

DIE ARANEIDEN ODER ECHTEN SPINNEN DER PROVINZ PREUSSEN

The kings of the Jinn were moved to delight by that fair singing and fluent speech and praised Tuhfeh; and Queen Kemeriyeh rose to her and embraced her and kissed her between the eyes, saying, 'By Allah, it is good, O my sister and solace of mine eyes and darling of my heart!' Then said she, 'I conjure thee by Allah, give us more of this lovely singing.' And Tuhfeh answered with 'Hearkening and obedience.' So she took the lute and playing thereon after a different fashion from the former one, sang the following verses: My heart will never credit that I am far from thee, ii. 275. When King Kisra heard this, he redoubled in loveliking for her and affection and said to her, 'Do what thou wilt.' So he let bring a litter and carrying her therein to his dwelling-place, married her and entreated her with the utmost honour. Then he sent a great army to King Dadbin and fetching him and his vizier and the chamberlain, caused bring them before him, unknowing what he purposed with them. Moreover, he caused set up for Arwa a pavilion in the courtyard of his palace and she entered therein and let down the curtain before herself. When the servants had set their seats and they had seated themselves, Arwa raised a corner of the curtain and said, 'O Kardan, rise to thy feet, for it befitteth not that thou sit in the like of this assembly, before this mighty King Kisra.' When the vizier heard these words, his heart quaked and his joints were loosened and of his fear, he rose to his feet. Then said she to him, 'By the virtue of Him who hath made thee stand in this place of standing [up to judgment], and thou abject and humiliated, I conjure thee speak the truth and say what prompted thee to lie against me and cause me go forth from my house and from the hand of my husband and made thee practise thus against a man, (117) a true believer, and slay him. This is no place wherein leasing availeth nor may prevarication be therein.' Merry Jest of a Thief, A, ii. 186..157. Mesrour and Zein el Mewasif dcccxliv. The Sixteenth Night of the Month..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, he sat down hard by the gate..Quoth Selim to her, 'It is for thee to decide and excellent is that which thou counsellst; so let us do this, in the name of God the Most High, trusting in Him for grace and guidance.' So they arose and took the richest of their clothes and the lightest of that which was in their treasuries of jewels and things of price and gathered together a great matter. Then they equipped them ten mules and hired them servants of other than the people of the country; and Selim bade his sister Selma don man's apparel. Now she was the likest of all creatures to him, so that, [when she was clad in man's attire,] the folk knew no difference between them, extolled be the perfection of Him who hath no like, there is no God but He! Then he bade her mount a horse, whilst he himself bestrode another, and they set out, under cover of the night. None of their family nor of the people of their house knew of them; so they fared on into the wide world of God and gave not over going night and day two months' space, at the end of which time they came to a city on the sea-shore of the land of Mekran, by name Es Sherr, and it is the first city in Sind..Old Woman, the Merchant and the King, The, i. 265..? ? ? ? t. The two Pigeons dxcvii.? ? ? ? l. The Twelfth Officer's Story dccccxxxix.? ? ? ? Fawn of the palace, knowst thou not that I, to look on thee, The world have traversed, far and wide, o'er many a hill and plain? ? ? ? Yea, in the night the thought of you still slays me; Hidden are my traces from the wise men's sight..? ? ? ? Sans fault of mine, my blood and tears he shed and beggared me Of him I love, yet for himself gained nought thereby whate'er..When those who were present heard this, they kissed the earth before him and offered up prayers for him and for the damsel Shehrzad, and the vizier thanked her. Then Shehriyar made an end of the session in all weal, whereupon the folk dispersed to their dwelling-places and the news was bruited abroad that the king purposed to marry the vizier's daughter Shehrzad. Then he proceeded to make ready the wedding gear, and [when he had made an end of his preparations], he sent after his brother King Shahzeman, who came, and King Shehriyar went forth to meet him with the troops. Moreover, they decorated the city