thieves took the boy and made him his son and fed him with sweet milk and dates, till he came to his house, when he appointed him a nurse, who should rear him..? ? ? ? ? How long shall I thus question my heart that's drowned in woe? I'm mute for my complaining; but tears speak, as they flow..When it was the ninth day, the viziers [foregathered and] said, one to another, "Verily, this youth baffleth us, for as often as the king is minded to put him to death, he beguileth him and ensorcelleth him with a story; so what deem ye we should do, that we may slay him and be at rest from him?" Then they took counsel together and were of accord that they should go to the king's wife [and prompt her to urge the king to slaughter the youth. So they betook themselves to her] and said to her, "Thou art heedless of this affair wherein thou art and this heedlessness will not profit thee; whilst the king is occupied with eating and drinking and diversion and forgetteth that the folk beat upon tabrets and sing of thee and say, 'The king's wife loveth the youth;' and what while he abideth on life, the talk will increase and not diminish." Quoth she, "By Allah, it was ye set me on against him, and what shall I do [now]?" And they answered, "Do thou go in to the king and weep and say to him, 'Verily, the women come to me and tell me that I am become a byword in the city, and what is thine advantage in the sparing of this youth? If thou wilt not slay him, slay me, so this talk may be estopped from us.'"14. The Mouse and the Weasel cl.The prince thanked them and said to them, 'God requite you with all good, for indeed ye give me loyal counsel; but whither would ye have me go?' Quoth they, 'Get thee to the land of the Greeks, the abiding-place of thy mother.' And he said, 'My grandfather Suleiman Shah, when the King of the Greeks wrote to him, demanding my mother in marriage, concealed my affair and hid my secret; [and she hath done the like,] and I cannot make her a liar.' 'Thou sayst sooth,' rejoined they; 'but we desire thine advantage, and even if thou tookest service with the folk, it were a means of thy continuance [on life].' Then each of them brought out to him money and gave to him and clad him and fed him and fared on with him a parasang's distance till they brought him far from the city, and giving him to know that he was safe, departed from him, whilst he fared on till he came forth of the dominions of his uncle and entered those [of the king] of the Greeks. Then he entered a village and taking up his abode therein, betook himself to serving one there in ploughing and sowing and the like..The Third Day..Then he commanded one of the slave-girls to take the lute and strike it at Aboulhusn's head, whilst the rest smote upon their instruments. [So they played and sang,] till Aboulhusn awoke at the last of the night and heard the noise of lutes and tabrets and the sound of the pipes and the singing of the slave-girls, whereupon he opened his eyes and finding himself in the palace, with the slave-girls and eunuchs about him, exclaimed, 'There is no power and no virtue but in God the Most High, the Supreme! Verily, I am fearful of the hospital and of that which I suffered therein aforetime, and I doubt not but the Devil is come to me again, as before. O my God, put thou Satan to shame!' Then he shut his eyes and laid his head in his sleeve and fell to laughing softly and raising his head [bytimes], but [still] found the apartment lighted and the girls singing..80. The Schoolmaster who fell in Love by Report dclxv.When it was the third day, the third vizier came in to the king and said to him, "O king, delay not the affair of this youth, for that his deed hath caused us fall into the mouths of the folk, and it behoveth that thou slay him presently, so the talk may be estopped from us and it be not said, 'The king saw on his bed a man with his wife and spared him.'"* The king was chagrined by this speech and bade bring the youth. So they brought him in shackles, and indeed the king's anger was

roused against him by the speech of the vizier and he was troubled; so he said to him, "O base of origin, thou hast dishonoured us and marred our
repute, and needs must I do away thy life from the world." Quoth the youth, "O king, make use of patience in all thine affairs, so wilt thou attain
thy desire, for that God the Most High hath appointed the issue of patience [to be] in abounding good, and indeed by patience Abou Sabir ascended
from the pit and sat down upon the throne." "Who was Abou Sabir," asked the king, "and what is his story?" And the youth answered, saying, "O
king, Selma, Selim and, ii. 81..? ? ? ? As at the casement high she sat, her charms I might espy, For from her cheeks the envious veil that hid them
she had ta'en. Issues of Affairs, Of Looking to the, i. 80..? ? ? ? n. The Man and his Wilful Wife dccccix. When the king heard this, he bowed
[his head] in perplexity and confusion and said, "Carry him back to the prison till the morrow, so we may look into his affair." "And indeed,"
continued Adi, "this ode on the Prophet (may God bless and keep him!) is well known and to comment it would be tedious." Quoth Omar, "Who is
at the door?" "Among them is Omar ibn [Abi] Rebya the Cureishite," (49) answered Adi, and the Khalif said, "May God show him no favour
