

## LOS HAL LEONARD STUDENT PIANO LIBRARY COMPOSER SHOWCASE SERIES E

So she arose and tearing her clothes, went in to the king, in the presence of the viziers, and cast herself upon him, saying, "O king, falleth my shame not upon thee and fearest thou not reproach? Indeed, this is not of the behoof of kings that their jealousy over their women should be thus [aggard]. Thou art heedless and all the folk of the realm prate of thee, men and women. So either slay him, that the talk may be cut off, or slay me, if thy soul will not consent to his slaughter." Thereupon the king's wrath waxed hot and he said to her, "I have no pleasure in his continuance [on life] and needs must I slay him this day. So return to thy house and comfort thy heart." . . . All hearkening to my word, obeying my command, In whatsoever thing is pleasing to my sight..They ate and drank and sported and made merry awhile of the day; and as they were thus engaged, up came the master of the house, with his friends, whom he had brought with him, that they might carouse together, as of wont. He saw the door opened and knocked lightly, saying to his friends, 'Have patience with me, for some of my family are come to visit me; wherefore excuse belongeth [first] to God the Most High, and then to you.' (263) So they took leave of him and went their ways, whilst he gave another light knock at the door. When the young man heard this, he changed colour and the woman said to him, 'Methinks thy servant hath returned.' 'Yes,' answered he; and she arose and opening the door to the master of the house, said to him, 'Where hast thou been? Indeed, thy master is wroth with thee.' 'O my lady,' answered he, 'I have but been about his occasions.' All this time, the young Damascene was hearkening, and whiles he likened her voice to that of his slave-girl and whiles he put away from him this thought, and the damsel had no whit of knowledge of him. Then she broke out again into song and chanted the following verses: . . . 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..EL MELIK EZ ZAHIR RUKNEDDIN BIBERS EL BUNDUCDARI AND THE SIXTEEN OFFICERS OF POLICE. (83).Awhile after this a friend of mine invited me to his house and when I came to him, we ate and drank and talked. Then said he to me, 'O my friend, hath there befallen thee in thy life aught of calamity?' 'Nay,' answered I; 'but tell me [first], hath there befallen thee aught?' ['Yes,'] answered he. 'Know that one day I espied a fair woman; so I followed her and invited her [to come home with me]. Quoth she, "I will not enter any one's house; but come thou to my house, if thou wilt, and be it on such a day." Accordingly, on the appointed day, her messenger came to me, purposing to carry me to her; so I arose and went with him, till we came to a handsome house and a great door. He opened the door and I entered, whereupon he locked the door [behind me] and would have gone in, but I feared with an exceeding fear and foregoing him to the second door, whereby he would have had me enter, locked it and cried out at him, saying, "By Allah, an thou open not to me, I will kill thee; for I am none of those whom thou canst cozen!" Quoth he, "What deemest thou of cozenage?" And I said, "Verily, I am affrighted at the loneliness of the house and the lack of any at the door thereof; for I see none appear." "O my lord," answered he, "this is a privy door." "Privy or public," answered I, "open to me.".There was once in the land [of Egypt and] the city of Cairo, [under the dynasty] of the Turks, (84) a king of the valiant kings and the exceeding mighty Sultans, by name El Melik ez Zahir Rukneddin Bibers el Bunducdari. (85) He was used to storm the Islamite strongholds and the fortresses of the Coast (86) and the Nazarene citadels, and the governor of his [capital] city was just to the folk, all of them. Now El Melik ez Zahir was passionately fond of stories of the common folk and of that which men purposed and loved to see this with his eyes and hear their sayings with his ears, and it befell that he heard one night from one of his story-tellers (87) that among women are those who are doughtier than men of valour and greater of excellence and that among them are those who will do battle with the sword and others who cozen the quickest-witted of magistrates and baffle them and bring down on them all manner of calamity; whereupon quoth the Sultan, 'I would fain hear this of their craft from one of those who have had to do theewith, so I may hearken unto him and cause him tell.' And one of the story-tellers said, 'O king, send for the chief of the police of the town.'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."..111. The Pilgrim and the Old Woman who dwelt in the Desert cccxxxiv.Abbaside, Jaafer ben Yehya and Abdulmelik ben Salih the, i. 183..As for the governor, he wasted all that was with him and returned to the city, where he saw the youth and excused himself to him. Then he questioned him of what had befallen him and he told him, whereat he marvelled and returned to companionship with him; but the youth ceased to have regard for him and gave him not stipends, as of his [former] wont, neither discovered to him aught of his secrets. When the governor saw that there was no profit for him with the young Khorassani, he returned to the king, the ravisher of the damsel, and told him what the chamberlain had done and counselled him to slay the latter and incited him to recover the damsel, [promising] to give his friend to drink of poison and return. So the king sent for the chamberlain and upbraided him; whereupon he fell upon him and slew him and the king's servants fell upon the chamberlain and slew him.. . . . May the place of my session ne'er lack thee I Oh, why, My heart's love, hast thou saddened my mind and mine eye? (108).. . . . b. Story of the Enchanted Youth vii 3. The Porter and the Three Ladies of Baghdad ix.Presently, the old woman came in to her and saw her sitting at Aboulhusn's head, weeping and lamenting; and when she saw