after the goodliest fashion and diffused perfumes [from the censuring-vessels] and [burnt] aloes-wood and other perfumes in all the markets and thoroughfares and rubbed themselves with saffron, what while the drums beat and the flutes and hautboys sounded and it was a notable day..? ? ? ? n. The Man whose Caution was the Cause of his Death dccciii.? ? ? ? d. The Crow and the Serpent dccciii.As for Mesrour, he gave not over running till he came to the by-street, [wherein was the house] of Aboulhusn el Khelia. Now the latter was sitting reclining at the lattice, and chancing to look round, saw Mesrour running along the street and said to Nuzhet el Fuad, "Meseemeth the Khalif, when I went forth from him, dismissed the Divan and went in to the Lady Zubeideh, to condole with her [for thee;] whereupon she arose and condoled with him [for me,] saying, 'God greaten thy recompence for [the loss of] Aboulhusn el Khelia!' And he said to her, 'None is dead save Nuzhet el Fuad, may thy head outlive her!' Quoth she, 'It is not she who is dead, but Aboulhusn el Khelia, thy boon-companion.' And he to her, 'None is dead but Nuzhet el Fuad.' And they gainsaid one another, till the Khalif waxed wroth and they laid a wager, and he hath sent Mesrour the sword-bearer to see who is dead. Wherefore it were best that thou lie down, so he may see thee and go and acquaint the Khalif and confirm my saying." So Nuzhet el Fuad stretched herself out and Aboulhusn covered her with her veil and sat at her head, weeping..133. The City of Brass dlxvi.Rail not at the vicissitudes of Fate, ii. 219..Envy and Malice, Of, i. 125..INTRODUCTION.--Story of King Shehriyar and his Brother..Your coming to-me-ward, indeed, with

"Welcome! Fair welcome!" I hail, iii. 136. . . . f. The Sixth Voyage of Sindbad the Sailor. King Shah Bekht and His Vizier Er Rehwan. . . .
O skinker of the wine of woe, turn from a love-sick maid, Who drinks her tears still, night and morn, thy bitter-flavoured bowl. Favourite and her
Lover, The, iii. 165. 'This is idle talk,' answered the cook. 'Thou canst not deliver thyself with this, O youth, for that in thy deliverance is my
destruction.' Quoth Selim, 'I swear to thee and give thee the covenant of God (to whom belong might and majesty) and His bond, that He took of
His prophets, that I will not discover thy secret ever.' But the cook answered, saying, 'Away! Away! This may no wise be.' However, Selim ceased
not to conjure him and make supplication to him and weep, while the cook persisted in his intent to slaughter him. Then he wept and recited the
following verses: Credulous Husband, The, i. 270. . . . Ay, and around Baghdad the horsemen shalt behold, Like clouds that wall the world,
full many a doughty knight, To return to King El Aziz. When his son El Abbas left him, he was desolated for him with an exceeding desolation, he
and his mother; and when tidings of him tarried long and the appointed time passed [and the prince returned not], the king caused public
proclamation to be made, commanding all his troops to make ready to mount and go forth in quest of his son El Abbas at the end of three days,
after which time no cause of hindrance nor excuse should be admitted unto any. So on the fourth day, the king bade number the troops, and behold,
they were four-and-twenty thousand horse, besides servants and followers. Accordingly, they reared the standards and the drums beat to departure
and the king set out [with his army], intending for Baghdad; nor did he cease to fare on with all diligence, till he came within half a day's journey of
the city and bade his troops encamp in [a place there called] the Green Meadow. So they pitched the tents there, till the country was straitened with
them, and set up for the king a pavilion of green brocade, broidered with pearls and jewels. Malice, Of Envy and, i. 125. Quoth the king, "O Saad,
fetch him to me, for indeed thou describest to me a masterful man." (76) And he answered, saying, "By Allah, O my lord, hadst thou but seen our
case with Hudheifeh, what while he challenged me to the field of war and the stead of thrusting and smiting and I held back from doing battle with
him! Then, whenas I thought to go forth to him, behold, a cavalier gave loose to his bridle-rein and called out to me, saying, 'O Saad, wilt thou
suffer me to fill thy room in waging war with him and I will ransom thee with myself?' And I said, 'By Allah, O youth, whence cometh thou?'