neither quicken him! Was it not he who said ... ?" And he recited the following verses: As for the eunuch, the chamberlain, who had counselled
King Dadbin [not to slay her, but] to [cause] carry her to the desert [and there abandon her], she bestowed on him a sumptuous dress of honour and
said to him, "The like of thee it behoveth kings to hold in favour and set in high place, for that thou spokest loyally and well, and a man is still
requited according to his deed." And Kisra the king invested him with the governance of one of the provinces of his empire. Know, therefore, O
king," continued the youth, "that whoso doth good is requited therewith and he who is guiltless of sin and reproach feareth not the issue of his
affair. And I, O king, am free from guilt, wherefore I trust in God that He will show forth the truth and vouchsafe me the victory over enemies and
enviers." 7. Story of the Hunchback ci. STORY OF THE KING WHO KNEW THE QUINTESENCE (204) OF THINGS. Therewithal Sindbad
the Sailor bestowed largesse upon him and made him his boon-companion, and he abode, leaving him not night or day, to the last of their lives.
Praise be to God the Glorious, the Omnipotent, the Strong, the Exalted of estate, Creator of heaven and earth and land and sea, to whom belongeth
glorification! Amen. Amen. Praise be to God, the Lord of the Worlds! Amen. NOUREDDIN ALI OF DAMASCUS AND THE DAMSEL SITT
EL MILAH. (1).96. Adi ben Zeid and the Princess Hind ccccv. When they knew that there was left him no estate that the king might covet, they
feared lest he be brought to release him, by the incidence of the vizier's [good] counsel upon the king's heart, and he return to his former case, so
should their plots be marred and their ranks degraded, for that they knew that the king would have need of that which he had known from that man
nor would forget that wherewith he was familiar in him. Now it befell that a certain man of corrupt purpose (78) found a way to the perversion of
the truth and a means of glozing over falsehood and adorning it with a semblance of fair-seeming and there proceeded from him that wherewith the
hearts of the folk were occupied, and their minds were corrupted by his lying tales; for that he made use of Indian subtleties and forged them into a
proof for the denial of the Maker, the Creator, extolled be His might and exalted be He! Indeed, God is exalted and magnified above the speech of
the deniers. He avouched that it is the planets (79) that order the affairs of all creatures and he set down twelve mansions to twelve signs [of the
Zodiac] and made each sign thirty degrees, after the number of the days of the month, so that in twelve mansions there are three hundred and
threescore [degrees], after the number of the days of the year; and he wrought a scheme, wherein he lied and was an infidel and denied [God]. Then
he got possession of the king's mind and the enviers and haters aided him against the vizier and insinuated themselves into his favour and corrupted
his counsel against the vizier, so that he suffered of him that which he suffered and he banished him and put him away. Then she charged her
husband keep watch over the thief, till she should return, and repairing to his wife, acquainted her with his case and told her that her husband the
thief had been taken and had compounded for his release, at the price of seven hundred dirhems, and named to her the token. So she gave her the
money and she took it and returned to her house. By this time, the dawn had broken; so she let the thief go his way, and when he went out, she said
to him, 'O my dear one, when shall I see thee come and take the treasure?' 'O indebted one,' answered he, 'when thou needest other seven hundred
dirhems, wherewithal to amend thy case and that of thy children and to discharge thy debts.' And he went out, hardly believing in his deliverance
from her. Nor," added the vizier, "is this more extraordinary than the story of the three men and our Lord Jesus." ? ? ? ? a. The Man of Khorassan,
his Son and his Governor dccclxxxvi. So he arose and taking his weaving gear, sold it and bought with the price drugs and simples and wrought
himself a carpet, with which they set out and journeyed to a certain village, where they took up their abode. Then the man donned a physician's
habit and fell to going round about the hamlets and villages and country parts; and he began to earn his living and make gain. Their affairs
prospered and their case was bettered; wherefore they praised God for their present ease and the village became to them a home. Then the eunuchs
went forth, that they might perfume the bath [for the use of the brides]; so they essenced it with rose-water and willow-flower-water and bladders
of musk and fumigated it with Cakili (191) aloes-wood and ambergris. Then Shehrzad entered, she and her sister Dinarzad, and they cleansed their
heads and clipped their hair. When they came forth of the bath, they donned raiment and ornaments, [such as were] prepared for the kings of the
Chosroes; and among Shehrzad's apparel was a dress charactered with red gold and wroughten with semblants of birds and beasts. Moreover, they
both encircled their necks with necklaces of jewels of price, in the like whereof Iskender (192) rejoiced not, for therein were great jewels such as
amazed the wit and the eye, and the thought was bewildered at their charms, for indeed, each of them was brighter than the sun and the moon.