the old woman, she cried out and said to her, "See what hath betided me! Indeed, Aboulhusn is dead and hath left me alone and forlorn!" Then she cried out and tore her clothes and said to the old woman, "O my mother, how good he was!" Quoth the other, "Indeed thou art excused, for thou wast used to him and he to thee." Then she considered what Mesroure had reported to the Khalif and the Lady Zubeideh and said to her, "Indeed, Mesroure goeth about to sow discord between the Khalif and the Lady Zubeideh." "And what is the [cause of] discord, O my mother?" asked Nuzhet el Fuad. "O my daughter," answered the old woman, "Mesroure came to the Khalif and the Lady Zubeideh and gave them news of thee that thou wast dead and that Aboulhusn was well. "And Nuzhet el Fuad said to her, "O my aunt, I was with my lady but now and she gave me a hundred dinars and a piece of silk; and now see my condition and that which hath befallen me! Indeed, I am bewildered, and how shall I do, and I alone, forlorn? Would God I had died and he had lived!" Accordingly, Shefikeh went out and repairing to the nurse's house, found her clad in apparel other (100) than that which she had been wont to wear aforesaid. So she saluted her and said to her, "Whence hadst thou this dress, than which there is no goodlier?" "O Shefikeh," answered the nurse, "thou deemest that I have gotten (101) no good save of thy mistress; but, by Allah, had I endeavoured for her destruction, I had done [that which was my right], for that she did with me what thou knowest (102) and bade the eunuch beat me, without offence of me committed; wherefore do thou tell her that he, on whose behalf I bestirred myself with her, hath made me quit of her and her humours, for that he hath clad me in this habit and given me two hundred and fifty dinars and promised me the like thereof every year and charged me serve none of the folk." The company marvelled at this story and the ninth officer came forward and said, 'I will tell you a right goodly story I heard at a wedding..When it was eventide, the king summoned the vizier and bade him tell the [promised] story, "Harkening and obedience," answered he. "Know, O king, that. Then she arose and returned to her chamber..Rich Man and his Wasteful Son, The, i. 252..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 becometh 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.' Sixth Voyage of Sindbad the Sailor, The, iii. 203..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..? ? ? ? On the dear nights of union, in you was our joy, But afflicted were we since ye bade us adieu..O thou that questionest the lily of its scent, ii. 256..? ? ? ? By Allah, without fail, to-morrow thou shalt see Me with ox-leather dress and drub the nape of thee! ? ? ? ? My juice among kings is still drunken for wine And a present am I betwixt friends, young and old..? ? ? ? Haste not to that thou dost desire, for haste is still unblest; Be merciful to men, as thou on mercy reckonest; ? ? ? ? And left me all forlorn, to pine for languishment, ? ? ? ? A fire in mine entrails burns, than which the fire of the hells denounced For sinners' torment less scathing is: it seeketh me to slay..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..? ? ? ? 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 the king had departed on his journey, the vizier said in himself, 'Needs must I look upon this damsel whom the king loveth with all this love.' So he hid himself in a place, that he might look upon her, and saw her overpassing description; wherefore he was confounded at her and his wit was dazed and love got the mastery of him, so that he said to her, saying, 'Have pity on me, for indeed I perish for the love of thee.' She sent back to him, saying, 'O vizier, thou art in the place of trust and confidence, so do not thou betray thy trust, but make thine inward like unto thine outward (113) and occupy thyself with thy wife and that which is lawful to thee. As for this, it is lust and [women are all of] one taste. (114) And if thou wilt not be forbidden from this talk, I will make thee a byword and a reproach among the folk.' When the vizier heard her answer, he knew that she was chaste of soul and body; wherefore he repented with the utmost of repentance and feared for himself from the king and said, 'Needs must I contrive a device wherewithal I may destroy her; else shall I be disgraced with the king.' 10. Women's Craft cxcv-cc. Now this learned man had a wife renowned for beauty and loveliness and quickness of wit and understanding and the lover cast about for a device whereby he might win to Khelbes's wife; so he came to him and told him,