Quoth he, "This is no time for thy questions." Then he recounted to the king all that had passed between himself and El Abbas from first to last;
whereupon quoth Ins ben Cais, "Bring him to me in haste, so we may learn his tidings and question him of his case." "It is well," answered Saad,
and going forth of the king's presence, repaired to his own house, where he put off his harness of war and took rest for himself. . . . aa.
Story of the Jealous Man and the Parrot (226) xiv. As an instance of the extreme looseness with which the book was edited, I may observe that the
first four Vols. were published without tables of contents, which were afterwards appended en bloc to the fifth Volume. The state of corruption and
incoherence in which the printed Text was placed before the public by the two learned Editors, who were responsible for its production, is such as
might well drive a translator to despair: the uncorrected errors of the press would alone fill a volume and the verse especially is so corrupt that one
of the most laborious of English Arabic scholars pronounced its translation a hopeless task. I have not, however, in any single instance, allowed
myself to be discouraged by the difficulties presented by the condition of the text, but have, to the best of my ability, rendered into English, without
abridgment or retrenchment, the whole of the tales, prose and verse, contained in the Breslau Edition, which are not found in those of Calcutta
(1839-42) and Boulac. In this somewhat ungrateful task, I have again had the cordial assistance of Captain Burton, who has (as in the case of my
"Book of the Thousand Nights and One Night") been kind enough to look over the proofs of my translation and to whom I beg once more to tender
my warmest thanks. When the king heard this, he could not contain himself, but rushed in upon them and said to them, 'Out on you! What did ye?
Tell me.' And they said, 'Pardon, O king.' Quoth he, 'An ye would have pardon from God and me, it behoveth you to tell me the truth, for nothing
shall save you from me but truth-speaking.' So they prostrated themselves before him and said, 'By Allah, O king, the viziers gave us this gold and
taught us to lie against Abou Teman, so thou mightest put him to death, and what we said was their words.' When the king heard this, he plucked at
his beard, till he was like to tear it up by the roots and bit upon his fingers, till he well-nigh sundered them in twain, for repentance and sorrow that
he had wrought hastily and had not delayed with Abou Temam, so he might look into his affair. Then he sent for the old man, the Muezzin, and
when the messenger came to him and told him that the Commander of the Faithful sought him, he feared the denunciation of the damsel and
accompanied him to the palace, walking and letting wind (44) as he went, whilst all who passed him by laughed at him. When he came into the
presence of the Commander of the Faithful, he fell a-trembling and his tongue was embarrassed, [so that he could not speak]. The Khalif laughed at
him and said to him, "O elder, thou hast done no offence; so [why] fearest thou?" "O my lord," answered the old man (and indeed he was in the
sorest of that which may be of fear,) "by the virtue of thy pure forefathers, indeed I have done nought, and do thou enquire of my conduct." The
Khalif laughed at him and ordering him a thousand dinars, bestowed on him a sumptuous dress of honour and made him chief of the Muezzins in
his mosque. . . . 32. The Mock Khalif cclxxxvi. . . . Assemble, ye people of passion, I pray; For the hour of our torment hath sounded
to-day. Therewithal Queen Es Shuhba was moved to exceeding delight and said, 'Well done, O queen of delight! None can avail to describe thee.