Before them they kindled lighted flambeaux in torch-holders of gold, but their faces outshone the flambeaux, for that they had eyes sharper than
drawn swords and the lashes of their eyelids ensorcelled all hearts. Their cheeks were rosy and their necks and shapes swayed gracefully and their
eyes wanted. And the slave-girls came to meet them with instruments of music. All intercessions come and all alike do ill succeed, ii. 218..? ? ? ?

? Who art thou, wretch, that thou shouldst hope to win me? With thy rhymes What wouldst of me? Thy reason, sure, with passion is forspent..80. Yehya ben Khalid and the Poor Man cccxi. So we went with him till he came to the place where my slave had buried the money and dug there and brought it out; whereat I marvelled with the utmost wonder and we carried it to the prefect's house. When the latter saw the money, he rejoiced with an exceeding joy and bestowed on me a dress of honour. Then he restored the money straightway to the Sultan and we left the youth in prison; whilst I said to my slave who had taken the money, "Did yonder young man see thee, what time thou buriedst the money?" "No, by the Great God!" answered he. So I went in to the young man, the prisoner, and plied him with wine till he recovered, when I said to him, "Tell me how thou stolest the money." "By Allah," answered he, "I stole it not, nor did I ever set eyes on it till I brought it forth of the earth!" Quoth I, "How so?" And he said, "Know that the cause of my falling into your hands was my mother's imprecation against me; for that I evil entreated her yesternight and beat her and she said to me, 'By Allah, O my son, God shall assuredly deliver thee into the hand of the oppressor!' Now she is a pious woman. So I went out forthright and thou sawest me in the way and didst that which thou didst; and when beating was prolonged on me, my senses failed me and I heard one saying to me, 'Fetch it.' So I said to you what I said and he (145) guided me till I came to the place and there befell what befell of the bringing out of the money." There was once aforetime a certain sharper, who [was so eloquent that he] would turn the ear inside out, and he was a man of understanding and quick wit and skill and perfection. It was his wont to enter a town and [give himself out as a merchant and] make a show of trafficking and insinuate himself into the intimacy of people of worth and consort with the merchants, for he was [apparently] distinguished for virtue and piety. Then he would put a cheat on them and take [of them] what he might spend and go away to another city; and he ceased not to do thus a great while.. So, when it was the foredawn hour, she tied his beard and spreading a veil over him, cried out, whereupon the people of the quarter flocked to her, men and women. Presently, up came El Merouzi, for the division of the money, and hearing the crying [of the mourners], said, 'What is to do?' Quoth they, 'Thy brother is dead;' and he said in himself, 'The accursed fellow putteth a cheat on me, so he may get all the money for himself, but I will do with him what shall soon bring him to life again.' Then he rent the bosom of his gown and uncovered his head, weeping and saying, 'Alas, my brother! Alas, my chief! Alas, my lord!' And he went in to the men, who rose and condoled with him. Then he accosted Er Razi's wife and said to her, 'How came his death about?' 'I know not,' answered she, 'except that, when I arose in the morning, I found him dead.' Moreover, he questioned her of the money and good that was with her, but she said, 'I have no knowledge of this and no tidings.' Meanwhile, he ceased not, he and his beloved, Queen Mariyeh, in the most delightsome of life and the pleasantest thereof, and he was vouchsafed by her children; and indeed there befell friendship and love between them and the longer their companionship was prolonged, the more their love waxed, so that they became unable to endure from each other a single hour, save the time of his going forth to the Divan, when he would return to her in the utterest that might be of longing. And on this wise they abode in all solace and delight of life, till there came to them the Destroyer of Delights and the Sunderer of Companies. So extolled be the perfection of Him whose kingdom endureth for ever, who is never heedless neither dieth nor sleepeth! This is all that hath come down to us of their story, and so peace [be on you!].? ? ? ? a. The Merchant and the Two Sharpers clii.? ? ? ? Thou only art the whole of our desire; indeed Thy love is hid within our hearts' most secret core..? ? ? ? Raiment of silk and sendal, too, he brought to us for gift, And me in marriage sought therewith; yet, all his pains despite.. Now