as a secret, what he had seen of the learned man's wife and confided to him that he was enamoured of her and besought him of help in this. Khelbes told him that she was distinguished to the uttermost for chastity and continence and that she exposed herself not to suspicion; but the other said, 'I cannot renounce her, [firstly,] because the woman inclineth to me and coveteth my wealth, and secondly, because of the greatness of my love for her; and nothing is wanting but thy help.' Quoth Khelbes, 'I will do thy will;' and the other said, 'Thou shalt have of me two dirhems a day, on condition that thou sit with the learned man and that, when he riseth from the assembly, thou speak a word notifying the breaking up of the session.' So they agreed upon this and Khelbes entered and sat in the assembly, whilst the lover was assured in his heart that the secret was safe with him, wherefore he rejoiced and was content to pay the two dirhems..When the king heard this, he said in himself "How like is this to my own story in the matter of the vizier and his slaughter! Had I not used precaution, I had put him to death." And he bade Er Rehwan depart to his own house..? ? ? ? ? Whenas the fire of passion flamed in my breast, with tears, Upon the day of wailing, to quench it I was fain..71. Yehya ben Khalid and the Poor Man dclvi.? ? ? ? ? In every halting-place like Joseph (17) she appears And he in every stead with Jacob's grief (18) is pined..Then said he to Aboulhusn, "Praised be God who hath done away from thee that which irked thee and that I see thee in weal!" And Aboulhusn said, "Never again will I take thee to boon-companion or sitting-mate; for the byword saith, 'Whoso stumbleth on a stone and returneth thereto, blame and reproach be upon him.' And thou, O my brother, nevermore will I entertain thee nor use companionship with thee, for that I have not found thy commerce propitious to me." (32) But the Khalif blandished him and conjured him, redoubling words upon him with "Verily, I am thy guest; reject not the guest," till Aboulhusn took him and [carrying him home], brought him into the saloon and set food before him and friendly entreated him in speech. Then he told him all that had befallen him, whilst the Khalif was like to die of hidden laughter; after which Aboulhusn removed the tray of food and bringing the wine-tray, filled a cup and emptied it out three times, then gave it to the Khalif, saying, "O boon-companion mine, I am thy slave and let not that which I am about to say irk thee, and be thou not vexed, neither do thou vex me." And he recited these verses:..? ? ? ? ? "Take comfort, for the loved are come again,"..THE THIRTEENTH OFFICER'S STORY..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 smellst 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."..Munir drank off his cup and ordered her eight hundred thousand dinars, whereat Kemeriyeh rejoiced and rising to her feet, kissed Tuhfeh on her face and said to her, 'May the world not be bereaved of thee, O thou who lordest it over the hearts of Jinn and mortals!' Then she returned to her place and the Sheikh Iblis arose and danced, till all present were confounded; after which he said to Tuhfeh, 'Indeed, thou embellishest my festival, O thou who hast commandment over men and Jinn and rejoicest their hearts with thy loveliness and the excellence of thy faithfulness to thy lord. All that thy hands possess shall be borne to thee [in thy palace and placed] at thy service; but now the dawn is near at hand; so do thou rise and rest thee, as of thy wont' Tuhfeh turned and found with her none of the Jinn; so she laid her head on the ground and slept till she had gotten her rest; after which she arose and betaking herself to the pool, made the ablution and prayed. Then she sat beside the pool awhile and pondered the affair of her lord Er Reshid and that which had betided him after her and wept sore..? ? ? ? ? c. The Jewish Physician's Story cxxix.? ? ? ? ? a. Nimeh ben er Rebya and Num his Slave-girl ccxxxvii.94. The King and the Virtuous Wife cccxiv. There was once, in the land of Fars, (15) a man who took to wife a woman higher than himself in rank and nobler of lineage, but she had no guardian to preserve her from want. It disliked her to marry one who was beneath her; nevertheless, she married him, because of need, and took of him a bond in writing to the effect that he would still be under her commandment and forbiddance and would nowise gainsay her in word or deed. Now the man was a weaver and he bound himself in writing to pay his wife ten thousand dirhems, [in case he should make default in the condition aforesaid]..? ? ? ? ? Would he were not who sundered us upon the parting day! How many a body hath he slain, how many a bone laid bare?.63. The Lovers of the Benou Udhreh cclxxxiii. Then, when he rode to his house that he had bought, the shopkeeper and his wife came to him and gave him joy of his safety; whereupon he ordered them three swift thoroughbred horses and ten dromedaries and an hundred head of sheep and clad them both in sumptuous dresses of honour. Then he chose out ten slave-girls and ten black slaves and fifty horses and the like number of she- camels and three hundred head of sheep, together with twenty ounces of musk and as many of camphor, and sent all this to the King of Baghdad. When this came to Ins ben Cais, his wit fled for joy and he was perplexed wherewithal to requite him. Moreover, El Abbas gave gifts and largesse and bestowed dresses of honour upon great and small, each after the measure of his station, save only Mariyeh; for unto her he sent nothing..? ? ? ? ? My body is dissolved with sufferance in vain; Relenting, ay, and grace I hoped should yet betide;..? ? ? ? ? Peace upon thee! Ah, how bitter were the severance from thee! Be not this thy troth- plight's ending nor the last of our delight!..? ? ? ? ? z. The Stolen Purse dcv. Now his parts and fashions pleased the Khalif and the excellence of his composition and his frankness, and he said in himself, "I will assuredly make him my cup- companion and sitting-mate." So he rose forthright and saying to Mesrou, "Take him up," [returned to the palace]. Accordingly, Mesrou took up Aboulhusn and carrying him to the palace of the Khalifate, set him down before Er Reshid, who bade the slaves and slave- girls encompass him about, whilst he himself hid in a place where Aboulhusn could not see