Sing to us on the apple,' Quoth Tuhfeh, 'Hearkening and obedience.' Then she improvised and sang the following verses: .24. The Ten Viziers; or
the History of King Azad- bekht and his Son cccxxxv. 70. Aboulaswed and his squinting Slave-girl cclxxxvii. Three Young Men, El Hejjaj and
the, i. 53. When King Bekhtzman heard this, his heart was comforted and he said in himself, 'I put my trust in God. If He will, I shall overcome
mine enemy by the might of God the Most High.' So he said to the folk, 'Know ye not who I am?' and they answered, 'No, by Allah.' Quoth he, 'I
am King Bekhtzman.' When they heard this and knew that it was indeed he, they dismounted from their horses and kissed his stirrup, to do him

honour, and said to him, 'O king, why hast thou thus adventured thyself?' Quoth he, 'Indeed, my life is a light matter to me and I put my trust in God the Most High, looking to Him for protection.' And they answered him, saying, 'May this suffice thee! We will do with thee that which is in our power and whereof thou art worthy: comfort thy heart, for we will succour thee with our goods and our lives, and we are his chief officers and the most in favour with him of all folk. So we will take thee with us and cause the folk follow after thee, for that the inclination of the people, all of them, is to thee.' Quoth he, 'Do that unto which God the Most High enableth you.' There was once, of old days and in bygone ages and times, a merchant of the merchants of Damascus, by name Aboulhusn, who had money and riches and slaves and slave-girls and lands and houses and baths; but he was not blessed with a child and indeed his years waxed great; wherefore he addressed himself to supplicate God the Most High in private and in public and in his inclining and his prostration and at the season of the call to prayer, beseeching Him to vouchsafe him, before his admittance [to His mercy], a son who should inherit his wealth and possessions; and God answered his prayer. So his wife conceived and the days of her pregnancy were accomplished and her months and her nights and the pangs of her travail came upon her and she gave birth to a male child, as he were a piece of the moon. He had not his match for beauty and he put to shame the sun and the resplendent moon; for he had a shining face and black eyes of Babylonian witchery (2) and aquiline nose and ruby lips; brief, he was perfect of attributes, the loveliest of the folk of his time, without doubt or gainsaying..Then the captain looked on her [and she pleased him]; so he took her for himself and she abode with him a whole year, doing her endeavour in their service. till they became accustomed to her [and felt assured of her]. One night she plied them with drink and they drank [till they became intoxicated]; whereupon she arose and took her clothes and five hundred dinars from the captain; after which she fetched a razor and shaved all their chins. Then she took soot from the cooking-pots and blackening their faces withal, opened the doors and went out; and when the thieves awoke, they abode confounded and knew that the woman had practised upon them."'.? ? ? ? e. The Fox and the Wild Ass dcxii.She passed the night in his lodging and when she arose in the morning, she said to him, "O elder, may I not lack thy kind offices for the morning-meal! Go to the money-changer and fetch me from him the like of yesterday's food." So he arose and betaking himself to the money-changer, acquainted him with that which she had bidden him. The money-changer brought him all that she required and set it on the heads of porters; and the old man took them and returned with them to Sitt el Milah. So she sat down with him and they ate their sufficiency, after which he removed the rest of the food. Then she took the fruits and the flowers and setting them over against herself, wrought them into rings and knots and letters, whilst the old man looked on at a thing whose like he had never in his life seen and rejoiced therein..King Ibrahim and his Son, Story of, i. 138..? ? ? ? l. The Foolish Fisherman dccccxviii.83. The Woman's Trick against her Husband cccxciii.? ? ? ? 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..