the king of the city was dead and had left no son, and the townsfolk fell out concerning who should be king over them: and their sayings differed and their counsels, so that turmoil was like to betide between them by reason of this. At last, after long dissension, they came to an accord and agreed to leave the choice to the late king's elephant and that he unto whom he consented should be king and that they would not contest the commandment with him. So they made oath of this and on the morrow, they brought out the elephant and came forth to the utterward of the city; nor was there man or woman left in the place but was present at that time. Then they adorned the elephant and setting up the throne on his back, gave him the crown in his trunk; and he went round about examining the faces of the folk, but stopped not with any of them till he came to the banished king, the forlorn, the exile, him who had lost his children and his wife, when he prostrated himself to him and placing the crown on his head, took him up and set him on his back..? ? ? ? "Take comfort, for the loved are come again,".36. Jaafer the Barmecide and the Bean-Seller ccxcix.? ? ? ? ? ? ? ? eb. Story of the Barber's Second Brother xxxi.? ? ? ? Thine approof which shall clothe me in noblest attire And my rank in the eyes of the people raise high.. Meanwhile, the Sheikh Aboutawaif Iblis and his son Es Shisban set out, as we have said, with their troops, who were of the doughtiest of the Jinn and the most accomplished of them in valour and horsemanship, [and fared on till they drew near the Crescent Mountain], When the news of their approach reached Meimoun, he cried out with a great cry to the troops, who were twenty thousand horse, [and bade them make ready for departure]. Then he went in to Tuhfeh and kissing her, said to her, 'Know that thou art presently my life of the world, and indeed the Jinn are gathered together to wage war on me on thine account. If I am vouchsafed the victory over them and am preserved alive, I will set all the kings of the Jinn under thy feet and thou shall become queen of the world.' But she shook her head and wept; and he said, 'Weep not, for, by the virtue of the mighty inscription engraven on the seal-ring of Solomon, thou shall never again see the land of men! Can any one part with his life? So give ear unto that which I say; else will I kill thee.' And she was silent.. They tell that El Hejjaj (70) once commanded the Master of Police [of Bassora] to go round about [the city] by night, and whomsoever he found [abroad] after nightfall, that he should strike off his head. So he went round one night of the nights and came upon three youths staggering from side to side, and on them signs of [intoxication with] wine. So the officers laid hold of them and the captain of the watch said to them, "Who are ye that ye transgress the commandment of the [lieutenant of the] Commander of the Faithful

and come abroad at this hour?" Quoth one of the youths, "I am the son of him to whom [all] necks (71) abase themselves, alike the nose-pierced (72) of them and the [bone-]breaker; (73) they come to him in their own despite, abject and submissive, and he taketh of their wealth (74) and of their blood." When she had made an end of her verses, El Abbas bade the third damsel, who came from Samarcand of the Persians and whose name was Rummaneh, sing, and she answered with "Hearkening and obedience." Then she took the psaltery and crying out from the midst of her bead (130) improvised and sang the following verses:..(continued)..Rich Man and his Wasteful Son, The, i. 252..One day, I changed my clothes and putting money in my sleeve, sallied forth to explore the holes and corners of this city, and as I was going about, I saw a handsome house. Its goodliness pleased me; so I stood looking on it, and behold, a lovely woman [at the lattice]. When she saw me, she made haste and descended, whilst I abode confounded. Then I betook myself to a tailor there and questioned him of the house and to whom it belonged. Quoth he, "It belongeth to such an one the notary, may God curse him!" "Is he her father?" asked I; [and he replied, "Yes."] So I repaired in haste to a man, with whom I had been used to deposit my goods for sale, and told him that I desired to gain access to such an one the notary. Accordingly he assembled his friends and we betook ourselves to the notary's house. When we came in to him, we saluted him and sat with him, and I said to him, "I come to thee as a suitor, desiring the hand of thy daughter in marriage." Quoth he, "I have no daughter befitting this man." And I rejoined, "God aid thee! My desire is for thee and not for her." (213) But he still refused and his friends