him..As for the princess Mariyeh, when she returned to her palace, she bethought herself concerning the affair of El Abbas, repenting her of that which she had done, and the love of him took root in her heart. So, when the night darkened upon her, she dismissed all her women and bringing out the letters, to wit, those which El Abbas had written, fell to reading them and weeping. She gave not over weeping her night long, and when she arose in the morning, she called a damsel of her slave-girls, Shefikeh by name, and said to her, "O damsel, I purpose to discover to thee mine affair, and I charge thee keep my secret; to wit, I would have thee betake thyself to the house of the nurse, who used to serve me, and fetch her to me, for that I have grave occasion for her." His hospitality pleased the Khalif and the goodness of his fashion, and he said to him, "O youth, who art thou? Make me acquainted with thyself, so I may requite thee thy kindness." But Aboulhusn smiled and said, "O my lord, far be it that what is past should recur and that I be in company with thee at other than this time!" "Why so?" asked the Khalif. "And why wilt thou not acquaint me with thy case?" And Aboulhusn said, "Know, O my lord, that my story is extraordinary and that there is a cause for this affair." Quoth the Khalif, "And what is the cause?" And he answered, "The cause hath a tail." The Khalif laughed at his words and Aboulhusn said, "I will explain to thee this [saying] by the story of the lackpenny and the cook. Know, O my lord, that I am filled full of longing pain and memory and dole, iii. 15..When came the night, the king summoned his vizier and bade him tell the story of the king who lost kingdom and wife and wealth. "Harkening and obedience," replied Er Rehwan. "Know, O king, that Damascus (Noureddin Ali of) and Sitt el Milah, iii. 3..Fourth Officer's Story, The, ii. 142..Aboulhusn abode with his wife in eating and drinking and all delight of life, till all that was with them was spent, when he said to her, "Harkye, O Nuzhet el Fuad!" "At thy service," answered she, and he said, "I have it in mind to play a trick on the Khalif and thou shalt do the like with the Lady Zubeideh, and we will take of them, in a twinkling, two hundred dinars and two pieces of silk." "As thou wilt," answered she; "but what thinkest thou to do?" And he said, "We will feign ourselves dead and this is the trick. I will die before thee and lay myself out, and do thou spread over me a kerchief of silk and loose [the muslin of] my turban over me and tie my toes and lay on my heart a knife, and a little salt. (35) Then let down thy hair and betake thyself to thy mistress Zubeideh, tearing thy dress and buffeting thy face and crying out. She will say to thee, 'What aileth thee?' and do thou answer her, saying, 'May thy head outlive Aboulhusn el Khelia! For he is dead.' She will mourn for me and weep and bid her treasurers give thee a hundred dinars and a piece of silk and will say to thee, 'Go lay him out and carry him forth [to burial].' So do thou take of her the hundred dinars and the piece of silk and come back, and when thou returnest to me, I will rise up and thou shalt lie down in my place, and I will go to the Khalif and say to him, 'May thy head outlive Nuzhet el Fuad!' and tear my dress and pluck at my beard. He will mourn for thee and say to his treasurer, 'Give Aboulhusn a hundred dinars and a piece of silk.' Then he will say to me, 'Go; lay her out and carry her forth;' and I will come back to thee." .?STORY OF THE OLD WOMAN AND THE DRAPER'S WIFE..119. The Shipwrecked Woman and her Child cccclxvi.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: .? ? ? ? I had not left you, had I known that severance would prove My death; but what is past is past, Fate stoops to no control..It chanced one day that he fell in upon a company of folk and they overcame him by dint of numbers and taking him prisoner, pinioned him and carried him to the lord of that country. The latter saw his fashion and grace and misdoubting of him, said, 'This is no robber's favour. Tell me truly, O youth, who thou art.' Bihzad thought shame to acquaint him with his condition and chose rather death for himself; so he answered, 'I am nought but a thief and a bandit.' Quoth the king, 'It behoveth us not to act hastily in the matter of this youth, but that we look into his affair, for that haste still engendereth repentance.' So he imprisoned him in his palace and assigned him one who should serve him. .? ? ? ? f. The Sixth Voyage of Sindbad the Sailor dlix.Noureddin fell to kissing his hand and calling down blessings on him and said to him, "Know that I am a stranger in this your city and the completion of kindness is better than the beginning thereof; wherefore I beseech thee of thy favour that thou complete to me thy good offices and kindness and bring me to the gate of the city. So will thy beneficence be accomplished unto me and may God the Most High requite thee for me with good!" ["Fear not,"] answered Ahmed; "no harm shall betide thee. Go; I will bear thee company till thou come to thy place of assurance." And he left him not till he brought him to the gate of the city and said to him, "O youth, go in the safeguard of God and return not to the city; for, if they fall in with thee [again], they will make an end of thee." Noureddin kissed his hand and going forth the city, gave not over walking till he came to a mosque that stood in one of the suburbs of Baghdad and entered therein with the night..? ? ? ? y. The foul-favoured Man and his Fair Wife dccccxviii.Sindbad the Sailor and Hindbad the Porter, iii. 199..When she had made an end of her verses, she folded the letter and delivered it to the nurse, who took it and went with it to El Abbas. When she gave it to him, he took it and breaking it open, read it and apprehended its purport; and when he came to the end of it, he swooned away. After awhile, he came to himself and said, "Praised be God who hath caused her return an answer to my letter!