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..? ? ? ? The nobles' hands, for that my place I must forsake, Do solace me with beds, whereon at ease I lie..Draper's Wife, The Old Woman and the, ii. 55..64. The Vizier of Yemen and his young Brother cclxxxiv.Sindbad the Sailor, The Sixth Voyage of, iii. 203..When the evening evened, the king bade fetch the vizier and required of him the story of the journeyman and the girl. So he said, "Harkening and obedience. Know, O august king, that.? ? ? ? j. The Two Kings dccccix.When I had made an end of washing, I cried out, saying, "Harkye, my lady Rihaneh!" But none answered me. So I went out and found her not; and indeed she had taken my clothes and that which was therein of money, to wit, four hundred dirhems. Moreover, she had taken my turban and my handkerchief and I found not wherewithal to cover my nakedness; wherefore I suffered somewhat than which death is less grievous and abode looking about the place, so haply I might espy wherewithal to hide my shame. Then I sat a little and presently going up to the door, smote upon it; whereupon up came the housekeeper and I said to her, "O my sister, what hath God done with the woman who was here?" Quoth she, "She came down but now and said, 'I am going to cover the boys with the clothes and I have left him sleeping. If he awake, tell him not to stir till the clothes come to him.'" Then said I, "O my sister, secrets are [safe] with the worthy and the freeborn. By Allah, this woman is not my wife, nor ever in my life have I seen her before this day!" And I recounted to her the whole affair and begged her to cover me, informing her that I was discovered of the privities..Twere better and meeter thy presence to leave. For, if the eye see not, the heart doth not grieve.'.Thiefs Story, The, ii. 165..Then said he to her, 'By Allah, thou art the desire of the Commander of the Faithful! (182) So take the lute and sing a song that thou shalt sing to the Khalif, whenas thou goest in to him.' So she took the lute and tuning it, sang the following verses:..? ? ? ? A fair one, to idolaters if she herself should show, They'd leave their idols and her face for only Lord would know;.And the king bade him depart to his own house..My fruit is a jewel all wroughten of gold, ii. 245..? ? ? ? Had we thy coming known, we would for sacrifice Have poured thee out heart's blood or blackness of the eyes;.42. The Loves of Jubeir ben Umeir and the Lady Budour cccxxvii.? ? ? ? His love he'd have hid, but his tears denounced him to the spy, For the heat of a red-hot coal that 'twixt his ribs did lie..Then he called his

servant Aamir and said to him, "Saddle the horses." When the nurse heard his words and indeed [she saw that] Aamir brought him the horses and they were resolved upon departure, the tears ran down upon her cheeks and she said to him, "By Allah, thy separation is grievous to me, O solace of the eye!" Then said she, "Where is the goal of thine intent, so we may know thy news and solace ourselves with thy report?" Quoth he, "I go hence to visit Akil, the son of my father's brother, for that he hath his sojourn in the camp of Kundeh ben Hisham, and these twenty years have I not seen him nor he me; wherefore I purpose to repair to him and discover his news and return hither. Then will I go hence to Yemen, if it be the will of God the Most High." .? ? ? ? ? An you'd of evil be quit, look that no evil yon do; Nay, but do good, for the like God will still render to you..Presently, his father and his mother heard of the matter; whereupon the former arose and going up to the place, wrote a letter and [presented it to the king, who] read it, and behold, therein was written, saying, 'Have pity on me, so may God have pity on thee, and hasten not in the slaughter [of my son]; for indeed I acted hastily in a certain affair and drowned his brother in the sea, and to this day I drink the cup of his anguish. If thou must needs kill him, kill me in his stead.' Therewith the old merchant prostrated himself before the king and wept; and the latter said to him, 'Tell me thy story.' 'O my lord,' answered the merchant, 'this youth had a brother and I [in my haste] cast them both into the sea.' And he related to him his story from first to last, whereupon the king cried out with an exceeding great cry and casting himself down from the throne, embraced his father and brother and said to the former, 'By Allah, thou art my very father and this is my brother and thy wife is our mother.' And they abode weeping, all three..? ? ? ? ? Would God thou knewest that for love of thee which I endure! It hath indeed brought down on me estrangement and dismay..Then came forward the fourteenth officer and said, 'Know that the story I have to tell is pleasanter and more extraordinary than this; and it is as follows..The Eleventh Day..