said to him, "This is an honourable man and thine equal in estate, and it is not lawful to thee that thou hinder the girl of her fortune." Quoth he to them, "Verily, my daughter whom ye seek is passing foul-favoured and in her are all blameworthy qualities." And I said, "I accept her, though she be as thou sayest." Then said the folk, "Extolled be the perfection of God! A truce to talk! [The thing is settled;] so say the word, how much wilt thou have [to her dowry]?" Quoth he, "I must have four thousand dinars." And I said, "Hearkening and obedience." They have shut out thy person from my sight, iii. 43..Then she folded the letter and giving it to her slave-girl, bade her carry it to El Abbas and bring back his answer thereto. Accordingly, Shefikeh took the letter and carried it to the prince, after the doorkeeper had sought leave of him to admit her. When she came in to him, she found with him five damsels, as they were moons, clad in [rich] apparel and ornaments; and when he saw her, he said to her, "What is thine occasion, O handmaid of good?" So she put out her hand to him with the letter, after she had kissed it, and he bade one of his slave-girls receive it from her. Then he took it from the girl and breaking it open, read it and apprehended its purport; whereupon "We are God's and to Him we return!" exclaimed he and calling for ink- horn and paper, wrote the following verses:..Officer's Story, The Second, ii. 134..Indeed, many of the notables of the people have sought her of me in marriage, but I would not marry her to any, for that, one night, I saw, in a dream, the balance aforesaid set up and men and women being weighed, one against the other, therein, and meseemed I saw thee [and her] and it was said to me, "This is such a man, (217) the allotted portion of such a woman." (218) Wherefore I knew that God the Most High had allotted unto her none other than thyself, and I choose rather to marry thee to her in my lifetime than that thou shouldst marry her after my death.' 43. Ibn es Semmak and Er Reshid dlxviii.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.Assemble, ye people of passion, I pray, iii. 31..77 The Draper and the Thief (234) dclxi.168. Abdallah ben Fasil and his Brothers dcccclixviii.So saying, she rose [and going] to a chest, took out therefrom six bags full of gold and said to me, "This is what I took from Amin el Hukm's house. So, if thou wilt, restore it; else the whole is lawfully thine; and if thou desire other than this, [thou shalt have it;] for I have wealth in plenty and I had no design in this but to marry thee." Then she arose and opening [other] chests, brought out therefrom wealth galore and I said to her, "O my sister, I have no desire for all this, nor do I covet aught but to be quit of that wherein I am." Quoth she, "I came not forth of the [Cadi's] house without [making provision for] thine acquittance." When the cook heard this, he said in himself, 'It will do me no hurt if I imprison him and shackle him and bring him what he may work at. If he tell truth, I will let him live, and if he prove a liar, I will slay him.' So he took a pair of stout shackles and clapping them on Selim's legs, imprisoned him within his house and set over him one who should guard him. Then he questioned him of what tools he needed to work withal. Selim set forth to him that which he required, and the cook went out from him and presently returning, brought him all he needed. So Selim sat and wrought at his craft; and he used every day to earn two dinars; and this was his wont and usance with the cook, whilst the latter fed him not but half his fill..? ? ? ? Assemble, ye people of passion, I pray; For the hour of our torment hath sounded to-day..? ? ? ? They have forbid their image to visit me in sleep; So even my nightly phantom forsaketh me, heigho!.Now in that town was a man of good breeding and large generosity, a merchant of condition, young of years and bright of face, who had come to that town from his own country with great store of merchandise and wealth galore. He took up his abode therein and the place was pleasant to him and he was lavish in expenditure, so that he came to the end of all his good and there remained with him nothing save that which was upon him of raiment. So he left the lodging wherein he had abidden in the days of his affluence, after he had wasted (260) that which was therein of furniture, and fell to harbouring in the houses of the townfolk from night to night..[When the king heard his wife's words], it was as if he had been asleep and awoke; so he went forth of the harem and bade slaughter fowls and dress meats of all kinds and colours. Moreover, he assembled all his retainers and let bring sweetmeats and dessert and all that beseemeth unto kings' tables. Then he adorned his palace and despatched after El Abbas a man of the chief officers of his household, who found him coming forth of the bath, clad in a doublet of fine goats' hair and over it a Baghdadi scarf; his waist was girt with a Rustec (81) kerchief and on his head he wore a light turban of Damietta make..Now the king of the Greeks heard tell of the damsel (132) and of the beauty and grace wherewith she was gifted, wherefore his heart clave to her and he sent to seek her in marriage of Suleiman Shah, who could not