Canst thou carry her another letter, and with God the Most High be thy requital?" Quoth she, "And what shall letters profit thee, seeing she answereth on this wise?" But he said, "Belike, she may yet be softened." Then he took inkhorn and paper and wrote the following verses: 143. Ibrahim of Mosul and the Devil dclxxxvii. Meanwhile, they carried the damsel into the Commander of the Faithful and she pleased him; so he assigned her a lodging of the apartments of choice. She abode in the palace, eating not neither drinking and ceasing not from weeping night nor day, till, one night, the Khalif sent for her to his sitting-chamber and said to her, "O Sitt el Milah, be of good heart and cheerful eye, for I will make thy rank higher than [any of] the concubines and thou shall see that which shall rejoice thee." She kissed the earth and wept; whereupon the Khalif called for her lute and bade her sing. So she improvised and sang the following verses, in accordance with that which was in her heart: 106. The Man's Dispute with the Learned Woman of the relative Excellence of the Sexes cccxcix. 169. Marouf the Cobbler and his Wife Fatimeh dccccxxxix-Mi. ? ? ? ? ? Sure God shall yet, in pity, reknit our severed lives, Even as He did afflict me with loneness after thee. 107. The Ruined Man of Baghdad and his Slave-girl dccccxiv. 114. El Abbas and the King's Daughter of Baghdad dccccxvi. 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.' ? ? ? ? ? ? ? ? ? ? ba. Story of the Envier and the Envied (225) xiii. When the evening evened, the king sat in his privy chamber and bade fetch the vizier, who presented himself before him, and the king required of him the promised story. So the vizier answered, "With all my heart. Know, O king, that. The First Night of the Month. Then he folded the letter and sealing it, delivered it to the damsel, who took it and carried it to her mistress. When the princess read the letter and apprehended its contents, she said, "Meseemeth he recalleth to me that which I did aforetime." Then she called for inkhorn and paper and wrote the following verses: ? ? ? ? ? y. The Debauchee and the Three-year-old Child dcv. ? ? ? ? ? a. Story of the Eunuch Sewab (228) cccxxxiv. Quoth Omar, "O Jerir, keep the fear of God before thine eyes and say nought but the truth." And Jerir recited the following verses: ? ? ? ? ? Wind of the East, if thou pass by the land where my loved ones dwell, I pray, The fullest of greetings bear to them from me, their lover, and say. ? ? ? ? ? j. The Enchanted Springs dccccxxxvi. ? ? ? ? ? a. Story of the Physician Douban iv. When twenty days had passed by, each [egg] was hatched, and the vizier bade them pair the chickens, male and female, and rear them well. So they did this and it was found a charge unto no one. Then they waited for them awhile and after this the vizier enquired of the chickens and was told that they were become fowls. Moreover, they brought him all their eggs and he bade set them; and after twenty days there were hatched from each [pair] of them thirty or five-and-twenty or fifteen [chickens] at the least. The vizier let note against each man the number of chickens that pertained to him, and after two months, he took the old hens and the cockerels, and there came to him from each man nigh half a score, and he left the [young] hens with them. On like wise he sent to the country folk and let the cocks abide with them. So he got him young ones [galore] and appropriated to himself the sale of the fowls, and on this wise he got him, in the course of a year, that which the regal estate required of the king and his affairs were set right for him by the vizier's contrivance. And he peopled (258) the country and dealt justly by his subjects and returned to them all that he took from them and lived a happy and prosperous life. Thus good judgment and prudence are better than wealth, for that understanding profiteth at all times and seasons. Nor," added the vizier, "is this more extraordinary than the story of the man whose caution slew him." 56. El Mutawekkil and his Favourite Mehboubeh cccli. ? ? ? ? ? No rest is there for me, no life wherein I may delight, Nor pleasant meat nor drink avails to please me, night or day. ? ? ? ? ? All, all, for thy sweet sake, I left; ay, I forsook Aziz, my sire, and those akin to me that hight. 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 befitteth 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.' When it was night, the king summoned the vizier and sought of him the hearing of the [promised] story. "Hearkening and obedience," replied Er Rehwan, "Know, O august king, that. The Seventh Day. Whenas the soul desireth one other than its peer, ii 207. Police, El Melik ez Zahir Rukneddin Bibers el Bundudari and