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..? ? ? ? ? ef. Story of the Barber's Sixth Brother xxxiii.? ? ? ? ? t. The Weaver who became a Physician by his Wife's Commandment dccccix.As they were thus engaged, behold, up came the dancers and mountebanks, with their pipes and drums, whilst one of their number forewent them, with a great banner in his hand, and played all manner antics with his voice and limbs. When they came to the Courthouse, the Cadi exclaimed, "I seek refuge with God from yonder Satans!" And the merchant laughed, but said nothing. Then they entered and saluting his highness the Cadi, kissed Alaeddin's hands and said, "God's blessing on thee, O son of our uncle! Indeed, thou solacest our eyes in that which thou dost, and we beseech God to cause the glory of our lord the Cadi to endure, who hath honoured us by admitting thee to his alliance and allotted us a part in his high rank and dignity." When the Cadi heard this talk, it bewildered his wit and he was confounded and his face flushed with anger and he said to his son-in-law, "What words are these?" Quoth the merchant, "Knowest thou not, O my lord, that I am of this tribe? Indeed this man is the son of my mother's brother and that other the son of my father's brother, and I am only reckoned of the merchants [by courtesy]!".Look at the moss-rose, on its branches seen, ii. 256..Moreover, King Shehriyar summoned chroniclers and copyists and bade them write all that had betided him with his wife, first and last; so they wrote this and named it "The Stories of the Thousand Nights and One Night." The book came to (195) thirty volumes and these the king laid up in his treasury. Then the two kings abode with their wives in all delight and solace of life, for that indeed God the Most High had changed their mourning into joyance; and on this wise they continued till there took them the Destroyer of Delights and Sunderer of Companies, he who maketh void the dwelling-places and peopleth the tombs, and they were translated to the mercy of God the Most High; their houses were laid waste and their palaces ruined and the kings inherited their riches..When El Muradi heard of his release, he betook himself to the chief of the police and said to him, "O our lord, we are not assured from yonder youth, [the Damascene], for that he hath been released from prison and we fear lest he complain of us." Quoth the prefect, "How shall we do?" And El Muradi answered, saying, "I will cast him into a calamity for thee." Then he ceased not to follow the young Damascene from place to place till he came up with him in a strait place and a by-street without an issue; whereupon he accosted him and putting a rope about his neck, cried out, saying, "A thief!" The folk flocked to him from all sides and fell to beating and reviling Nouredin, whilst he cried out for succour, but none succoured him, and El Muradi still said to him, "But yesterday the Commander of the Faithful released thee and to-day thou stealest!" So the hearts of the folk were hardened against him and El Muradi carried him to the master of police, who bade cut off his hand..Before I entered this corporation, (149) I had a draper's shop and there used to come to me a man whom I knew not, save by his face, and I would give him what he sought and have patience with him, till he could pay me. One day, I foregathered with certain of my friends and we sat down to drink. So we drank and made merry and played at Tab; (150) and we made one of us Vizier and another Sultan and a third headsman..The fuller gave not over sleeping till sunrise, when he awoke and finding himself in this plight, misdoubted of his affair and imagined that he was a Turk and abode putting one foot forward and drawing the other back. Then said he in himself, 'I will go to my dwelling, and if my wife know me, then am I Ahmed the fuller; but, if she know me not, I am a Turk.' So he betook himself to his house; but when the artful baggage his wife saw him, she cried out in his face, saying, 'Whither away, O trooper? Wilt thou break into the house of Ahmed the fuller, and he a man of repute, having a brother-in-law a Turk, a man of high standing with the Sultan? An thou depart not, I will acquaint my husband and he will requite thee thy deed.! ? ? ? ? c. The King who knew the Quintessence of Things dccccxi.