refuse him. So he arose and going in to Shah Khatoun, said to her, 'O my daughter, the king of the Greeks hath sent to me to seek thee in marriage. What sayst thou?' She wept and answered, saying, 'O king, how canst thou find it in thy heart to bespeak me thus? Abideth there husband for me, after the son of my uncle?' 'O my daughter,' rejoined the king, 'it is indeed as thou sayest; but let us look to the issues of affairs. Needs must I take account of death, for that I am an old man and fear not but for thee and for thy little son; and indeed I have written to the king of the Greeks and others of the kings and said, "His uncle slew him," and said not that he [hath recovered and] is living, but concealed his affair. Now hath the king of the Greeks sent to demand thee in marriage, and this is no thing to be refused and fain would we have our back strengthened with him." (133) And she was silent and spoke not..144. The Lovers of the Benou Udhreh dclxxxviii.151. The Adventures of Quicksilver Ali of Cairo, a Sequel to the Rogueries of Delileh the Crafty dccviii. Then said Shehrzad, "They avouch, O king, (but God [alone] knowest the secret things,) that. All those who were present marvelled at this story with the utmost marvel, and the twelfth officer came forward and said, 'I will tell you a pleasant trait that I had from a certain man, concerning an adventure that befell him with one of the thieves. (Quoth he). When Dabdin heard this, he burnt with rage and said to one of his eunuchs, (115) 'Go and slay her in her chamber.' But the eunuch said to him, 'O king, may God prolong thy continuance! Indeed, the killing of her may not be at this time; but do thou bid one of thine eunuchs take her up on a camel and carry her to one of the trackless deserts and cast her down there; so, if she be at fault, God shall cause her to perish, and if she be innocent, He will deliver her, and the king shall be free from sin against her, for that this damsel is dear to thee and thou slewest her father by reason of thy love for her.' Quoth the king, 'By Allah, thou sayst sooth!' Then he bade one of his eunuchs carry her on a camel to one of the far-off deserts and there leave her and go away, and he forbade [him] to prolong her torment. So he took her up and betaking himself with her to the desert, left her there without victual or water and returned, whereupon she made for one of the [sand-]hills and ranging stones before her [in the form of a prayer-niche], stood praying..103. Julnar of the Sea and her Son King Bedr Basim of Persia dccxciv. Meanwhile the king said to his vizier, "How shall we do in the matter of yonder youth, the Yemani, on whom we thought to confer largesse, but he hath largessed us with tenfold [our gift] and more, and we know not if he be a sojourner with us or no?" Then he went into the harem and gave the rubies to his wife Afifeh, who said to him, "What is the worth of these with thee and with [other] the kings?" And he answered, "They are not to be found save with the greatest of kings and none may avail to price them with money." Quoth she, "Whence gottest thou them?" So he recounted to her the story of El Abbas from first to last, and she said, "By Allah, the claims of honour are imperative on us and the king hath fallen short of his due; for that we have not seen him bid him to his assembly, nor hath he seated him on his left hand." .102. Jouder and his Brothers dclxxxv. Then they spread the ensigns and the standards, whilst the drums beat and the trumpets sounded, and set out upon the homeward journey. The King of Baghdad rode forth with them and brought them three days' journey on their way, after which he took leave of them and returned with his troops to Baghdad. As for King El Aziz and his son, they fared on night and day and gave not over going till there abode but three days' journey between them and Yemen, when they despatched three men of the couriers to the prince's mother [to acquaint her with their return], safe and laden with spoil, bringing with them Mariyeh, the king's daughter of Baghdad. When the queen-mother heard this, her wit fled for joy and she adorned