the Sixteen Officers of, ii. 117..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..? ? ? ? ? But now unto me of my loves accomplished are joyance and cheer And those whom I cherish my soul with the wine of contentment regale..Thief, A Merry Jest of a, ii. 186..? ? ? ? ? a. The Christian Broker's Story cvii.Quoth the company, 'Tell us thy story and expound it unto us, so we may see that which it hath of extraordinary.' And he said 'Know, then, that.124. The Saint to whom God gave a Cloud to serve him and the Devout King cccclxxiii.Then he kept them under guard, and when the morning morrowed, he referred their case to El Hejjaj, who caused bring them before him and enquiring into their affair, found that the first was the son of a barber-surgeon, the second of a [hot] bean-seller and the third of a weaver. So he marvelled at their readiness of speech (82) and said to his session-mates, "Teach your sons department; (83) for, by Allah, but for their ready wit, I had smitten off their heads!"? ? ? ? ? p. The Foxes and the Wolf dcxxx

[Memoires de la Societe Nationale Des Sciences Naturelles Et Mathematiques de Cherbourg 1892 Vol 28](#)

[Complete Checkers A Guide for the 21st Century](#)

[The Small House at Allington Chronicles of Baresetshire #5](#)

[Blood Runs Deep](#)

[My Journeys to Swami Excerpts from My Diaries!](#)

[Recueil Des Principales Oeuvres de Ch-H-G Pouchet Precede DUne Notice Biographique](#)

[Options Trading For Beginners 2 Manuscripts a Beginner Guide + a Crash Course to Get Quickly Started](#)

[M Pasteur Histoire DUn Savant Par Un Ignorant](#)

[Memoir of the Life and Character of Ebenezer Porter DD Late President of the Theological Seminary Andover](#)

[Verhandlungen Des Vereins Zur Beforderung Des Gartenbaues in Den Konigl Preuischen Staaten 1853 Vol 21](#)

[Etablissement Et Revision Des Constitutions En Amerique Et En Europe](#)

[Denkschriften Der Kaiserlichen Akademie Der Wissenschafte 1880 Vol 40 Mathematisch-Naturwissenschaftliche Classe Mit Dem Register Zu](#)

[Den Bnden XXVI-XL ALS Anmang](#)

[Friedrich Schleiermachers Sammtliche Werke Vol 3 Erste Abtheilung Zur Theologie](#)

[Revision Der Hauptpuncte Der Psychophysik](#)

[Speculum Theologiae in Christo or a View of Some Divine Truths Which Are Either Practically Exemplified in Jesus Christ Set Forth in the Gospel or May Be Reasonably Deduced from Thence](#)