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..? ? ? ? a. The First Calender's Story xxxix.WP="BR1">.? ? ? ? i The Ninth Officer's Story dccccxxviii.Officer's Story, The Eleventh, ii. 175..They cut their bonds and poured wine into their gullets, till they came to themselves, when the king looked at the eunuch and recognizing him, said, 'Harkye, such an one!' 'Yes, O my lord the king,' replied the man and prostrated himself to him; whereat the king marvelled with an exceeding wonder and said to him, 'How earnest thou to this place and what hath befallen thee?' Quoth the eunuch, 'I went and took out the treasure and brought it hither; but the [evil] eye was behind me and I unknowing. So the thieves took us alone here and seized the money and cast us into this pit, so we might die of hunger, even as they had done with other than we; but God the Most High sent thee, in pity to us..? ? ? ? Peace on thee! Would our gaze might light on thee once more! So should our hearts be eased and eyes no longer sore..III Effects of Precipitation, Of the, i. 98..When the king heard his vizier's story, he was assured that he would not slay him and said, "I will have patience with him, so I may get of him the story of the rich man and his wasteful heir." And he bade him depart to his own house..? ? ? ? ? I am a man in whom good faith's a natural attribute; The deeds of every upright man should with his speech agree..50. El Melik en Nasir and the Three Masters of Police dciii.? ? ? ? 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..? ? ? ? Come, then, companions mine, rejoice with me and say, "All hail to thee, O friend, and welcome fair and fain!".Peace on thee! Would our gaze might light on thee once more! ii. 89..? ? ? ? Who letteth us or hind'reth our way, I spring on him, As springeth lynx or panther upon the frightened deer;.THE EIGHTH OFFICER'S STORY..O king," answered the youth, "if there have betided thee talk because of me, by Allah, by Allah the Great, those who have brought on thee this talk from the folk are these wicked viziers, who devise with the folk and tell them foul things and evil concerning the king's house; but I trust in God that He will cause their malice to revert upon their heads. As for the king's menace of me with slaughter, I am in the grasp of his hand; so let not the king occupy his mind with my slaughter, for that I am like unto the sparrow in the hand of the fowler; if he will, he slaughtereth him, and if he will, he looseth him. As for the delaying of my slaughter, it [proceedeth] not [from] the king, but from Him in whose hand is my life; for, by Allah, O king, if God willed my slaughter, thou couldst not avail to postpone it, no, not for a single hour. Indeed, man availeth not to fend off evil from himself, even as it was with the son of King Suleiman Shah, whose anxiety and carefulness for the accomplishment of his desire of the new-born child [availed him nothing], for his last hour was deferred how many a time! and God saved him until he had accomplished his [foreordained] period and had fulfilled [the destined term of] his life.".Tither, The Unjust King and the, i. 273..? ? ? ? So shall we quaff the cups in ease and cheer, In endless joyance, quit of care and woe..Meanwhile, Queen Kemeriyeh and her company sailed on, without ceasing, till they came under the palace wherein was Tuhfeh, to wit, that of Meimoun the Sworder; and by the ordinance of destiny, Tuhfeh herself was then sitting on the belvedere of the palace, pondering the affair of Haroun er Reshid and her own and that which had befallen her and weeping for that she was doomed to slaughter. She saw the ship and what was therein of those whom we have named, and they in mortal guise, and said, 'Alas, my sorrow for yonder ship and the mortals that be therein!' As for Kemeriyeh and her company, when they drew near the palace, they strained their eyes and seeing Tuhfeh sitting, said, 'Yonder sits Tuhfeh. May God not bereave [us] of her!' Then they moored their ship and making for the island, that lay over against the palace, spread carpets and sat eating and drinking; whereupon quoth Tuhfeh, 'Welcome and fair welcome to yonder faces! These are my kinswomen and I conjure thee by Allah, O Jemreh, that thou let me down to them, so I may sit with them awhile and make friends with them and return.' Quoth Jemreh, 'I may on no wise do that.' And Tuhfeh wept. Then the folk brought out wine and drank, what while Kemeriyeh took the lute and sang the following verses:.SINDBAD THE SAILOR AND HINDBAD THE PORTER..I fear to be seen in the air, ii. 255..131. The Queen of the Serpents ccclxxxii

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