El Abbas his slave-girls after the goodliest fashion. Now he had ten slave-girls, as they were moons, whereof his father had carried five with him to Baghdad, as hath aforetime been set out, and other five abode with his mother. When the dromedary-posts (125) came, they were certified of the approach of El Abbas, and when the sun rose and their standards appeared, the prince's mother came out to meet her son; nor was there great or small, old man or infant, but went forth that day to meet the king.. Now he had with him nought wherewithal he might cover himself; so he wrapped himself up in one of the rugs of the mosque [and abode thus till daybreak], when the Muezzins came and finding him sitting in that case, said to him, "O youth, what is this plight?" Quoth he, "I cast myself on your hospitality, imploring your protection from a company of folk who seek to kill me unjustly and oppressively, without cause." And [one of] the Muezzin[s] said, "Be of good heart and cheerful eye." Then he brought him old clothes and covered him withal; moreover, he set before him somewhat of meat and seeing upon him signs of gentle breeding, said to him, "O my son, I grow old and desire thee of help, [in return for which] I will do away thy necessity." "Harkening and obedience," answered Nouredin and abode with the old man, who rested and took his ease, what while the youth [did his service in the mosque], celebrating the praises of God and calling the faithful to prayer and lighting the lamps and filling the ewers (28) and sweeping and cleaning out the place.. Things, The King who knew the Quintessence of, i. 239. ? ? ? ? s. The House with the Belvedere dcccxcv. ? THE THIRD OFFICER'S STORY. ? STORY OF THE KING WHO LOST KINGDOM AND WIFE AND WEALTH AND GOD RESTORED THEM TO HIM.. ? ? ? ? Hence on the morrow forth I fare and leave your land behind; So take your leave of us nor fear mishap or ill event.. When his brother saw him on this wise, he doubted not but that this had betided him by reason of severance from his people and family and said to him, 'Come, let us go forth a-hunting.' But he refused to go with him; so the elder brother went forth to the chase, whilst the younger abode in the pavilion aforesaid. As he was diverting himself by looking out upon the garden from the window of the palace, behold, he saw his brother's wife and with her ten black slaves and as many slave-girls. Each slave laid hold of a damsel [and swived her] and another slave [came forth and] did the like with the queen; and when they had done their occasions, they all returned whence they came. Therewithal there betided the King of Samarcand exceeding wonder and solacement and he was made whole of his malady, little by little.. When the king heard the vizier's speech, he deemed it goodly and it pleased him; so he bade him go away to his house, and there he abode his day long.. ? ? ? ? Favour or flout me, still my soul shall be Thy ransom, in contentment or despite.. Police, El Melik ez Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of, ii.

117..Man and his Fair Wife, The Foul-favoured, ii. 61..? ? ? ? e. The Fox and the Wild Ass dcccciv.So, of the heaviness of his wit, he believed her and turning back, went in to the trooper; but she had foregone him, and when he saw her beside her lover, he fell to looking on her and pondering. Then he saluted her and she returned him the salutation; and when she spoke, he was bewildered. So the trooper said to him, 'What ails thee to be thus?' And he answered, 'This woman is my wife and the voice is her voice.' Then he rose in haste and returning to his own house, saw his wife, who had foregone him by the secret passage. So he went back to the trooper's house and saw her sitting as before; whereupon he was abashed before her and sitting down in the trooper's sitting-chamber, ate and drank with him and became drunken and abode without sense all that day till nightfall, when the trooper arose and shaving off some of the fuller's hair (which was long and flowing) after the fashion of the Turks, clipped the rest short and clapped a tarboush on his head..? ? ? ? Bravo for a fawn with a houri's eye of black, Like the sun or the shining moon midst the starry train!.The Merciful dyed me with that which I wear, ii. 245..? ? ? ? k. The Blind Man and the Cripple dccccx.God keep the days of love-delight! How dearly sweet they were! i. 225..? ? ? ? How oft I've waked, whilst over me my comrades kept the watch! How many a stony waste I've crossed, how many a desert dread!.When the king heard this story, he smiled and it pleased him and he bade the vizier go away to his own house..Tenth Officer's Story, The, ii. 172

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