[Proceedings of the Royal Society of Victoria Vol 32 Part I and II Edited Under the Authority of the Council Issued October 1919 and September 1920 \(Containing Papers Read Before the Society During 1919\)](#)

[Les Francais Peints Par Eux-Memes Vol 1 Encyclopedie Morale Du Dix-Neuvieme Siecle](#)

[Catalogue of Copyright Entries Part 4 Nos 1-26 Vol 1 Engravings Cuts and Prints Chromos and Lithographs Photographs Fine Arts July-December 1906](#)

[Les Miserables Vol 3 of 3](#)

[Contrat Collectif de Travail Le Thse Pour Le Doctorat](#)

[Georg Christoph Lichtenbergs Vermischte Schriften Vol 2 Nach Dessen Tode Aus Den Hinterlassenen Papieren Gesammelt](#)

[Proceedings of the Royal Society of London Vol 75 Containing Obituaries of Deceased Fellows Chiefly for the Period 1898-1904 with a General Index to Previous Obituary Notices](#)

[Schriften Des Verein Fur Reformationsgeschichte 1902-1903 Vol 20](#)

[Cassinia 1905 A Bird Annual Proceedings of the Delaware Valley Ornithological Club of Philadelphia](#)

[The Law Magazine and Law Review or Quarterly Journal of Jurisprudence Vol 28 August 1869 to February 1870](#)

[Rhododendron 1980 Vol 58](#)

[Italy Its Agriculture C from the French of Mons Chateauxvieux Being Letters Written by Him in Italy in the Years 1812 and 1813](#)

[Neue Jahrbucher Fur Philologie Und Padagogik Oder Kritische Bibliothek Fur Das Schul-Und Unterrichtswesen 1831 Vol 1 In Verbindung Mit Einem Verein Von Gelehrten Erster Jahrgang Erster Heft](#)

[Standard Catholic Readers Fifth Reader for Sixth Seventh and Eighth Grades](#)

[Collections of the Rhode Island Historical Society 1885 Vol 7](#)

[Nouvelle Revue Pratique de Droit International Prive Annee 1908](#)

[DEtapes En Etapes Le Centre Catholique En Allemagne](#)

[Demi-Siecle de Civilisation Francaise \(1870-1915\) Un](#)

[MMoires de la Socit DArchologie Lorraine Et Du Muse Historique Lorrain 1934 Vol 72](#)  
[Archiv Fur Anatomie Und Entwicklungsgeschichte 1887 Anatomische Abtheilung Des Archives Fur Anatomie Und Physiologie Zugleich Fortsetzung Der Zeitschrift Fur Anatomie Und Entwicklungsgeschichte](#)  
[Le Sentiment Religieux En Grece DHomere a Eschyle Etudie Dans Son Developpement Moral Et Dans Son Caractere Dramatique](#)  
[Journal de Mathematiques ilimentaires 1879 Vol 3 A IUsage de Tous Les Candidats Aux icoles de Gouvernement Et Des Aspirants Au Baccalauriat is Sciences](#)  
[Tableau de LEtat Physique Et Moral Des Ouvriers Employes Dans Les Manufactures de Coton de Laine Et de Soie Vol 2 Ouvrage Entrepris Par Ordre Et Sous Les Auspices de LAcademie Des Sciences Morales Et Politiques](#)  
[Histoire Naturelle de Pline Vol 2 Traduction Nouvelle](#)  
[Traite de la Police Administrative Generale Et Municipale Generale Et Municipale](#)  
[Science Et Education Discours Et Notices Academiques](#)  
[Les Reordinations Etude Sur Le Sacrement de LOrdre](#)  
[The Christian Psalmist A Collection of Tunes and Hymns for the Use of Worshipping Assemblies Singing and Sunday Schools](#)  
[Traite Theorique Et Pratique Des Maladies de la Peau 1835 Vol 2 Avec Un Atlas in 4 Contenant 400 Figures Gravees Et Coloriees](#)  
[Theorie Nouvelle de la Maladie Scrofuleuse Ouvrage Presente Au Roi](#)  
[Manfredo Fanti Generale DArmata Sua Vita](#)  
[The American Practitioner Vol 15 A Monthly Journal of Medicine and Surgery January 1877](#)  
[Physikalisch-Okonomische Bienenbibliothek Vol 2](#)  
[The Craftsman 1731 Vol 7](#)  
[Lehrbuch Der Allgemeinen Pathologischen Anatomie Und Pathogenese](#)  
[The Californian Vol 1 May 28 1864](#)  
[Zions Landmark Vol 61 November 15 1927](#)  
[The Blessed Hope of His Glorious Appearing](#)  
[The Friends Library Vol 9 Comprising Journals Doctrinal Treatises and Other Writings of Members of the Religious Society of Friends Containing Memoirs of James Gough Life of William Reckitt Memoirs and Letters of Samuel Fothergill Life of John G](#)  
[The Works of Richard Hurd D D Lord Bishop of Worchester Vol 7 of 8 Theological Works Vol III](#)  
[The Modern Hospital Vol 4 January to June Inclusive 1915](#)  
[A Theological Dictionary Vol 1 of 2 Containing Definitions of All Religious Terms A Comprehensive View of Every Article in the System of Divinity](#)  
[A Theological Dictionary Containing Definitions of All Religious Terms A Comprehensive View of Every Article in the System of Divinity An Impartial Account of All the Principal Denominations](#)  
[Memoirs of the REV Charles Simeon](#)  
[The Literary Magnet of the Belles Lettres Science and the Fine Arts Vol 1 Consisting of I Original Satirical Essays of Permanent Interest II Sketches of Society Humourous and Sentimental III Original Poetry IV Miscellaneous Matters](#)  
[The Faith of a Quaker](#)  
[Henry Schomberg Kerr Sailor and Jesuit](#)  
[Theological and Homiletical Commentary on the Acts of the Apostles Vol 2 Specially Designed and Adapted for the Use of Ministers and Students](#)  
[A Little Book of English Prose](#)  
[Steps to Literature A Fifth Reader](#)  
[Cobbetts Political Register Vol 88 From April 4 to June 27 1835 Inclusive](#)  
[Sermons on Miscellaneous Subjects By the Bishops of the Methodist Episcopal Church and the Senior Preachers of the Ohio and North Ohio Conferences](#)  
[The Mayors Wife](#)  
[By Wit of Woman](#)  
[Lectures on the Whole Book of Ruth To Which Are Added Discourses on the Condition and Duty of Unconverted Sinners on the Sovereignty of Grace in the Conversion of Sinners And on the Means to Be Used in the Conversion of Our Neighbours](#)  
[Deutsche Roman Des 19 Jahrhunderts Der](#)  
[The Kaleidoscope of Anecdotes and Aphorisms](#)  
[The Medical and Agricultural Register for the Years 1806 and 1807 Vol 1 Containing Practical Information on Husbandry Cautions and Directions for the Preservation of Health Management of the Sick C](#)

[La Medecine](#)

[The Holcad Vol 20 September 1899](#)

[Conservateur Suisse Ou Recueil Complet Des Etrennes Helvetiennes Vol 8 Le](#)

[Elements of Moral Science](#)

[The American Popular Speaker Designed for the Use of Schools Lyceums Temperance Societies Etc Etc](#)

[Pearls of Worlds or Works and Wonders](#)

[Le Balkan Slave Et La Crise Autrichienne](#)

[Metal-Argent a la Fin Du Xixe Siecle Le](#)

[Psalms and Sacred Hymns or Christian Repast On Doctrine Experimental Theoretical and Practical For Public Private and Occasional Use](#)

[Consolidator Vol 5 January 1940](#)

[Ruth And Other Tales](#)

[Die Weltanschauung Des Tacitus](#)

[RGne de Louis XIV Et LOpinion Publique En Allemagne Le](#)

[Thoughts in Past Years](#)

[Laien-Brevier in Freier Bearbeitung Das](#)

[The Quartet Songs of Redeeming Love The Ark of Praise The Quiver of Sacred Song Hymns of the Heart with Solos Four Complete Works in One Volume for Use in Prayer Meeting or Sabbath School](#)

[Departement Du Lot Cahiers de Doleances de la Senechaussee de Cahors Pour Les Etats Generaux de 1789](#)

[Cicero in Seinen Briefen Ein Leitfaden Durch Dieselben Mit Hinweisung Auf Die Zeiten in Denen Sie Geschrieben Wurden](#)

[The Coronation A New Collection of Music for Choirs and Singing Schools](#)

[Song-Hymnal of Praise and Joy A Selection of Spiritual Songs Old and New](#)

[Oeuvres de L B Picard Membre de LInstitut \(Academie Francaise\) Vol 5](#)

[The Tudor Shakespeare](#)

[Revue Historique Vol 75 Janvier-Avril 1901](#)

[Gazette Anecdotique Litteraire Artistique Et Bibliographique 1889 Vol 2](#)

[The Seven Temptations](#)

[La Diplomatie Au Temps de Machiavel Vol 2](#)

[Billy Sunday the Man and His Message With His Own Words Which Have Won Thousands for Christ](#)

---